



*This book is presented  
by  
The Government of the United States  
as an expression of  
Friendship and Goodwill  
of the  
People of the United States  
towards  
The People of India*







THE HARVARD ORIENTAL SERIES

VOLUME TWENTY

# HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR AT HARVARD UNIVERSITY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF  
BENGAL, THE SOCIÉTÉ ASIATIQUE, THE ROYAL ASIATIC SOCIETY (LONDON), AND  
THE DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT; CORRESPONDING  
MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN, THE  
IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUT OF FRANCE

Volume Twenty

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

# RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF  
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND  
WITH CRITICAL DISCUSSION

BY

MAURICE BLOOMFIELD

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY  
IN THE JOHNS HOPKINS UNIVERSITY  
BALTIMORE, MARYLAND



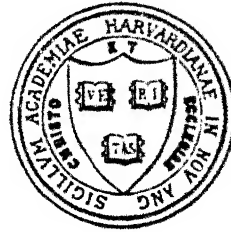
PART I: THE REPEATED PASSAGES OF THE RIG-VEDA,  
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-  
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

The volumes of this Series may be had, in America, by addressing Messrs. GINN AND COMPANY, at New York or Chicago or San Francisco, or at the home-office, 29 Beacon Street, Boston, Mass.; in England, by addressing Messrs. GINN & Co., 9 St. Martin's Street, Leicester Square, London, W.C.; and in Continental Europe, by addressing Mr. Otto Harrassowitz, Leipzig. For the titles and descriptions and prices, see the List at the end of volume 24.



PRINTED FROM TYPE AT THE  
UNIVERSITY PRESS, OXFORD, ENGLAND  
BY FREDERICK HALL  
PRINTER TO THE UNIVERSITY

---

*First edition, 1916, One Thousand Copies*

# CONTENTS

	PAGE
PREFACE . . . . .	xvii
ABBREVIATIONS . . . . .	xx
INTRODUCTION . . . . .	1
Parts and Sources and Purpose of the present work . . . . .	1
The three principal parts or divisions of the work :	
Part 1 : The main body of the work (see page vi) . . . . .	1
Text of repeated passages, in order of Rig-Veda, and with comments . . . . .	1
Part 2 : Explanatory and analytic (see page vi) . . . . .	1
Chapter 1 : Disposition of the repeated passages in ten classes (cf. p. vi) . . . . .	1
Chapter 2 : Metrical variations by addition or subtraction or verbal change . . . . .	1
Chapter 3 : Lexical and grammatical variations of repeated pādas (cf. p. vii) . . . . .	1
Chapter 4 : The themes of the repetitions (cf. p. viii) . . . . .	1
Main subdivision A : Repetitions relating to the same god or group of divinities (p. ix)	
Main subdivision B : Repetitions relating to two different gods or groups (cf. p. xi)	
Chapter 5 : Relative chronology of books and minor collections (cf. p. xv) . . . . .	1
Part 3 : Lists and Indexes (see page xvi) :	
Sources of the material for the present work . . . . .	1
The published Vedic Concordance . . . . .	1
The unpublished Reverse Concordance : present status of the same . . . . .	2
Purpose of the present work . . . . .	3
 Character and scope and bearing of Rig-Veda repetitions . . . . .	 3
Most general statements as to the repetitions . . . . .	3
Mass or amount of the repeated material . . . . .	4
The nature of partial repetitions . . . . .	4
The nature of concatenation or catenary structure . . . . .	5
Illustrative examples of catenary structure . . . . .	5
Concatenated lines which differ only in the order of their words . . . . .	7
Repeated lines containing questions and answers . . . . .	7
Concatenation of entire distichs . . . . .	8
Boundary between repetitions and similarities an ill-defined one . . . . .	8
Word-for-word repetitions distinguished from partial (less important) ones . . . . .	10
Similarity of verses due to identical cadences . . . . .	10
Illustrative examples of cadences . . . . .	12
Hymns of like tenor which distinctly avoid verbal repetition . . . . .	12
Imitative hymns : the Vāṅkhyas . . . . .	13
Other imitative hymns : 4.13 and 14 ; 9.104 and 105 . . . . .	13
Imitative strophes . . . . .	14

	PAGE
Juxtaposition of hymns with similar openings . . . . .	14
Consecutive imitative stanzas . . . . .	14
Imitative stanzas scattered through the RV. . . . .	15
Hymns parallel in structure (not wording) and with same final stanza . . . . .	16
Similarity of obviously ritualistic hymns . . . . .	16
Similarities in mythic or legendary hymns . . . . .	18
Literary or historical repetitions . . . . .	19
On 'late hymns' and 'early hymns' . . . . .	20
Relative character of Rig-Veda chronology, and its criteria . . . . .	21
Repetitions in their bearing on questions of exegesis . . . . .	22
On inconsistent renderings of repeated passages . . . . .	22
<b>PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA . . . . .</b>	<b>25</b>
Systematically presented in the order of the Rig-Veda	
With the traditional statements of the Sarvānukramanī	
As to their authorship and divinity	
And with critical comments and notes	
Especially as to the relative chronology of the passages repeated	
<b>Explanations relating to Part 1 or the main body of this work . . . . .</b>	<b>27</b>
Twelve notes as to the order of the repeated passages	
And as to their different kinds and varying importance, and so on	
<b>The actual text of the repeated passages, with comments . . . . .</b>	<b>29</b>
Repeated passages belonging to book 1 . . . . .	29
Repeated passages belonging to book 2 . . . . .	162
Repeated passages belonging to book 3 . . . . .	180
Repeated passages belonging to book 4 . . . . .	211
Repeated passages belonging to book 5 . . . . .	242
Repeated passages belonging to book 6 . . . . .	274
Repeated passages belonging to book 7 . . . . .	306
Repeated passages belonging to book 8 . . . . .	336
Repeated passages belonging to book 9 . . . . .	402
Repeated passages belonging to book 10 . . . . .	463
<b>PART 2: EXPLANATORY AND ANALYTIC . . . . .</b>	<b>489</b>
<b>Chapter 1: Disposition of the repeated passages in ten classes . . . . .</b>	<b>491</b>
Classification according to extent and interrelations of the repeated passages	
Class 1. Groups of stanzas are repeated . . . . .	492
„ 2. Entire single stanzas unchanged as refrains at the end of hymns . . . . .	493
„ 3. Entire single stanzas, not refrains, repeated in any part of a hymn . . . . .	494
„ 4. Substantially identical stanzas repeated with changes . . . . .	495
„ 5. Similar stanzas . . . . .	498
„ 6. Distichs repeated unchanged . . . . .	501
„ 7. Distichs repeated with changes . . . . .	505
„ 8. Single pādas repeated with additional repetitive word or words . . . . .	508
„ 9. Two or more unconnected pādas recurrent in the same pair of hymns or in a pair of adjacent hymns . . . . .	511
„ 10. Stanzas containing four or three or two pādas repeated in different places . . . . .	514

**Chapter 2: Metrical variations as results of addition or subtraction**

<b>or verbal change in repeated pādas</b>	523
General aspects of metrical variations	523
Expansion of one pāda into two pādas	523
Interrelation of triṣṭubh and jagatī and	
Interrelation of both with octosyllabic pādas	524
Metrical variation as criterion for relative chronology	525
Verbal changes as affecting minor matters of metric habit	526
Verses whose inferior metre indicates later date	527
Problematic cases of interchange between good and bad metre	528
Analytic grouping of the metrical variations	528
<b>Class A: Variations as between several types of long (trimeter) lines</b>	529
A 1. Interchange between triṣṭubh and jagatī lines without change of meaning	529
A 2. Interchange between the same with slight change of words and meaning	530
A 3. Interchange between triṣṭubh and jagatī with grammatical change	531
A 4. Interchange between triṣṭubh and jagatī with change of meaning	532
A 5. Interchange between triṣṭubh and jagatī as suggesting relative age	533
A 6. Interchange between triṣṭubh and dvipadā virāj	534
<b>Class B: Variations as between short (dimeter) and long (trimeter) lines</b>	535
B 1. On 'false' jagatī or triṣṭubh	535
B 2. Pādas of the Vīmada-hymns which occur also without the refrain dipody	536
B 3. Other refrain pādas which occur also without the refrain dipody	536
B 4. Pādas with dipody appendage which is not refrain	537
B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī	538
B 6. Expansion of an octosyllabic pāda into a jagatī	538
B 7. The same process with incidental changes	539
B 8. Expansion of an octosyllabic pāda into a triṣṭubh	540
B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī	541
B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda	543
B 11. Cases where the expansion is by insertion	545
<b>Chapter 3: Lexical and grammatical variations of repeated pādas</b>	548
Class A: Lexical variations	548
Class B: Grammatical variations	548
Matters preliminary to the subdividing of Class A:	
The terms 'synonymous' and 'non-synonymous' pādas	548
Definition of synonymous pādas	548
On ūha-pādas as indicated by change of theme in repeated pādas	550
Downright ūha-pādas	551
<b>Class A, Lexical variations: Six subdivisions</b>	551
A 1. Synonymous pādas with the same or closely similar words in changed order	552
A 2. The same with interchanged synonymous words, but no change of metre	553
A 3. Synonymous pādas with interchanged synonymous words with change of metre	556
A 4. Synonymous pādas with added or subtracted words	557



	PAGE
A 5. Synonymous pādas expressing or implying change of god or person or the like	558
A 6. Non-synonymous pādas without or with change of metre	559
Matters preliminary to the subdividing of Class B :	
Character and scope of grammatical variations	561
<b>Class B, Grammatical variations : Eleven subdivisions</b>	<b>562</b>
B 1. Gratuitous and metrical variations in verbs or substantives	562
B 2. Variation of second and third persons	563
B 3. Variation of first and other persons	564
B 4. Variation of grammatical number in finite verbs and participles	565
B 5. Variation of finite verbs and participles or gerunds or the like	566
B 6. Sporadic and complex variations of verb	566
B 7. Variation of vocatives and other cases	567
B 8. Variation of nominatives and accusatives	567
B 9. Other variations of case	568
B 10. Variations of number and gender	569
B 11. Variation of pronouns	569
Supplementary statement as to suspension of the Nati	570
<b>Chapter 4: The themes of the repetitions</b>	<b>571</b>
Stability or flexibility of the verses according as they are applied to the same or to different themes	571
Critical significance of the use of the same line with different themes	571
Formulaic lines and their adaptation to different themes	572
Verses containing figures of speech adapted to different situations	574
Verses ascribing creative or cosmic acts to the gods (Henotheism)	575
List of verses mentioning creative or cosmic acts	575
Cosmic acts connected with the sun and heaven and light	576
Control of the world and its creatures and its laws by the gods	576
Verses expressing more general ideas that befit a religious text	577
<b>Piety and service of the gods :</b>	
Pious men and households	577
Gods as source of inspiration	578
Barhis: spreading of the sacrificial straw as act of piety	578
Prayers and hymns: call upon the gods	578
Soma-sacrifices and others	578
Expiatory formulas and the like	579
Rivalry for the favour and presence of the gods	579
<b>Protection of the gods in misfortune, against enemies, &amp;c. :</b>	
Getting over misfortune	580
Protection and help in general	580
Against plots, hostilities, and misfortune	580
Destruction of enemies	581

<b>Prayers for long life, offspring, prosperity, and liberal patronage :</b>	
Long life . . . . .	581
Sons and servants . . . . .	581
Goods and blessings in general . . . . .	581
Wealth, especially in cattle and horses . . . . .	581
Great or lasting fame . . . . .	582
Liberal patronage . . . . .	582
<b>Figures of speech and Formulas</b> . . . . .	582
Various similes . . . . .	583
Miscellaneous statements which have assumed a formulaic character . . . . .	583
<b>Repetitions relating to the gods</b> . . . . .	584
Repetitions relating to one and the same god . . . . .	584
Repetitions relating to different gods . . . . .	585
Repetitions containing similes based on verses containing direct statements . . . . .	586
Verses clearly transferred from one god to another . . . . .	587
Three classes of repetitions relating to the gods . . . . .	588
Class A : Repetitions relating to the same god or group of divinities (see below) . . . . .	588
Class B : Repetitions relating to two different gods or groups of divinities (p. xi) . . . . .	588
Class C : Repetitions relating to more than two divinities (p. xv) . . . . .	588
<b>Class A : Repetitions relating to the same god or group of divinities</b> . . . . .	589
<b>Agni :</b> General statement . . . . .	589
Agni as burning or shining or consuming or pervading fire . . . . .	589
Agni as mediator and messenger between men and gods . . . . .	589
Agni as embodiment of the priesthood (Hotar, Rtvij, Purohita) . . . . .	590
Agni as oblation-bearer and leader at the sacrifice . . . . .	590
Agni in mythological and cosmic aspects . . . . .	591
Agni as protector and enricher of men . . . . .	591
Agni as recipient of praise and sacrifice . . . . .	592
<b>Indra :</b> General statement . . . . .	592
Indra as demiurge :	
Indra as slayer of Vṛtra (Ahi) and releaser of the Waters . . . . .	593
Indra as slayer of other demons and enemies . . . . .	593
Indra's other demiurgic or divine acts . . . . .	593
Indra's cosmic power and relation to other gods . . . . .	594
Indra's warlike might . . . . .	594
Indra as chief consumer of Soma . . . . .	595
Indra as protector and enricher of men . . . . .	596
Indra as recipient of praise and sacrifice . . . . .	596
<b>Soma :</b> General statement . . . . .	597
Soma : ritual preparation of Soma : washing and cleaning . . . . .	598
Soma : straining . . . . .	598
Soma : pressing and flowing and clearing . . . . .	598
Soma and its admixtures . . . . .	599

	PAGE
Soma and its vessels . . . . .	600
Soma benefits Indra and other gods . . . . .	600
Soma as protector and enricher of men . . . . .	601
Soma's divine and other qualities : Soma-worship . . . . .	601
<b>Açvins</b> : General statement . . . . .	602
Açvins : Their wonderful deeds . . . . .	602
Açvins' chariot . . . . .	602
Açvins as protectors and enrichers of men . . . . .	603
Açvins as recipients of praise and sacrifice . . . . .	603
<b>Uşas</b> . . . . .	604
<b>Maruts</b> . . . . .	604
<b>Āditya-group</b> : Mitra, Varuṇa, Aryaman, Aditi : General statement . . . . .	605
Ādityas as upholders of the divine order, &c. . . . .	605
Ādityas as protectors and enrichers of men . . . . .	605
Āditya-worship in general . . . . .	606
<b>Viçve Devāḥ</b> . . . . .	606
<b>Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)</b> . . . . .	606
<b>Ṛbhus</b> . . . . .	607
<b>Vāyu</b> . . . . .	607
<b>Br̥haspati</b> . . . . .	607
<b>Rudra</b> . . . . .	607
<b>Parjanya</b> . . . . .	607
<b>Viṣṇu</b> . . . . .	607
<b>Śarasvatī</b> . . . . .	608
<b>Vāc</b> . . . . .	608
<b>Trātar</b> . . . . .	608
<b>Ahi Budhnya</b> . . . . .	608
<b>Dadhikrā</b> . . . . .	608
<b>Devapatnyaḥ</b> . . . . .	608
<b>Pitaraḥ</b> . . . . .	608
<b>Uçijaḥ</b> . . . . .	608
<b>Grāvan</b> or Press-stones . . . . .	608
<b>Āpri-divinities</b> . . . . .	608
<b>Dānastuti</b> or praise of liberality to the priests . . . . .	608
<b>Dissimilar dual gods (Devatādvandvas)</b> : General statement . . . . .	609
Indra and Agni . . . . .	609
Indra and Vāyu . . . . .	609
Indra and Varuṇa . . . . .	609
Indra and Viṣṇu . . . . .	609
Indra and Br̥haspati or Brahmanaspati . . . . .	609
Dyāvā-Prthivī or Dyāvā-Bhūmī . . . . .	610
Prthivī and Antarikṣa . . . . .	610

Class B: Repetitions relating to two different gods or groups of divinities 610

Agni with other divinities:

Agni and Indra . . . . .	611
Agni and Soma . . . . .	612
Agni and Bṛhaspati or Brahmanaspati . . . . .	613
Agni and Maruts . . . . .	613
Agni and Vāyu . . . . .	613
Agni and Aṇvins . . . . .	613
Agni and Sūrya or Savitar . . . . .	613
Agni and Tvaṣṭar . . . . .	613
Agni and Viṣṇu . . . . .	613
Agni and Pūṣan . . . . .	613
Agni and Uṣas . . . . .	614
Agni and Varuṇa . . . . .	614
Agni and Yama . . . . .	614
Agni and Apām Napāt . . . . .	614
Agni and Manyu . . . . .	614
Agni and Sarasvatī . . . . .	614
Agni and Rātrī . . . . .	614
Agni and Viṇve Devāḥ . . . . .	614
Agni and dissimilar dual gods . . . . .	614
Agni in miscellaneous relations . . . . .	614

Indra with other divinities:

Indra and Agni . . . . .	615
Indra and Soma . . . . .	615
Indra and Maruts . . . . .	616
Indra and Aṇvins . . . . .	616
Indra and Vāyu . . . . .	616
Indra and Rudra . . . . .	617
Indra and Bṛhaspati or Brahmanaspati . . . . .	617
Indra and Parjanya . . . . .	617
Indra and Sūrya or Savitar . . . . .	617
Indra and Tvaṣṭar . . . . .	617
Indra and Viṣṇu . . . . .	617
Indra and Pūṣan . . . . .	617
Indra and Uṣas . . . . .	617
Indra and Varuṇa . . . . .	617
Indra and Vena . . . . .	617
Indra and Manyu . . . . .	617
Indra and Sarasvatī . . . . .	617
Indra and Apvā . . . . .	618
Indra and Rodasī . . . . .	618
Indra and Viṇve Devāḥ . . . . .	618
Indra and dissimilar dual gods . . . . .	618
Indra in miscellaneous relations . . . . .	618

	PAGE
<b>Soma with other divinities:</b>	
Soma and Agni . . . . .	618
Soma and Indra . . . . .	618
Soma and Brahmanaspati . . . . .	618
Soma and Vena . . . . .	618
Soma and Savitar . . . . .	618
Soma and Pūṣan . . . . .	618
Soma and Uṣas . . . . .	619
Soma and Sarasvant . . . . .	619
Soma and Varuṇa . . . . .	619
Soma and Sadasaspati . . . . .	619
Soma and Anumati . . . . .	619
Soma and Viṣve Devāḥ . . . . .	619
Soma and dissimilar dual gods . . . . .	619
Soma in miscellaneous relations . . . . .	619
<b>Açvins with other divinities:</b>	
Açvins and Agni . . . . .	619
Açvins and Indra . . . . .	619
Açvins and Uṣas . . . . .	619
Açvins and Sūrya . . . . .	620
Açvins and Sarasvatī . . . . .	620
Açvins and Ādityas . . . . .	620
Açvins and Maruts . . . . .	620
Açvins and dissimilar dual gods . . . . .	620
<b>Ādityas with other divinities:</b>	
Varuṇa and other gods . . . . .	621
Mitra and Varuṇa and other gods . . . . .	621
Ādityas and other gods . . . . .	621
<b>Maruts with other divinities:</b>	
Maruts and Agni . . . . .	622
Maruts and Indra . . . . .	622
Maruts and Açvins . . . . .	622
Maruts and Ādityas . . . . .	622
Maruts and Viṣve Devāḥ . . . . .	622
Maruts and R̥bhus . . . . .	622
Maruts and Brahmanaspati . . . . .	622
Maruts and Vāyu . . . . .	622
Maruts and dissimilar dual gods . . . . .	622
Maruts in miscellaneous relations . . . . .	622
<b>Uṣas with other divinities:</b>	
Uṣas and Agni . . . . .	622
Uṣas and Indra . . . . .	622
Uṣas and Soma . . . . .	622
Uṣas and Açvins . . . . .	622
Uṣas and Sūrya or Savitar . . . . .	622

	PAGE
Uṣas and Sarasvatī . . . . .	623
Uṣas and Vāc . . . . .	623
Uṣas in miscellaneous relations . . . . .	623
<b>Viṣve Devāḥ with other divinities :</b>	
Viṣve Devāḥ and Agni . . . . .	623
Viṣve Devāḥ and Indra . . . . .	623
Viṣve Devāḥ and Soma . . . . .	623
Viṣve Devāḥ and Varuna . . . . .	623
Viṣve Devāḥ and Ādityas . . . . .	623
Viṣve Devāḥ and Maruts . . . . .	623
Viṣve Devāḥ and Pitarah . . . . .	623
Viṣve Devāḥ and dissimilar dual gods . . . . .	623
<b>Sūrya or Savitar or Tvaṣṭar with other divinities :</b>	
Sūrya and Savitar, and Agni . . . . .	623
Tvaṣṭar and Agni . . . . .	623
Sūrya and Savitar, and Indra . . . . .	623
Tvaṣṭar and Indra . . . . .	623
Savitar and Soma . . . . .	623
Sūrya and Aṇvins . . . . .	623
Sūrya and Savitar, and Uṣas . . . . .	623
Sūrya and Parjanya . . . . .	623
Sūrya and Savitar in miscellaneous relations . . . . .	624
<b>Ṛbhus with other divinities :</b>	
Ṛbhus and Maruts . . . . .	624
Ṛbhus in miscellaneous relations . . . . .	624
<b>Vāyu with other divinities :</b>	
Vāyu and Indra . . . . .	624
Vāyu and Ādityas . . . . .	624
Vāyu and Maruts . . . . .	624
Vāyu and Sindhu . . . . .	624
Vāyu and Indra-Vāyu . . . . .	624
<b>Ṛhaspati or Brahmanaspati with other divinities :</b>	
Ṛhaspati and Agni . . . . .	624
Ṛhaspati and Indra . . . . .	624
Brahmanaspati and Soma . . . . .	624
Brahmanaspati and Maruts . . . . .	624
Ṛhaspati and Rudra . . . . .	624
Ṛhaspati (Brahmanaspati) and Sarasvatī . . . . .	624
Ṛhaspati and Aponaptar . . . . .	624
Brahmanaspati and Indra-Agni . . . . .	624
<b>Rudra with other divinities :</b>	
Rudra and Indra . . . . .	625
Rudra and Ṛhaspati . . . . .	625
<b>Parjanya with other divinities :</b>	
Parjanya and Indra . . . . .	625

	PAGE
Parjanya and Sūrya . . . . .	625
Parjanya and Viçvakarman . . . . .	625
<b>Viṣṇu with other divinities :</b>	
Viṣṇu and Agni . . . . .	625
Viṣṇu and Indra . . . . .	625
<b>Pūṣan with other divinities :</b>	
Pūṣan and Agni . . . . .	625
Pūṣan and Indra . . . . .	625
Pūṣan and Soma . . . . .	625
Pūṣan and Indra-Agni . . . . .	625
<b>Sarasvatī (Sarasvant) with other divinities :</b>	
Sarasvatī and Agni . . . . .	625
Sarasvatī and Indra . . . . .	625
Sarasvant and Soma . . . . .	625
Sarasvatī and Aṇvins . . . . .	625
Sarasvatī and Uṣas . . . . .	625
Sarasvatī (Sindhu) and Vāyu . . . . .	625
Sarasvatī and Brahmanaspati . . . . .	625
<b>Vāc with other divinities :</b>	
Vāc and Uṣas . . . . .	625
Vāc and Viçvakarman . . . . .	625
<b>Vena with other divinities :</b>	
Vena and Indra . . . . .	626
Vena and Soma . . . . .	626
<b>Viçvakarman with other divinities :</b>	
Viçvakarman and Parjanya . . . . .	626
Viçvakarman and Vāc . . . . .	626
<b>Manyu with other divinities :</b>	
Manyu and Agni . . . . .	626
Manyu and Indra . . . . .	626
<b>Pitarah with other divinities :</b>	
Pitarah and Viçve Devāḥ . . . . .	626
Pitarah and Indra-Agni . . . . .	626
<b>Grāvāṇaḥ or Grāvāṇāu with other divinities :</b>	
Grāvāṇaḥ and Ādityas . . . . .	626
Grāvāṇaḥ and Rbhus . . . . .	626
Grāvāṇāu and Uṣāsānaktā . . . . .	626
<b>Āpri divinities in miscellaneous relations . . . . .</b>	<b>626</b>
<b>Dānastuti in miscellaneous relations . . . . .</b>	<b>627</b>
<b>*Minor divinities in miscellaneous relations . . . . .</b>	<b>627</b>
<b>Dual gods in relation to other dual gods and also to plural gods . . . . .</b>	<b>628</b>
Aṇvins . . . . .	629
Indra-Agni . . . . .	629

	PAGE
Indra-Vāyu . . . . .	629
Indra-Varuṇa . . . . .	630
Indra-Bṛhaspati or Indra-Brahmaṇaspati . . . . .	630
Indra-Soma . . . . .	630
Indra-Viṣṇu . . . . .	630
Indra-Pūṣan . . . . .	630
Indra's Harī . . . . .	630
Agni-Soma . . . . .	630
Agni-Parjanya . . . . .	630
Soma-Pūṣan . . . . .	630
Mitra-Varuṇa . . . . .	630
Uṣāsā-Naktā . . . . .	631
Dyāvā-Pṛthivī . . . . .	631
Dāivyā Hotārā . . . . .	631
Grāvāṇāu . . . . .	631
 Class C: Repetitions relating to more than two divinities . . . . .	 631
General statement . . . . .	631
List of correspondences . . . . .	632
 <b>Chapter 5: Relative chronology of books and minor collections . . . . .</b>	 <b>634</b>
Untrustworthiness of Anukramaṇī-statements shown by the repetitions . . . . .	634
Critical value of author-names mentioned in the verses themselves . . . . .	634
Intrinsic criteria of relative dates . . . . .	635
How these criteria determine the relative dates of single hymns . . . . .	635
Examination of such hymns for other indications of relative date . . . . .	636
Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections . . . . .	638
Massing of repetitions in the eighth book . . . . .	639
Superior or inferior quality of repetitions in a given collection as a criterion of date . . . . .	640
Application of this criterion to the Vāḷakhilya hymns . . . . .	640
Application thereof to the eighth book as a whole shows its lateness . . . . .	641
Sporadic instances in which the eighth book shows superior verses . . . . .	642
Quality of repetitions in the strophic collections of the first book (hymns 1-50) . . . . .	643
The ninth or Pavamāna Soma book . . . . .	644
Quality of the repetitions in the family-books . . . . .	644
The second maṇḍala . . . . .	644
The third maṇḍala . . . . .	645
The fourth maṇḍala . . . . .	645
The fifth maṇḍala . . . . .	645
The sixth maṇḍala . . . . .	645
The seventh maṇḍala . . . . .	646
Conclusions as to the family books as a whole . . . . .	646
On the relations of the third and seventh maṇḍalas . . . . .	646
The remaining groups of the first maṇḍala (hymns 51-191) . . . . .	647
The tenth maṇḍala . . . . .	649



	PAGE
PART 3 : LISTS AND INDEXES . . . . .	651
1. List of repeated cadences of Rig-Veda lines . . . . .	653
Alphabetized reversely, that is, according to the sequence of the letters of each line taking those letters in a reversed order . . . . .	654
2. List of lines repeated in one and the same hymn . . . . .	675
3. List of refrain-lines . . . . .	677
4. Index of Sanskrit words . . . . .	681
5. Index of subjects . . . . .	684
Additions and corrections . . . . .	689

## PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', *American Journal of Philology*, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', *Indogermanische Forschungen*, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton, of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled *Vedic Variants*, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasisthas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7<sup>b</sup>, tisraḥ prajā āryā jyotiragrāḥ; 7.101.1<sup>a</sup>, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11<sup>b</sup>, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3<sup>c</sup>, sapta svasāro abhi saṁ navante: 10.71.3<sup>d</sup>, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,  
*May, 1916.*

## ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.  
 Arnold, VM. E. Vernon Arnold, Vedic Metre.  
 Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.  
 Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.  
 Concordance. M. Bloomfield, A Vedic Concordance.  
 Grassmann. Hermann Grassmann, Rig-Veda übersetzt.  
 GSAI. Giornale della Società Asiatica Italiana.  
 Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.  
 IF. Indogermanische Forschungen.  
 Ind. Stud. Albrecht Weber's Indische Studien.  
 JA. Journal Asiatique.  
 JAOS. Journal of the American Oriental Society.  
 KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.  
 Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.  
 Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.  
 Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.  
 Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.  
 Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.  
 Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.  
 Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.  
 Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).  
 SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.  
 SBE. Sacred Books of the East.  
 Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.  
 WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.  
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

## INTRODUCTION

### Parts and sources and purpose of the present work

**The three main parts of the present work.**—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's Sarvānukramaṇī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

**Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.**—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma pṛtanyataḥ 8.40.7  
indratvotāḥ sāsayāma pṛtanyataḥ 1.132.1.<sup>1</sup>

Or, very frequently a single word<sup>2</sup> at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8  
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,<sup>3</sup> and I had announced the plan of it briefly in 1908.<sup>4</sup> The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8  
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

**The Reverse Concordance and its present status.**—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

<sup>1</sup> See p. vii, Class B 6.

<sup>2</sup> Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

<sup>3</sup> Vedic Concordance, pp. x<sup>b</sup> and xiv<sup>a</sup>.

<sup>4</sup> 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

**The purpose of the present work.**—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

### Character and scope and bearing of Rig-Veda repetitions

**Most general statements as to the repetitions.**—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Vākhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,



written out in full.<sup>1</sup> The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

**Mass or amount of the repeated material.**—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly  $2\frac{1}{2}$  times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*<sup>2</sup>

**The nature of partial repetitions.**—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

<sup>1</sup> Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

<sup>2</sup> The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (VāṣkalaÇākhā) is 10,581,

or (ÇākalaÇākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

**The nature of concatenation or catenary structure.**—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.<sup>1</sup> I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.<sup>2</sup> I would add here that this phase of rhetoric is known also in the Avesta;<sup>3</sup> and that it is especially analogous to so-called parallelism in Hebrew poetry.<sup>4</sup> Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.<sup>5</sup>

**Illustrative examples of catenary structure.**—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23<sup>d</sup>  
 sañ māgne varcasā sṛja 1.23.24<sup>a</sup>  
 ṛṇor akṣaṃ na cakryoḥ 1.30.14<sup>d</sup>  
 ṛṇor akṣaṃ na çacibhiḥ 1.30.15<sup>d</sup>  
 tvañ na indra rāyā pariṇasā 1.129.9<sup>a</sup>  
 tvañ na indra rāyā tarūṣasā 1.129.10<sup>a</sup>  
 tasminn ā tasthur bhuvanāni viçvā 1.164.13<sup>b</sup>  
 tasminn ārpitā bhuvanāni viçvā 1.164.14<sup>d</sup>

<sup>1</sup> Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7<sup>c</sup> concatenates with 10.2.1<sup>a</sup>. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

<sup>2</sup> See The Atharva-Veda (Indo-Aryan Encyclopedia), § 40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

<sup>3</sup> E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

<sup>4</sup> See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

<sup>5</sup> RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13<sup>d</sup>  
 āsā devā havir adanty āhutam 2.1.14<sup>b</sup>  
 mandro viçvāni kāvyāni vidvān 3.1.17<sup>b</sup>  
 agnir viçvāni kāvyāni vidvān 3.1.18<sup>d</sup>  
 yā jāgrvir vidathe çasyamānā 3.39.1<sup>c</sup>  
 vi jāgrvir vidathe çasyamānā 3.39.2<sup>b</sup>  
 ekaṁ vicakra camasaṁ caturdhā 4.35.2<sup>d</sup>  
 vy akṛṇota camasaṁ caturdhā 4.35.3<sup>a</sup>  
 rayiṁ divo duhitaro vibhātīḥ 4.51.10<sup>a</sup>  
 tad vo divo duhitaro vibhātīḥ 4.51.11<sup>a</sup>  
 yad īm somāsaḥ suṣutā amandan 5.30.10<sup>d</sup>  
 yad īm somā babhrudhūtā amandan 5.30.11<sup>a</sup>  
 sā vy ucha sahiyasi 5.79.2<sup>c</sup>  
 yo vy āuchaḥ sahiyasi 5.79.3<sup>c</sup>  
 dhībhir vipraḥ pramatim ichamānaḥ 7.93.3<sup>b</sup>  
 gīrbhir vipraḥ pramatim ichamānaḥ 7.93.4<sup>a</sup>  
 addhā deva mahān asi 8.101.11<sup>d</sup>  
 satrā deva mahān asi 8.101.12  
 abhi tyam madyam madam 9.6.2<sup>a</sup>  
 abhi tyam pūrvyam madam 9.6.3<sup>a</sup>  
 yat te pavitram arcīṣi 9.67.23<sup>a</sup>  
 yat te pavitram arcivat 9.67.24<sup>a</sup>  
 tvam vipro abhavo 'ṅgirastamaḥ 9.107.6<sup>c</sup>  
 tvam kavir abhavo devavitamaḥ 9.107.7<sup>c</sup>  
 tebhīḥ somābhi rakṣa naḥ 9.114.3<sup>d</sup>  
 tena somābhi rakṣa naḥ 9.114.4<sup>b</sup>  
 vi cid vṛheva rathyeva cakrā 10.10.7<sup>d</sup>  
 tena vi vṛha rathyeva cakrā 10.10.8<sup>d</sup>  
 athem enaṁ pra hiṇutāt piṭṛbhyaḥ 10.16.1<sup>d</sup>  
 athem enaṁ pari dattāt piṭṛbhyaḥ 10.16.2<sup>b</sup>  
 yas te drapsa skandati yas te aṇṇuḥ 10.17.12<sup>a</sup>  
 yas te drapsa skanno yas te aṇṇuḥ 10.17.13<sup>a</sup>  
 viçved etā savanā tūtumā kṛṣe 10.50.5<sup>d</sup>  
 etā viçvā savanā tūtumā kṛṣe 10.50.6<sup>a</sup>  
 athā devā dadhire havyavāham 10.52.3<sup>d</sup>  
 mām devā dadhire havyavāham 10.52.4<sup>a</sup>  
 te agneḥ pari jajñire 10.62.5<sup>d</sup>  
 ye agneḥ pari jajñire 10.62.6<sup>a</sup>  
 sarasvatī saha dhībhiḥ puramdhya 10.65.13<sup>d</sup>  
 viçve devāḥ saha dhībhiḥ puramdhya 10.65.14<sup>a</sup>  
 dadhāmi te dyumatīm vācam āsan 10.98.2<sup>d</sup>  
 asme dīheḥ dyumatīm vācam āsan 10.98.3<sup>a</sup>  
 utāpṛṇan marḍitāraṁ na vindate 10.117.1<sup>d</sup>  
 uto cit sa marḍitāraṁ na vindate 10.117.2<sup>d</sup>  
 apaçyam tvā manasā cekitānam 10.183.1<sup>a</sup>  
 apaçyam tvā manasā dīdhyānam 10.183.2<sup>a</sup>

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

**Concatenated lines which differ only in the order of their words.**—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13<sup>c</sup>  
vṛṣo agniḥ sam idhyate 3.27.14<sup>a</sup>  
āhus te trīṇi divi bandhanāni 1.163.3<sup>d</sup>  
trīṇi ta āhur divi bandhanāni 1.163.4<sup>a</sup>  
viṣved etā savanā tūtumā kṛṣe 10.50.5<sup>d</sup>  
etā viṣvā savanā tūtumā kṛṣe 10.50.6<sup>a</sup>  
tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5<sup>d</sup>  
cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6<sup>a</sup>

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

**Repeated lines containing questions and answers.**—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1<sup>d</sup>  
tathā rasāyā ataraḥ payāṁsi 10.108.2<sup>d</sup>  
kas te jāmir janānām 1.75.3<sup>a</sup>  
tvam jāmir janānām 1.75.4<sup>a</sup>  
indrah kim asya sakhye cakāra 6.27.1<sup>b</sup>  
indrah sad asya sakhye cakāra 6.27.2<sup>b</sup>  
ko no mahyā aditaye punar dāt 1.24.1<sup>c</sup>  
sa no mahyā aditaye punar dāt 1.24.2<sup>c</sup>  
kaṁ svid garbham prathamam dadhra āpaḥ 10.82.5<sup>c</sup>  
tam id garbham prathamam dadhra āpaḥ 10.82.6<sup>a</sup>

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pītāv indraḥ kim asya sakhye cakāra,  
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.  
sad asya made sad v asya pītāv indraḥ sad asya sakhye cakāra,  
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jägāra tam ṛcaḥ kāmāyante yo jägāra tam u sāmāni yanti,  
yo jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.  
agnir jägāra tam ṛcaḥ kāmāyante agnir jägāra tam u sāmāni yanti,  
agnir jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

**Concatenation of entire distichs.**—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31<sup>ab</sup>  
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32<sup>ab</sup>  
amivā yas te garbhaṁ durṇamā yonim āçaye 10.162.1<sup>cd</sup>  
yas te garbham amivā durṇamā yonim āçaye 10.162.2<sup>ab</sup>  
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5<sup>ab</sup>  
apāṁ napātam avase savitāram upa stuhī 1.22.6<sup>ab</sup>  
ā bharataṁ ḡikṣataṁ vajrabāhū asmāṁ indrāgnī avataṁ ḡacibhiḥ 1.109.7<sup>ab</sup>  
puraṁdarā ḡikṣataṁ vajrahastāsmāṁ indrāgnī avataṁ bhareṣu 1.109.8<sup>ab</sup>  
adveṣo no maruto gātum etana ḡrotā havaṁ jaritur evayāmarut 5.87.8<sup>ab</sup>  
gantā no yajñam yajñiyāḥ suçami ḡrotā havam arakṣa evayāmarut 5.87.9<sup>ab</sup>  
ā no gavyebhir aḡvyāiḥ sahasrāir upa gachatam 8.73.14<sup>ab</sup>  
mā no gavyebhir aḡvyāiḥ sahasrebhir ati khyatam 8.73.15<sup>ab</sup>  
eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā 9.3.7<sup>ab</sup>  
eṣa divaṁ vy āsarat tiro rajāṁsy aspṛtaḥ 9.3.8<sup>ab</sup>

The phenomenon gradually fades out into such relation as appears in 4.20.1<sup>ab</sup>, 2<sup>ab</sup>; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

**Boundary between repetitions and similarities an ill-defined one.**—In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Samhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadra çaktir yajamānāya sunvate 1.83.3  
viçved aha yajamānāya sunvate 1.92.3  
rjūyate yajamānāya sunvate 10.100.3  
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56(Vāl. 8).5  
agnih çukreṇa çociṣā 1.45.4  
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8  
agnis tigmena çociṣā 6.16.28  
agne tigmena çociṣā 10.87.23  
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

**Word-for-word repetitions distinguished from partial (less important) ones.**—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6  
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]  
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhī 1.12.7  
indram agnim upa stuhī 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions ; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

**Similarity of verses due to identical cadences.**—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dācuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4  
 tena viṣvasya bhuvanasya rājā 5.85.3  
 somo viṣvasya bhuvanasya rājā 9.97.56  
 asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā givāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṇavad dhavam*; *ṣrutā havam*; *ṣṇudhī havam*; *ṣrudhī havam*; *ṣṇutaṁ havam*; *ṣrutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārāyā*; *goradhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which



help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12<sup>a</sup>, explains the similar cadence, yad dha codam āvitha, in 2.13.9<sup>b</sup>, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

**Illustrative examples of cadences.**—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vayanī ca 1.73.8; 136.7; 143.13; 7.87.5;<sup>1</sup> pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā rāyā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasi viçvaçambhuvā 1.160.4; 6.70.6; dyāvāprthivi bhūretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (aṇoci) 7.8.1; 10.2; rajasō vidharmanī 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahāḥ sāubhagasya 3.16.1; 4.55.8; madhunah somyasya 4.35.4; 44.4; 6.20.3; vānir anuṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritāram yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marçayati dvayena 1.147.4, 5; 5.3.7; manave bādhitāya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnān ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

**Hymns of like tenor which distinctly avoid verbal repetition.**—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrète monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

<sup>1</sup> Cf. maghavadbhyaç ca mahyam ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

**Imitative hymns: The Vāḷakhilyas.**—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.<sup>1</sup> This group consists of 11 hymns of late composition.<sup>2</sup> Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5<sup>c</sup> and 9<sup>ab</sup> point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā śāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Śakra hymns; śakra seems to me to be a clumsy refinement.

**Other imitative hymns: 4.13 and 14; 9.104 and 105.**—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2<sup>a</sup> is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1<sup>a</sup>, 1<sup>c</sup>, 4<sup>a</sup>. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

<sup>1</sup> See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*<sup>2</sup>,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; QB. 8.3.4.1.

<sup>2</sup> Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

**Imitative strophes.**—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.<sup>1</sup> Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two tṛcas are more particularly similar.

**Juxtaposition of hymns with similar openings.**—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anuṣata = abhi brahmīr anuṣata. Similarly 9.29.1 opens with the words prāsya dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

ācurn dadhikrām tam u nu ṣṭavāma  
divas pṛthivyā uta carikirāma,  
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carikirāma  
viṣvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čāunaka school of that Veda.<sup>2</sup>

**Consecutive imitative stanzas.**—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

<sup>1</sup> Cf. Oldenberg, ProL. p. 217.

<sup>2</sup> See, The Atharva-Veda, p. 39.

almost the same words;<sup>1</sup> the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : taṁ ṇīṭā suvr̥ktibhis tveṣaṁ satvānam ṛgmīyam,  
uto nu cid ya ojasā ṇṣṇasyāṇḍāni bhedaṭi  
jeṣat svarvatīr apo nabhantām anyake same.  
8.40.11 : taṁ ṇīṭā svadhvam satyaṁ satvānam ṛtviyam,  
uto nu cid ya ohata āṇḍā ṇṣṇasya bhedaṭy  
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgnī* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.<sup>2</sup> Similarly 2.12.14 and 15 are little more than rhetorical *uhas* of the same theme.<sup>3</sup> See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḥkilya* variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

**Imitative stanzas scattered through the RV.**—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṁ katamasyāmr̥tānāṁ manāmahe cāru devānāṁ nāma,  
ko no mahyā aditaye punar dāt pitarāṁ ca dṛṇeyāṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma ṇṛvatāṁ manāmahe,  
ko mṛṣṭi katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paṇupā ivākaraṁ rāsvā pitar marutāṁ sumnam asme,  
bhadra hi te sumatir mṛṇayattamāthā vāyam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,  
rātri stomāṁ na jigyuṣe.

<sup>1</sup> Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

<sup>2</sup> Cf. the author, JAOS. xxix. 295.

<sup>3</sup> Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4: 5.54.11	3.41.7: 7.31.4
1.114.2: 2.33.13	3.62.10: 5.82.1
1.143.8: 6.8.7	4.7.8: 4.8.4; 8.39.1
2.11.4, 5: 10.148.2	7.11.2: 10.70.3
2.18.7: 7.29.2	8.100.2: 10.83.7
3.19.2: 4.6.3	8.45.4, 5: 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

**Hymns parallel in structure (not wording) and with same final stanza.**—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra<sup>1</sup> by *Ṣyāvācva Atreya*, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas: rebhataḥ; brahmāṇi: kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pṛtanā* in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipada*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṣvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.<sup>2</sup> Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvāpṛthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *tristubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

**Similarity of obviously ritualistic hymns.**—The ritualistic *apṛt*-hymns,

<sup>1</sup> According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the *Niṣkevalya*.  
the first at the *Marutvatīya*çāstra; the second

<sup>2</sup> Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the āpri-sūktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary sūktas. Doubtless the nearer an āpri-stanza is to the ordinary style, the later it is. In one āpri-stanza, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the āpri-list. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an āpri. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other āpri hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4<sup>a</sup>: 1.188.4<sup>a</sup>; 9.5.8<sup>c</sup>: 5.5.7<sup>c</sup>).

A second class of ritual stanzas correspond to the ṛtuprāiṣas of the ṛāuta-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called ṛtuyāja, or ṛtugraha, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (ṛtu).<sup>1</sup> The hymns containing these stanzas are 1.15, 11.36, and 11.37 (cf. also 11.5).<sup>2</sup> The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (praṅga-ṣastra). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies puroḍāṣa-offerings to Agni; the

<sup>1</sup> See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

<sup>2</sup> Cf. also the ṛtuprāiṣa AV. 20.20; and the khilas, adhyāya 7, in Scheffelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷācam pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).<sup>1</sup> The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

**Similarities in mythic or legendary hymns.**—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kākṣīvat Dairghatamasa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7<sup>a</sup>: 1.117.7<sup>a</sup>; and 1.116.7<sup>d</sup>: 1.117.6<sup>d</sup>; and 1.116.16<sup>a</sup>: 1.117.17<sup>a</sup>. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghōṣā Kākṣīvatī); see 1.117.20<sup>d</sup>: 10.39.7<sup>b</sup>; and 1.118.9<sup>a</sup>: 10.39.10<sup>a</sup>. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnam dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8<sup>a</sup>, ratham ye cakruḥ suvṛtaṁ nareṣṭhām, and 4.36.2<sup>a</sup>, ratham ye cakruḥ suvṛtam sucetasah; or, 4.33 and 4.35 are connected by the pādas 4.33.3<sup>a</sup>, punar ye cakruḥ pitara yuvānā, and 4.35.5<sup>a</sup>, śacyakarta pitara yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2<sup>d</sup>, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4<sup>a</sup>, ekaṁ vi

<sup>1</sup> See especially iii. 394, and i, Index, p. 540<sup>a</sup>, under maṇḍala; iii, Index, p. 456<sup>b</sup>, under Ritual.

cakra camasam caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.<sup>1</sup>

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2<sup>ab</sup>, tvām yajñeṣv ṛtvijam agne hotāram ṛtate). The pāda 3.10.2<sup>c</sup>, gopā ṛtasya dīdīhi sve dame is reproduced in 1.1.8<sup>b</sup>, gopām ṛtasya dīdivim; 3.10.4<sup>b</sup>, agnir devebhir ā gamat is practically identical with 1.1.5<sup>c</sup>, devo devebhir ā gamat; 3.10.4<sup>a</sup>, sa ketur adhvarāṇām is not very far in sense from 1.1.8<sup>a</sup>, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

**Literary or historical repetitions.**—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kalidāsa's *Çakuntala* shares two of its strophes with Bhartr̥hari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyāçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;<sup>2</sup> see Bloomfield, *JAOS*.

<sup>1</sup> Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

<sup>2</sup> These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarkṣam for dhruvadarkṣam (MSS. also dhruva iṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.



xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.<sup>1</sup> The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rajatarāṅgini*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

**On 'late hymns' and 'early hymns'.—**The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.<sup>2</sup> The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.<sup>3</sup> In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

<sup>1</sup> See recent issues of ZDMG. and WZKM.

<sup>2</sup> See Muir, *Original Sanskrit Texts*, iii. 224ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

<sup>3</sup> Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jama-dagnivat*, *vyaṣṭhavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,<sup>1</sup> that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragātha* collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *ṛciṣama*, 'he for whom the *sāman* is made upon the *rk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.<sup>2</sup> *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.<sup>3</sup> E.g., the *Prajāpati*-hymn, 10.121, is certainly later than its relative, the *sajaniya*-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

**Relative character of Rig-Veda chronology, and its criteria.**—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

<sup>1</sup> JAOS. xxix, p. 287.

<sup>2</sup> See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

<sup>3</sup> See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *bṛhantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *bṛhantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mṛdhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

**Repetitions in their bearing on questions of exegesis.**—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

**On inconsistent renderings of repeated passages.**—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.<sup>1</sup> Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

<sup>1</sup> *Khaṇḍe-khaṇḍe pāṇḍityam*: *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.



# PART THE FIRST

## THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO  
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE  
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED



## Explanations relating to Part 1 or the main body of the work

**Explanation 1.**—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2<sup>a</sup> : 1.142.2<sup>b</sup>  
[1.13.2<sup>c</sup> : 6.53.10<sup>c</sup>]  
1.13.3<sup>b</sup>, 7<sup>b</sup>  
[1.13.4<sup>c</sup> : 1.14.11<sup>a</sup>; 6.16.9<sup>a</sup>; 8.34.8<sup>a</sup>]  
1.13.5<sup>a</sup> : 3.41.2<sup>b</sup>; 8.45.1<sup>b</sup>  
1.13.6<sup>a</sup> : 1.142.6<sup>a</sup>  
1.13.6<sup>b</sup> : 1.142.6<sup>d</sup>  
1.13.7<sup>a</sup> : 1.142.7<sup>b</sup>  
1.13.7<sup>c</sup> : 8.65.6<sup>c</sup>; 10.188.1<sup>c</sup>  
1.13.8<sup>bc</sup> : 1.142.8<sup>bc</sup>; 1.188.7<sup>bc</sup>  
1.13.9 : 5.5.8  
1.13.10<sup>c</sup> : 1.7.10<sup>c</sup>.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

**Explanation 2.**—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

**Explanation 3.**—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, *sa devān eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

**Explanation 4.**—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6<sup>c</sup>, *priyastotro vanaspatih* : 9.12.7<sup>a</sup>, *nityastotro vanaspatih*.]

**Explanation 5.**—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.



**Explanation 6.**—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

**Explanation 7.**—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10<sup>b</sup> (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)  
pāvakaḥ naḥ sarasvatī vājebhir vājīnīvati,  
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4<sup>b</sup> (Bharadvāja ; to Sarasvatī)  
pra ṇo devī sarasvatī vājebhir vājīnīvati,  
dhīnām avitry avatu.

**Explanation 8.**—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

**Explanation 9.**—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1<sup>b</sup> (Medhātithi Kāṇva ; to Indra)  
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,  
matsarāṣas tadokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)  
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ✍ 8.6.35<sup>b</sup>  
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35<sup>b</sup>.

**Explanation 10.**—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with ‘cf.’ (compare) before the citation. Thus,

✍ cf. 6.16.7<sup>a</sup>

**Explanation 11.**—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3<sup>b</sup>, but not again under 1.13.7<sup>b</sup> : 1.13.3<sup>b</sup>, 7<sup>b</sup>, asmin yajña upa hvaye.

**Explanation 12.**—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1<sup>a</sup>, 1<sup>c</sup>—8<sup>c</sup>, apa naḥ çoçucad agham.

## REPEATED PASSAGES BELONGING TO BOOK I

### Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2<sup>c</sup> (Madhuchandas Vāiçvāmitra ; to Agni)  
agnīḥ pūrvēbhir īṣibhir īḍyo nūtanāir utā,  
sā devāñ éhá vakṣati.

4.8.2<sup>c</sup> (Vāmadeva Gāutama ; to Agni)  
sā hí védā vásudhitim mahāñ aródhanam divāḥ,  
sā devāñ éhá vakṣati.

The metrical sequence of vásudhitim (never vásū<sup>c</sup>) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4<sup>b</sup> (Madhuchandas Vāiçvāmitra ; to Agni)  
agne yām yajñām adhvarām viçvātaḥ paribhūr āsi,  
sā id devēṣu gachati.

1.97.6<sup>b</sup> (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)  
tvām hí viçvatomukha viçvātaḥ paribhūr āsi,  
āpa naḥ çoçucad aghām.] cf. refrain, 1.97.1<sup>a</sup>, 1<sup>c</sup>-8<sup>c</sup>

Variations upon paribhū-phrases at 2.2.5 (with adhvaram) and at 5.13.6 (with devāñ).

[1.1.5<sup>c</sup>, devó devébhir á gamat : 3.10.4<sup>b</sup>, agnīr devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8<sup>a</sup> (Madhuchandas Vāiçvāmitra ; to Agni)  
rājantam adhvarāṇām gopām ṛtāsyā dídivim,] cf. 3.10.2<sup>c</sup>  
vārdhamānam své dāme.

1.27.1<sup>c</sup> (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)  
āçvam ná tvā vāravantam vandādhyā agnīm námobhiḥ,  
samrājantam adhvarāṇām.

1.45.4<sup>c</sup> (Praskaṇva Kāṇva; to Agni)  
 mähikerava ütāye priyāmedhā ahūṣata,  
 rājantam adhvarāṇām agnīm çukrēṇa çociṣā. [§ 1.45.4<sup>b</sup>  
 8.8.18<sup>c</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)  
 ā vām viçvābhīr utībhiḥ priyāmedhā ahūṣata, [§ a: 7.24.4<sup>a</sup>; b: 1.45.4<sup>b</sup>  
 rājantāv adhvarāṇām āçvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pūtīr hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,<sup>1</sup>—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44-50) are related to the 'Vatsa-group' (8.6-11) and prior to them. The secondariness of 1.27.1<sup>c</sup> is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance<sup>2</sup>) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāsya dīdhi (at 3.10.2<sup>c</sup>; 10.118.7<sup>c</sup>) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8<sup>b</sup>.—For 1.45.4<sup>a</sup>, see under 1.12.12, and cf. p. 9.

1.2.7<sup>ab</sup> (Madhuchandas Vaiçvāmitra; to Mitra and Varuṇa)  
 mitrām huve pūtādakṣam vāruṇam ca riçādasam,  
 dhīyam ghr̥tācīm sūdhantā.

7.65.1<sup>b</sup> (Vasiṣṭha; to Mitra and Varuṇa) [§ 7.63.5<sup>c</sup>  
 prāti vām sūra údite sūktāir, mitrām huve vāruṇam pūtādakṣam,  
 yāyor asuryām ākṣitam jyēṣṭham viçvasya yāmann ācitā jigatnū.  
 5.64.1<sup>a</sup> (Arcanānas Ātreya; to Mitra and Varuṇa)  
 vāruṇam vo riçādasam ṛcā mitrām havāmahe,  
 pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7<sup>a</sup> may be a reminiscence of the faultless triṣṭubh 7.65.1<sup>b</sup>: see Part 2, chapter 2, Class B 11.

1.2.8<sup>a</sup> (Madhuchandas Vaiçvāmitra; to Mitra and Varuṇa)  
 ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,  
 krātum br̥hāntam āçathe.

1.152.1<sup>d</sup> (Dirghatamas Aucathya; to Mitra and Varuṇa)  
 yuvām vāstrāṇi pivasā vasāthe yuvōr āchidrā mātavo ha sargāḥ,  
 āvātiratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8<sup>a</sup> and 1.152.1<sup>d</sup> no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāv (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāv as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῶν so far as the metre is concerned, and counting now as part of pāda a and then

<sup>1</sup> Analogous secondary applications under 1.44.11; 7.11.1.

<sup>2</sup> Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhitī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6<sup>b</sup> (Madhuchandas Vaiṣvāmitra ; to Indra)  
 indrá yāhi tūtujāna ūpa brāhmāṇi harivaḥ,  
 suté dadhiṣva naç cānaḥ.

10.104.6<sup>a</sup> (Aṣṭaka Vaiṣvāmitra ; to Indra)  
 ūpa brāhmāṇi harivo hāribhyām sómasya yāhi pítāye sutásya,  
 indra tvā yajñāḥ kṣāmamāṇam ānaḍ dāçvān asy adhvarásya praketāḥ.]

cf. 7.11.1<sup>a</sup>

It is most tempting to regard 1.3.6<sup>b</sup> as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrá yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7<sup>b</sup> (Madhuchandas Vaiṣvāmitra ; to Viṣve Devāḥ)

ómāsaç carṣaṇīdhṛto viṣve devāsa á gata,  
 dāçvānsō dāçūṣaḥ sutām.

2.41.13<sup>a</sup> (Gṛtsamada ; to Viṣve Devāḥ) =  
 6.52.7<sup>a</sup> (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)  
 viṣve devāsah á gata çṛṇutá ma imám hávam,]  
 édám barhír ní śidata.]

cf. 2.41.13<sup>b</sup>

cf. 2.41.13<sup>c</sup>

Oldenberg, Noten, p. 3, takes ómasas as á ūmāsas, with BR.

1.3.10<sup>b</sup> (Madhuchandas Vaiṣvāmitra ; to Sarasvatī)  
 pāvaká naḥ sárasvatī vājebhir vājínīvatī,  
 yajñām vaṣṭu dhiyávasuḥ.

6.61.4<sup>b</sup> (Bharadvāja ; to Sarasvatī)  
 prá ṇo devī sárasvatī vājebhir vājínīvatī  
 dhínām avitry àvatu.

One is obviously patterned after the other : but which ?

1.4.1<sup>b</sup> (Madhuchandas Vaiṣvāmitra ; to Indra)  
 surūpakṛtnúm ūtāye sudúghām iva godúhe,  
 juhūmási dyávi-dyavi.

8.52(Vāl.4).4<sup>c</sup> (Āyu Kāṇva ; to Indra)  
 yásya tvám indra stómeṣu cākāno vāje vājīñ chatakrato,  
 tám tvā vayám sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtnúm : sudúghām = ūtāye : godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4<sup>d</sup>, see under 6.45.10.

1.4.3<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 āthā te āntamānām vidyāma sumatinām,  
 mā no āti khyā ū gahi.

10.89.17<sup>b</sup> (Reṇu Vaiçvāmītra; to Indra)  
 evā te vayām indra bhuñjatinām vidyāma sumatinām nāvānām,  
 1vidyāma vāstor āvasā grṇānto 1viçvāmītrā utā ta indra nūnām.]  
 c: 1.177.5<sup>c</sup>; d: 6.25.9<sup>d</sup>

Pāda 1.4.3<sup>b</sup>, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5<sup>c</sup> or 10.160.5<sup>c</sup>) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4<sup>c</sup>, yās te sākhibhya ū vāram: 9.45.2<sup>c</sup>, devān sākhibhya ū vāram]

1.4.6<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,  
 syāméd indrasya çármaṇi.

8.47.5<sup>c</sup> (Trita Aptya; to Ādityas)  
 pāri no vṛṇajann aghā durgāni rathyò yathā,  
 syāméd indrasya çármany ādityānām utāvasy  
 1anehāso va utāyaḥ suūtāyo va utāyaḥ.] c: refrain, 8.47.1<sup>ref</sup>–18<sup>ef</sup>

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5<sup>c</sup>, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6<sup>c</sup>, by an author who was not staggered by its partial impertinence.

1.4.8<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 asyā pṛtvā çatakrato ghanó vṛtrāṇām abhavaḥ,  
 právo vājeṣu vājinam.

1.176.5<sup>d</sup> (Agastya; to Indra)  
 āvo yāsya dvibārhaso 'rkéṣu sānuṣāg āsat,  
 ājāv indrasyendo právo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10<sup>ab+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,  
 tāsmā indrāya gāyata.

8.32.13<sup>ab+c</sup> (Medhatithi Kāṇva ; to Indra)  
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákhā,  
 tám índram abhí gāyata.  
 1.5.4<sup>c</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 yásya samsthé ná vṛṇváte hāri samātsu çātravaḥ,  
 tásmā índrāya gāyata.

1.5.1<sup>b</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 á tv étā ní śīdaténdram abhí prá gāyata,  
 sákhāya stómavāhasaḥ.

8.92.1<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
 pāntam á vo ándhasa índram abhí prá gāyata,  
 viçvāsāham çatákratum mánhiṣṭham carṣaṇínām.

1.5.2<sup>a+b+c</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 purūtāmaṁ purūṇām íçānaṁ vāryāṇām,  
 índram sóme sácā suté.

6.45.29<sup>a</sup> (Çamyu Bārhaspatya ; to Indra)  
 purūtāmaṁ purūṇām stotṛṇām vívāci,  
 vājebhir vājayatām.  
 1.24.3<sup>b</sup> (Çunaḥçepa Ājigarti, called Devarāta ; to Savitar)  
 abhí tvā deva savitar íçānaṁ vāryāṇām,  
 sādāvan bhāgām imahe.  
 8.71.13<sup>b</sup> (Suditi Āṅgīrasa, or Purumīḍha Āṅgīrasa ; to Agni)  
 agnir íṣām sakhyé dadātu na íçe yó vāryāṇām,  
 agnīm toké tánaye çāçvad imahe vásuṁ sántam tanūpām.  
 10.9.5<sup>a</sup> (Triçiras Tvāṣṭra, or Sindhudvīpa Ambariṣa ; to Waters)  
 íçānā vāryāṇām kṣáyantiç carṣaṇínām,  
 apó yācāmi bheṣajām.  
 8.45.29<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
 ṛbhukṣānaṁ ná vartava ukthēsu tugryāvīdham,  
 índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion : Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen (Grassmann) ; dem vollsten der vollen, or dem reichsten der reichen (Ludwig). Pischel, Ved. Stud. i. 36, renders 6.45.29<sup>ab</sup> thus : 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger' ; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda ; and if, as is natural, 1.5.2<sup>b</sup> means about the same as 1.5.2<sup>a</sup>, then Grassmann's first version and Ludwig's second are to be deemed good. In íçe yó vāryāṇām we have again a case of 'phrase-inflection', the nominative to íçānaṁ vāryāṇām.

1.5.4<sup>c</sup> : 1.4.10<sup>c</sup>, tásmā índrāya gāyata : 8.32.13<sup>c</sup>, tám índram abhí gāyata.

1.5.5<sup>b+c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
sutapāvne sutā imé çúçayo yanti vitāye,  
sómāso dādhyāçiraḥ.

8.93.22<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)

pātnivantaḥ sutā imā uçānto yanti vitāye,  
apām jāgmīr nicumpunāḥ.

1.137.2<sup>b</sup> (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)

imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,

utā vām uśāso budhī śākām sūryasya raçmībhiḥ,

65 1.47.7<sup>d</sup>

sutó mitrāya varuṇāya pitāye çārur rītāya pitāye.

65 1.137.2<sup>g</sup>

5.51.7<sup>b</sup> (Svastyatreya Atreya ; to Viçve Devāḥ)

śutā indrāya vāyāve sómāso dādhyāçiraḥ,

65 5.51.7<sup>a</sup>

nimnām nā yanti sindhavo bhī prāyaḥ.

7.32.4<sup>b</sup> (Vasiṣṭha ; to Indra)

imā indrāya sunvire sómāso dādhyāçiraḥ,

tān ā mādāya vajrahasta pitāye hāribhyaṁ yāhy ōka ā.

9.22.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

etē putā vipaçcitāḥ sómāso dādhyāçiraḥ,

65 9.22.3<sup>a</sup>

vipā vy ānaçur dhīyaḥ.

9.63.15<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

sutā indrāya vajrīṇe sómāso dādhyāçiraḥ,

pavitram āty akṣaran.

9.101.12<sup>b</sup> (Manu Sānivarana ; to Soma Pavamāna)

etē putā vipaçcitāḥ sómāso dādhyāçiraḥ,

65 9.22.3<sup>a</sup>

sūryāso nā darçatāso jigatnāvo dhruvā ghr̥té.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Ledore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
tvām stómā avivṛdhan tvām ukthā çatakrate,  
tvām vardhantu no girāḥ.

8.44.19<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣīṇas tvām hinvanti cīttibhiḥ,

65 3.10.1<sup>a</sup>

tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19<sup>b</sup> censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10<sup>c</sup>, içāno yavayā vadhām : 10.152.5<sup>d</sup>, vāriyo yavayā vadhām]

[1.6.9<sup>b</sup>, divó vā rocanād ādhi : 1.49.1<sup>b</sup> : 5.56.1<sup>d</sup> ; 8.8.7<sup>a</sup>, divāç cid rocanād ādhi]

1.7.3<sup>b</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 indro dīrghāya cākṣasa ā sūryam rohayaḥ divī,  
 vī góbbhir ádrim āirayat.

8.89.7<sup>b</sup> (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)  
 āmāsu pakvām āiraya ā sūryam rohayaḥ divī,  
 gharmām ná sáman tapatā suvṛktibhir jūṣtam girvanase brhāt.  
 9.107.7<sup>d</sup> (Sapta Ṛṣayah ; to Pavamāna Soma)  
 sómo mīdhvān pavate gātuvittama ṛṣir vípro vicakṣaṇāḥ,  
 tvām kavír abhavo devavítama ā sūryam rohayaḥ divī.  
 10.156.4<sup>c</sup> (Ketu Agneya ; to Agni)  
 ágne náksatram ajāram ā sūryam rohayaḥ divī,  
 dádhaḥ jyótir jānebhyah.

1.7.4<sup>c</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 indra vājeṣu no 'va sahásrapradhaneṣu ca,  
 ugrá ugrábhīr ūtibhīh.

1.129.5<sup>c</sup> (Parucchepa Daivodāsi ; to Indra)  
 ní śú namātimatiṁ káyasya cit téjīṣṭhābhīr arāṇibhīr nótibhīr,  
 ugrábhīr ugrotibhīh, [ityadi].

1.7.8<sup>c</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 vṛṣā yūthéva vánsagaḥ kṛṣṭír iyarty ójasā,  
 íçāno ápratiṣkutaḥ.

1.84.7<sup>c</sup> (Gotama Rāhūgaṇa ; to Indra)  
 yá éka id vidáyate vāsu mártāya dāçúṣe,  
 íçāno ápratiṣkuta indro añgá. 1.84.7<sup>b</sup>

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro añgá, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8<sup>c</sup>, which is however a faultless metrical unit.

1.7.9<sup>a</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
 yá ékaç carṣaṇīnām vāsūnām irajyāti,  
 indrah páñca kṣitīnām.

1.176.2<sup>b</sup> (Agastya ; to Indra)  
 tāsminn ā veçayā giro yá ékaç carṣaṇīnām,  
 ānu svadhā yām upyāte yavam ná cārkrṣad vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yá ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.



1.7.10<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 indram vo viçvātas pāri hāvāmahe jānebhyah,  
 asmākam astu kévalah.

1.13.10<sup>c</sup> (Medhātithi Kāṇva ; to Tvaṣṭar)  
 ihā tvāṣṭāram agriyām viçvārūpam ūpa hvaye,  
 asmākam astu kévalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 vayām çūrebhir āstṛbhir indra tvāyā yujā vayām,  
 sāsahyāma pṛtanyatāḥ.

8.40.7<sup>d</sup> (Nābhāka Kāṇva ; to Indra and Agni)  
 yād indrāgnī jānā imé vihvāyante tānā girī,  
 asmākebhir nṛbhir vayām sāsahyāma pṛtanyatō  
 [vanuyāma vanuṣyatō] [nābhantām anyaké same,  
 e : 1.132.1<sup>c</sup> ; f : refrain, 8.39.1<sup>f</sup> ff.  
 9.61.29<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 [asya te sakhyé vayām] tāvendo dyumnā uttamé,  
 sāsahyāma pṛtanyatāḥ. e 9.61.29<sup>a</sup>

Prefixion of the four syllables indratvotāḥ expands 1.8.4<sup>c</sup> to a full jagatī at 1.132.1<sup>b</sup>, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11<sup>a</sup> ; 102.3<sup>a</sup>.

1.8.5<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 mahān indrah parāç ca nū mahitvām astu vajrīne,  
 dyāur ná prathinā çāvah.

8.56 (Val. 8).1<sup>c</sup> (Pṛsadhra Kāṇva ; Dānastuti of Praskaṇva)  
 [prāti te dasyave vrka rādho] adarçy āhrayam,  
 dyāur ná prathinā çāvah. ab : 8.55.1<sup>c</sup>

'Great is Indra, aye, more than great : grentness be his that wields the bolt ; might, wide as the heaven.' Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called āparītam (Sāyaṇa : çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyaṇa on 5.79.5 : alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8  
 yāḥ kuṣṣīḥ somapātamaḥ samudrā iva pīnvate,  
 urvīr āpo ná kākūdah,—

evā hy āsya sūnītā virapēḡ gōmatī mahī,  
pakvā çākḥā nā dāçūse.

8.12.5<sup>b</sup> (Parvata Kāṇva ; to Indra)  
imām juṣasva girvaṇaḥ samudrā iva pinvate,  
īndra viçvābhīr ūtibhīr vavākṣitha.]

8.12.5<sup>c</sup>

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stōmaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought' !) in the Veda is such that it is futile to say whether 8.12.5<sup>b</sup> is parenthetical or not. Pāda c in each stanza of the tria 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : īndra viçvābhīr ūtibhīḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3<sup>b</sup>, stōmēbhīr viçvacarsaṇe : 5.14.6<sup>b</sup>, stōmēbhīr viçvacarsaṇim]

1.9.6<sup>a</sup> (Madhuchandas Vaiçvāmitra ; to Indra)  
asmān sū tātra codayēndra rāyē rābhasvataḥ,  
tūvidyumna yāçasvataḥ.

3.16.6<sup>d</sup> (Utkīla Kātya ; to Agni)  
çagdhī vājasya subhaga prajāvatō 'gne brhatō adhvaré,  
sām rāyā bhūyasā sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evamvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmitrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyaḥ . . . yāçasvataḥ also at 8.23.27.

1.9.8<sup>a</sup> (Madhuchandas Vaiçvāmitra ; to Indra)  
asmé dhehi çrávo brhád dyumnām sahasrasātāmam,  
īndra tā rathínīr iṣaḥ.

1.44.2<sup>d</sup> (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)  
jūṣṭo hí dūtō āsi havyavāhanō 'gne rathír adhvarāṇām,] 1.44.2<sup>b</sup>  
sajūr açvibhyām uṣāsā suvīryam asmé dhehi çrávo brhát.  
8.65.9<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
viçvān aryō vipaçcitō 'ti khyas tūyam ā gahi,  
asmé dhehi çrávo brhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthū çrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

sutē-sute nyōkase br̥hād br̥hatā ēd ariḥ,  
indrāya çūṣām arcati.

10.96.2<sup>d</sup> (Baru Āṅgīrasa or Sarvahari Āindra ; Haristutiḥ)  
hāriṁ hi yōnim abhi yē samāsvaran hinvānto hāri divyāni yāthā sādah,  
ā yāni pr̥nānti hāribhir nā dhenāva indrāya çūṣām hārivantam arcata.  
10.133.1<sup>b</sup> (Sudās Pāijavana ; to Indra)  
prō ṣv āsmāi purorathām indrāya çūṣām arcata,  
abhīke cid u lokakīrti saṁgē samātsu vṛtrahā-  
-smākam bodhi coditā  
[nābhantām anyakēṣām jyākā ādhi dhānvasu.] ~~cf~~ refrain, 10.133.1<sup>fg</sup> ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2<sup>d</sup>, is the posterius.

1.10.4<sup>d</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stōmān abhi svarābhī gr̥ṇihy ā ruva,  
brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6<sup>b</sup> (Agni Tāpasa ; to Viçve Devāḥ, here Agni)  
tvām no agne agnībhir brāhma yajñām ca vardhaya,  
tvām no devātātaye rāyō dānāya codaya.

1.10.5<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām indrāya çāṁsyam vārdhanam puruniṣṣidhe,  
çakró yāthā sutēṣu nō rārānat sakhyēṣu ca.

5.39.5<sup>b</sup> (Atri Bhāuma ; to Indra)  
āsmā it kāvyaṁ vāca ukthām indrāya çāṁsyam,  
tāsmā u brāhmavāhase [gīro vardhanty ātrayo  
gīraḥ çumbhanty ātrayaḥ.] ~~cf~~ 5.22.4<sup>de</sup>

1.10.7<sup>b+d</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtam sunirājam indra tvādātām id yāçah,  
gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6<sup>c</sup> (Viçvāmītra ; to Indra)  
gīrvaṇaḥ pāhi naḥ sutām mādhor dhārābhir ajoyase,  
indra tvādātām id yāçah.  
8.64.1<sup>b</sup> (Pragātha Kaṇva ; to Indra)  
ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,  
āva brahmadvīṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7<sup>a</sup> with yāçah of b. To do this, Sāyaṇa is obliged to force the meaning of sunirājam to a colourless sukheṇa nihyeṣaṁ prāptum çakyam ; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm) ; while Grassmann

has to render yāçāḥ by Schatz, which it does not mean. The adjectives fit gāvāḥ vrajām to a nicety.<sup>1</sup> This observation led Aufrecht (in 1888: Festgruss an Böhlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6<sup>c</sup> stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6<sup>c</sup>, instead of indra tvādātām id yāçāḥ, we had āva brahmadviṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātām id yāçāḥ may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

### 1.10.8<sup>b+c</sup> (Madhuchandas Vāiçvāmitra; to Indra)

nahī tvā ródasi ubhé rghāyāmānam invataḥ,  
jé aḥ svārvatīr apāḥ sām gā asmābhyam dhūnuhi.

1.176.1<sup>c</sup> (Agastya; to Indra)

mātsi no vāyaistaya indram indo vīṣā viça,  
rghāyāmāna invasi çatrum ānti nā vindasi.

1.176.1<sup>b</sup>

8.40.10<sup>c</sup> (Nābhāka Kāṇva; to Indra and Agni)

tām qiçitā suvrktibhis tveṣām sātvanam rgmiyam,

utó nú cid yé ójasā çuṣṇasyāṇḍāni bhédati jéçat svārvatīr apó nābha-  
ntām anyaké same. refrain, 8.39.1<sup>b</sup> ff.

8.40.11<sup>c</sup> (The same)

tām qiçitā svadhvarām satyām sātvanam rtvīyam,

utó nu cid ya ohata āṇḍā çuṣṇasya bhédaty ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyāmānam in 1.176.1<sup>c</sup> is to be rejected (*Études sur le Lexique*, s.v. áviçvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetical interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

<sup>1</sup> Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājām had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājām to vrajām has its analogy with that of sudúghāḥ to apāḥ. Oldenberg carries over imāhe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10<sup>c</sup> (Madhuchandas Vāiṣvāmītra ; to Indra)  
vidmā́ hí tvā́ vṛṣantamaṁ vā́jeṣu havanaçrútam,  
vṛṣantamasya hū́maha ū́tīm sahasrasā́tamam.

5.35.3<sup>b</sup> (Prabhūvasu Āngīrasa ; to Indra)  
ā́ té 'vo váreṇyaṁ vṛṣantamasya hū́mahe,  
vṛṣajutir hí jajñisá abhū́bhir indra turváṇiḥ.

1.11.1<sup>c</sup> (Jetṛ Mādhuchandasa ; to Indra)  
índraṁ víçvā́ avītvṛdhan samudrávyacasam gírah,  
rathítamaṁ rathínā́m vājā́nām sátpatim pátim.

8.45.7<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
yád ajīm yáty ajikíḍ indrah svaçvayúr úpa,  
rathítamo rathínām.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7<sup>c</sup> the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2<sup>d</sup> (Jetṛ Mādhuchandasa ; to Indra)  
sakhyé ta indra vājīno má bhema çavasas pate,  
tvām abhí prá ñonumo jétāram áparājitam.

5.25.6<sup>d</sup> (Vasūyava Ātreyaḥ ; to Agni)  
agnir dadāti sátpatim sāsáha yó yudhá́ nṛbhīḥ,  
agnir átyam raghuṣyádaṁ jétāram áparājitam.

It seems almost impossible to escape the conclusion that the páda jétāram áparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2<sup>ab</sup> cf. the similar distich 8.4.7<sup>ab</sup>, má bhema má çramiṣmográsyā sakhyé táva.

1.11.8<sup>a+b</sup> (Jetṛ Mādhuchandasa ; to Indra)  
índram íçānam ójasābhí stómā́ anū́sata,  
sahásraṁ yásya rātāya utá vā sánti bhúyasīḥ.

8.76.1<sup>b</sup> (Kurusuti Kāṇva ; to Indra)  
imām nú māyínam huva índram íçānam ójasā,  
marútvantaṁ ná vṛñjāse.

6.60.7<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
índragñi yuvām imē 'bhí stómā́ anū́sata,  
píbataṁ çāmbhuvā́ sutám.

Cf. abhí stómāir anū́sata, 8.8.3<sup>d</sup>. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8<sup>b</sup> in SV. 2.60.2<sup>b</sup>, namely, abhi stomāir anū́sata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8<sup>a</sup>, índra íçāna ójasā 8.40.5<sup>a</sup>; éka íçāna ójasā 8.6.41<sup>b</sup>; also 1.175.4<sup>b</sup>; 8.32.14<sup>a</sup>; and, agnir íçāna ójasā TB. 1.5.5.2<sup>a</sup>.

## Group 2. Hymns 12–23, ascribed to Medhātithi Kāṇva

[1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe: 1.36.3<sup>a</sup>, prā tvā dūtām vṛṇīmahe: 1.44.3<sup>a</sup>,  
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.12.1<sup>b+c</sup> (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,  
asyā yajñāsya sukrátum.

cf. 1.12.1<sup>a</sup>

1.36.3<sup>b</sup> (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,  
mahās te sató ví caranty arcāyo divi spr̥canti bhānávaḥ.

cf. 1.12.1<sup>a</sup>

1.44.7<sup>c</sup> (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hí tvā víça indháte,  
sá á vaha puruhūta prācetasó 'gne devān ihá dravát.

8.19.3<sup>c</sup> (Sobhari Kāṇva; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāraṁ ámartyam,  
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāraṁ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktābarhiṣe,  
ási hótā na ídyaḥ.

1.12.10<sup>b</sup> (Medhātithi Kāṇva; to Agni)

sá naḥ pāvaka dṛdivó, 'gne devān ihá vaha,  
úpa yajñām havīç ca naḥ.

cf. 1.12.10<sup>a</sup>

1.15.4<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādāyā yóniṣu triṣú,  
pári bhūṣa píba ṛtúnā.

Cf. the similar pāda tábhīr devān ihá vaha, 1.14.12<sup>c</sup>.

1.12.4<sup>b+c</sup> (Medhātithi Kāṇva; to Agni)

tán uçató ví bodhaya yád agne yási dūtyām,  
deváir á satsi barhiṣi.

1.7.4.7<sup>c</sup> (Gotama Rāhugaṇa; to Agni)

ná yór upabdir áçvyah çṛṇvé ráthasya kác caná,  
yád agne yási dūtyām.

5.26.5<sup>c</sup> (Vasūyava Atreyāḥ ; to Agni)  
 ॥ yājamañāya sunvatā ॥ āgne suvīryam vaha,  
 devāir ā satsi barhīṣi. ॥ 5.26.5<sup>a</sup>

8.44.14<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
 sā no mitramahas tvām ॥ āgne çukrēṇa çociṣā,  
 devāir ā satsi barhīṣi. ॥ 1.12.12<sup>a</sup>

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6<sup>b</sup> (Medhātithi Kāṇva ; to Agni)  
 agnināgniḥ sām idhyate kavīr grhāpatir yūvā,  
 havyaṁ vād juhvaṁ syaḥ.

7.15.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 ॥ yāḥ pāñca carṣaṇīr abhī ॥ niṣasāda dāme-dame,  
 kavīr grhāpatir yūvā. ॥ 5.86.2<sup>a</sup>

8.102.1<sup>c</sup> (Prayoga Bhārgava, or other fictitious authors ; to Agni)  
 tvām agne brhād vāyo dādhasi deva dāçūṣe,  
 kavīr grhāpatir yūvā.

The pāda 1.12.6<sup>b</sup> seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānaḥ viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7<sup>a</sup>, kavīm agnīm ūpa stuhī: 1.136.6<sup>d</sup>, indram agnīm, &c.]

[1.12.7<sup>b</sup>, satyādharmāṇam adhvaré: 5.51.2<sup>b</sup>, sátyadharmāṇo adhvarām.]

1.12.9<sup>c</sup> (Medhātithi Kāṇva ; to Agni)  
 yó agnīm devāvitaye háviṣmāñ āvivāsati,  
 tásmāi pāvaka mṛṇaya.

8.44.28<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
 ॥ ayām agne tvé āpi ॥ jaritā bhūtu santya,  
 tásmāi pāvaka mṛṇaya. ॥ 2.5.8<sup>a</sup>

1.12.10<sup>a</sup> (Medhātithi Kāṇva ; to Agni)  
 sā naḥ pāvaka dīdivó ॥ āgne devāñ ihā vaha,  
 ūpa yajñām havīç ca naḥ. ॥ 1.12.3<sup>a</sup>

3.10.8<sup>a</sup> (Viçvāmītra Gāthina ; to Agni)  
 sā naḥ pāvaka dīdihi dyumád asmé suvīryam,  
 bhāvā stotṛbhyo āntamaḥ svastāye.

For 3.10.8<sup>b</sup> cf. 3.13.7<sup>c</sup>, dyumád agne suvīryam.

1.12.10<sup>b</sup>: 1.12.3<sup>a</sup>; 1.15.4<sup>a</sup>, āgne devāñ ihā vaha.

1.12.11<sup>a+c</sup> (Medhātithi Kāṇva ; to Agni)

sá na stávāna á bhara gāyatrēna náviyasā,  
rayīm virávatīm ísam.

8.24.3<sup>a</sup> (Viçvamanas Vāiṣṭva ; to Indra)

sá na stávāna á bhara rayīm citráçravastamam,  
niréké cid yó harivo vásur dadīh.

9.40.5<sup>a</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,  
jaritúr vardhayā girah.

9.61.6<sup>a+b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virávatīm ísam,  
īçānaḥ soma viçvátah.

These stanzas are markedly imitative : two of them share two pādas ; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna náviyasā is parenthetical. The question, point blank, is this : Is not the sequence á bhara rayīm in three of the four stanzas original ? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods : this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff. ; the same author's *Glossary to the Rig-Veda*, s.v. ; Ludwig, *Über Methode*, p. 29 ; Oldenberg, *RV. Noten*, I, p. 49.—Of the pādas, tán naḥ punāná á bhara, 9.19.1<sup>c</sup> ; stutá stávāna á bhara, 5.10.7<sup>b</sup> ; and ágne virávatīm ísam, 8.43.15<sup>c</sup>.

1.12.12<sup>a+c</sup> (Medhātithi Kāṇva ; to Agni)

ágne çukrēna çocīṣā viçvābhir deváhūtibhiḥ,  
imám stómaṁ juṣasva naḥ.

8.44.14<sup>b</sup> (Virūpa Āṅgīrasa ; to Agni)

sá no mitramahas tvám ágne çukrēna çocīṣā,  
deváir á satsi barhiṣi.

§ 1.12.4<sup>c</sup>

10.21.8<sup>a</sup> (Vimada Āindra ; to Agni)

ágne çukrēna çocīṣorú prathayase brhát,  
abhikrándan vṛṣāyase ví vo máde gárbham dadhāsi jāmīṣu vívakṣase.

8.43.16<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)

ágne bhrátah sáhaskṛta rōhidaçva çúcivrata,  
imám stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork ; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty : 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir deváhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness : 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an disem unsern liede.' Oldenberg, *SBE.* xlv. 7 : 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir deváhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)



For pādas similar to 1.12.12<sup>a</sup> in sense and form, see, agniṁ çukréṇa çociṣā, 1.45.4; agniḥ çukréṇa çociṣā, 8.56(Väl. 8).5; ágne tigména çociṣā, 10.87.23; agniḥ tigména çociṣā, 6.16.28; vīṣā çukréṇa çociṣā, 10.187.3; úṣaḥ çukréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukráçociḥ and tigmáçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2<sup>a</sup> (Medhatithi Kāṇva; to Tanūnapāt [Āpra])  
mádhumantaṁ tanūnapād yajñāṁ devēṣu naḥ kave,  
adyā kṛṇuhi vitāye.]

cf. 1.13.2<sup>c</sup>

1.142.2<sup>b</sup> (Dirghatamas Āucathya; to Tanūnapāt)  
ghṛtāvantaṁ úpa māsi mádhumantaṁ tanūnapāt,  
yajñāṁ víprasya mávataḥ] çaṁamānāsya dāçúṣaḥ.

cf. 1.17.2<sup>b</sup>

The two hymns share no less than six pādas; see the sequel.

[1.13.2<sup>c</sup>, adyā kṛṇuhi vitāye: 6.53.10<sup>c</sup>, nṛvát kṛṇuhi vitāye.]

1.13.3<sup>b</sup>, 7<sup>b</sup>, asmín yajñā úpa hvaye.

[1.13.4<sup>c</sup>, ási hótā mánurhitaḥ: 1.14.11<sup>a</sup>; 6.16.9<sup>a</sup>, tvāṁ hótā mánurhitaḥ;  
8.34.8<sup>a</sup>, á tvā hótā mánurhitaḥ.]

1.13.5<sup>a</sup> (Medhatithi Kāṇva; to Barhis [Āpra])  
strñitá barhír ānuṣág ghṛtápr̥stham̐ manīṣiṇaḥ,  
yátrām̐ftasya cákṣaṇam.

3.41.2<sup>b</sup> (Viçvāmitra; to Indra)  
sattó hótā na ṛtvíyas tistiré barhír ānuṣák,  
áyuḥpran̐ prātár ádrayaḥ.  
8.45.1<sup>b</sup> (Praskaṇva Kāṇva; to Agni)  
á ghā yé agniṁ indhaté strñánti barhír ānuṣák,  
yēṣām̐ indro yúvā sákhā.]

refrain, 8.45.1<sup>c</sup>–3<sup>c</sup>

1.13.6<sup>a+b</sup> (Medhatithi Kāṇva; to Devīr Dvārah [Āpra])  
ví çrayantām̐ ṛtāvīdho dvāro devír asaçcátāḥ,  
adyā nūnām̐ ca yáṣṭave.

1.142.6<sup>a+d</sup> (Dirghatamas Āucathya; to the same)  
ví çrayantām̐ ṛtāvīdhaḥ prayāi devébhyo mahīḥ,  
pāvakāsaḥ puruṣp̐fho dvāro devír asaçcátāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6<sup>ab</sup> seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfrī) as to preclude final judgement. The word asaçcátāḥ would seem here to mean ‘not sticking’, i. e. ‘freely moving’. But see Oldenberg, ZDMG. lxii, 473.

1.13.7<sup>a+c</sup> (Medhātithi Kāṇva; to Uṣāsānakṭā [Āpra])  
 náктоśāsā supéçasāsmín yajñā úpa hvaye,  
 idám no barhír āsāde.

1.142.7<sup>b</sup> (Dirghatamas Āucathya; to the same)  
 á bhādamāne úpāke náктоśāsā supéçasā,  
 ūyahví ṛtāsya mātārā sīdatām barhír á sumāt.  
 8.65.6<sup>c</sup> (Pragātha Kāṇva; to Indra)  
 sutāvantas tvā vayām ūprāyasvanto havāmahe,  
 idám no barhír āsāde.  
 10.188.1<sup>c</sup> (Çyena Āgneya; to Agni Jātavedas)  
 prá nūnām jātāvedasam ācvaṁ hinota vājīnam,  
 idám no barhír āsāde.

1.142.7<sup>cd</sup>

5.20.3<sup>d</sup>

1.13.8<sup>bc</sup> (Medhātithi Kāṇva; to Daivyāu Hotārāu Pracetasāu [Āpra])  
 tā sujihvā úpa hvaye hótārā dāivyā kavī,  
 yajñām no yakṣatām imām.

1.142.8<sup>bc</sup> (Dirghatamas Āucathya; to the same)  
 mandrájihvā jugurvāṇi hótārā dāivyā kavī,  
 yajñām no yakṣatām imām ūsidhrām adyā divispṛcam.  
 1.188.7<sup>bc</sup> (Agastya; to the same)  
 prathamā hí suvācasā hótārā dāivyā kavī,  
 yajñām no yakṣatām imām.

1.142.8<sup>d</sup>

Cf. the vaguely related pāda 2.41.20<sup>c</sup>, yajñām devēṣu yachatām, preceded (cf. 1.142.8<sup>d</sup>) by  
 ūsidhrām adyā divispṛcam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasucṛta Ātreya; to the same)  
 īlā sárasvatī mahī tísro devír mayobhúvaḥ,  
 barhīḥ sīdantv asrídhaḥ.

1.13.10<sup>c</sup>: 1.7.10<sup>c</sup>, asmākam astu kévalaḥ.

1.14.1<sup>b</sup> (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)  
 āibhír agne dúvo gíro viçvebhiḥ sómapītaye,  
 devébhir yāhi yáksi ca.

8.21.4<sup>d</sup> (Sobhari Kāṇva; to Indra)  
 vayām hí tvā bāndhumantam abandhávo viprāsa indra yemimá,  
 yā te dhāmāni vṛṣabha tébhír á gahi viçvebhiḥ sómapītaye.

It is tempting to see in á . . . viçvebhiḥ sómapītaye devébhir yāhi, 1.14.1, the original  
 of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of  
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not  
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭaṁ nāma yajūyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 18.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhir ā yahi viçvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3<sup>a+c</sup> (Medhātithi Kāṇva; to Viçve Devāḥ)  
indravāyū bṛhaspátim mitrágnim púsānam bhāgam,  
ādityān mārutaṁ gaṇám.

10.141.4<sup>a</sup> (Agni Tāpasa; to Viçve Devāḥ)  
indravāyū bṛhaspátim suhávehā havāmahe,  
yāthā naḥ sārva íj jānaḥ sāmgatyāṁ sumānā āsat.  
6.16.24<sup>b</sup> (Bharadvāja; to Agni)  
tā rājānā çucivratādityān mārutaṁ gaṇám,  
vāso yákṣiḥá ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427\* (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viçve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11<sup>a</sup> with 6.16.9<sup>a</sup>; see the sequel.

1.14.5° (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)  
īlate tvām avasyávaḥ káṇvāso vṛktábarhiṣaḥ,  
havíṣmanto aramkṛtaḥ.

8.5.17<sup>b</sup> (Brahmātithi Kāṇva; to Aṇvins)  
jānāso vṛktábarhiṣo havíṣmanto aramkṛtaḥ, 3.59.9<sup>b</sup>  
yuvām havante aṇvinā. 1.47.4<sup>d</sup>

Inasmuch as the expression jānāso vṛktábarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise káṇvāso vṛktábarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)  
ghṛtāprsthā manoyújo yé tvā váhanti váhnayah,  
ā devān sómapītaye.

6.16.44° (Bharadvāja; to Agni)  
āchā no yāhy ā vahā bhí práyāṁsi vitāye, 1.135.4<sup>b</sup>  
ā devān sómapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayah see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11<sup>a+c</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Agni)

tvām hótā mánurhitó 'gne yajñēṣu sídasi,

sémām no adhvarām yaja.

6.16.9<sup>a</sup> (Bharadvāja ; to Agni)

tvām hótā mánurhito váhnir āsá vidúṣṭarah,

ágne yákṣi divó víḥaḥ.

1.26.1<sup>c</sup> (Çunaḥṣepa Ājigarti, alias Devarāta ; to Agni)

vásiṣvā hi miyedhya vástrāny ūrjām pate,

sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11<sup>a</sup>, see under 1.13.4<sup>c</sup>.

1.14.12<sup>a</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Agni)

yukṣvā hy áruṣī ráthe harito deva rohitaḥ,

ṭábhīr deván ihā vaha.

cf. 1.12.3<sup>a</sup>

5.56.6<sup>a</sup> (Çyāvaçva Ātreya ; to Maruts)

yuṅgdhvām hy áruṣī ráthe yuṅgdhvām rátheṣu rohitaḥ,

ṭyuṅgdhvām hárī ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

1.134.3<sup>bc</sup>

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hárī are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hárī. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhatī ;<sup>1</sup> no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyūr yuṅkte róhitā váyūr aruṇā váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1<sup>b</sup> (Medhatithi Kāṇva ; to Indra)

indra sómam píba ṛtúnā tvā viçantv índavaḥ,

matsarāśas tátokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv índavaḥ ṭsamudrām iva síndhavaḥ,

8.6.35<sup>b</sup>

nā tvām indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

<sup>1</sup> Cf. RV. 10.150, and 10.93.11.

1.15.2<sup>c</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Maruts)

mārutāḥ pibata ṛtūnā potṛād yajñām puntana,  
yūyām hī śthā sudānavāḥ.

6.51.15<sup>a</sup> (R̥jīḡvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)

yūyām hī śthā sudānava ṛndrajyeṣṭhā abhidyavaḥ, 6.51.15<sup>b</sup>  
kārtā no ādhvann ā sugām gopā amā.

8.7.12<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)

yūyām hī śthā sudānavo rūdrā ṛbhukṣaṇo dāme,  
utā prācetaso mādē.

8.83.9<sup>a</sup> (Kusidin Kāṇva ; to Viṣve Devāḥ, here Maruts)

yūyām hī śthā sudānava ṛndrajyeṣṭhā abhidyavaḥ, 6.51.15<sup>b</sup>  
ādḥā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff. ; Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agniṣṭoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavāḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also A.V. 11.9.2<sup>d</sup>, 26<sup>c</sup>. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions : they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī śthā sudānavāḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3<sup>c</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)

abhi yajñām gr̥ṇiḥi no gnāvo nēṣṭaḥ piba ṛtūnā,  
tvām hī ratnadhā āsi.

7.16.6<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

kṛdhi rātnaṁ yājamānāya sukrato tvām hī ratnadhā āsi,  
ā na ṛtē ḡṇiḥi viṣvam ṛtvijām suḡāṇso yāc ca dākṣate.

1.15.4<sup>a</sup> : 1.12.3<sup>a</sup>, 10<sup>b</sup>, āgne devān ihā vaha.

1.15.7<sup>a+c</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)

draviṇodā draviṇaso grāvahastāso adhvaré,  
yajñēṣu devām ṇate.

1.96.8<sup>a</sup> (Kutsa Āngirasa ; to Agni, or Agni Draviṇodāḥ)

draviṇodā draviṇasas turāsyā draviṇodāḥ sánarasya prá yaṇsat,  
draviṇodā virāvatim īṣam no draviṇodā rāsate dirghām āyuh.

5.21.3<sup>d</sup> (Sasa Ātreya ; to Agni)

tvām víḡve sajóśaso ṛdevāso dūtām akrata,]

cf. 5.21.3<sup>b</sup>

saparyántas tvā kave yajñéṣu devām īlate.

6.16.7<sup>c</sup> (Bharadvāja to Agni)

ṛtvām agne svādhyaḥ] mártāso devávitaye,

cf. 6.16.7<sup>a</sup>

yajñéṣu devām īlate.

The pāda, yajñéṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ' als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ' Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227 : ' Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8<sup>a</sup> is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7<sup>a</sup>, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8<sup>a</sup>, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7<sup>a</sup> is later than, and dependent upon, 1.96.8<sup>a</sup> seems to me, at any rate, a natural conclusion.

1.15.9<sup>b</sup> (Medhātithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhóta prá ca tiṣṭhata,

neṣṭrād ṛtūbhīr īṣyata.

10.14.14<sup>b</sup> (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavīr juhóta prá ca tiṣṭhata,

sá no devéṣv ā yamad ṛdīrghám āyuh prá jivāse.]

cf. 10.14.14<sup>a</sup>

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ' der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's ; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3<sup>b+c</sup> (Medhātithi Kāṇva ; to Indra)

índram prātár havāmaha índram prayaty ādhvaré,

índram sómasya pítāye.

8.3.5<sup>b</sup> (Medhyātithi Kāṇva ; to Indra)

índram id devátātaya índram prayaty ādhvaré,

índram samiké vanīno havāmaha índram dhánasya sātāye.

3.4.2.4<sup>a</sup> (Viṣvāmitra ; to Indra)

índram sómasya pítāye stómair ihá havāmahe,

ukthébbhiḥ kuvíd āgāmat.

- 8.17.15<sup>d</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 prđakusānur yajatō gavésana ékaḥ sánn abhí bhūyasah,  
 bhūrñim ācvañ nayat tujá puró gr̥bhéndrañ sómasya pítāye.  
 8.92.5<sup>b</sup> (Ḷrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
 1tām v abhí prārcat,éndrañ sómasya pítāye, cf 8.15.1<sup>a</sup>  
 tát id dhy āsa vārdhanam.  
 8.97.11<sup>b</sup> (Rebha Kāṇyapa ; to Indra)  
 sām im rebhāso asvarann indrañ sómasya pítāye,  
 svārpatiñ yád im vṛdhé dhṛtāvratō hy ójasā sām ūtibhiḥ.  
 9.12.2<sup>c</sup> (Asita Kāṇyapa, or Devala Kāṇyapa ; to Soma Pavamāna)  
 abhí víprā anūṣata gāvo vatsāñ ná mātārah,  
 indrañ sómasya pítāye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6<sup>b</sup>, indrañ sómasya pítāye under 1.55.2<sup>c</sup>;  
 indra sómasya pítāye, 8.65.3<sup>c</sup>; and asyá sómasya pítāye under 1.22.1<sup>c</sup>.—Hymn 1.16 shares two  
 pādas with 3.42; see next item.

- 1.16.4<sup>a</sup> (Medhatithi Kāṇva ; to Indra)  
 úpa naḥ sutám á gahi hárībhir indra keṣibhiḥ,  
 suté hi tvā hávāmahe.

- 3.42.1<sup>a</sup> (Viṣvāmitra ; to Indra)  
 úpa naḥ sutám á gahi sómam indra gávāçiram,  
 harībhyāñ yás te asmayúḥ.  
 5.71.3<sup>a</sup> (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)  
 úpa naḥ sutám á gatañ 1vāruṇa mītra dāçúṣaḥ, cf 5.71.3<sup>b</sup>  
 1asyá sómasya pítāye. cf 1.22.1<sup>c</sup>

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preced-  
 ing item.

[1.16.5<sup>a</sup>, sémám na stómam á gahi : 8.66.8<sup>c</sup>, sémám na stómam jujuṣāná á gahi.]

- 1.16.5<sup>b</sup> (Medhatithi Kāṇva ; to Indra)  
 1sémám na stómam á gahy, úpedám sávanam sutám, cf 1.16.5<sup>a</sup>  
 gāurō ná tr̥ṣitāḥ piba.

- 1.21.4<sup>b</sup> (Medhatithi Kāṇva ; to Indra and Agni)  
 ugrá sántā havāmaha úpedám sávanam sutám,  
 indrāgní éhá gachatām.  
 6.60.9<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
 tábhīr á gachatañ narópedám sávanam sutám,  
 1indrāgní sómapiṭāye. cf 6.60.9<sup>c</sup>

In 1.21 pāda 3<sup>b</sup> also = 6.60.14<sup>d</sup>, in addition to the present correspondence with 6.60.9.—For  
 the repeated pāda cf. 1.16.8<sup>a</sup>.

[1.16.8<sup>a</sup>, imé sómāsa indavaḥ : 9.46.3<sup>a</sup>, eté sómāsa indavaḥ.]

1.16.8<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

vīçvam ít sávanam sutám índro mādāya gachati,  
vr̥trahā sómapītaye.

8.93.20<sup>c</sup> (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vīṣā suté sácā niyútvan vṛṣabhó raṇat,  
vr̥trahā sómapītaye.

[1.16.9<sup>a</sup>, sémām naḥ kāmam á pr̥ṇa : 8.64.6<sup>c</sup>, asmákam kāmam á pr̥ṇa.]

1.17.1<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Varuṇa)

índrāvārunayor ahám samrájor áva á vr̥ṇe,  
tá no mṛlāta ídṛçe.

4.57.1<sup>d</sup> (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,  
gām āçvam pošayitnv á sá no mṛlātidṛçe.

6.60.5<sup>c</sup> (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha ḥindrāgní havāmahe,  
tá no mṛlāta ídṛçe.

cf. 5.86.4<sup>b</sup>

Read, perhaps, in 4.57.1<sup>c</sup>, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2<sup>b</sup>, hávam víprasya māvataḥ : 1.142.2<sup>c</sup>, yajñám víprasya, &c.]

1.17.2<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase ḥávam víprasya māvataḥ,  
dhartārā carṣaṇínām.

cf. 1.17.2<sup>b</sup>

5.67.2<sup>c</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam, várūṇa mitra sádathaḥ,  
dhartārā carṣaṇínām yantám sumnám riçādasā.

cf. 5.67.2<sup>a</sup>

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó revān yó amīvahá vasuvít puṣṭivārdhanaḥ,  
sá naḥ siṣaktu yás turāḥ.

1.91.12<sup>b</sup> (Gotama Rāhūgana ; to Soma)

gayasphāno amīvahá vasuvít puṣṭivārdhanaḥ,  
sumitrāḥ soma no bhava.

1.18.3<sup>b</sup> (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çānsa áraruṣo dhūrtiḥ práṇaṇ mārtyasya,  
rákṣā no brahmanas pate.



7.94.8<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)  
mā kāsya no āraruṣo dhūrṭiḥ prāṇaṁ mārtyasya,  
[indrāgnī čārma yachatam.]

☞ 1.21.6<sup>c</sup>

[1.18.5<sup>b</sup>, sōma indraç ca mārtyam : 4.37.6<sup>b</sup>, yüyām indraç, &c.]

1.18.6<sup>b</sup> (Medhatithi Kāṇva ; to Sadasaspati)  
sādasas pātim ādbhutaṁ priyām indrasya kām̐yam,  
sanīm medhām̐ ayasiṣam.

9.98.6 (Ambarīsa Varsāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)  
dvīr yām̐ pāṇca svāyaçasaṁ svāsāro ādrisam̐hatam,  
priyām̐ indrasya kām̐yaṁ prasnāpāyanty ūrmīṇam.  
9.100.1<sup>b</sup> (Rebhasūnu Kāçyapāu ; to Pavamāna Soma)  
abhī navante adrūhaḥ priyām̐ indrasya kām̐yam,  
vatsām̐ nā pūrva āyuni jātaṁ rihanti mātāraḥ.

In RV. 1.21.5 Indrāgnī are called sādaspātī; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām̐ adyā medháyāgne medhāvinam̐ kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1<sup>c</sup>–9<sup>c</sup>, marūdbhir agna ā gahi.

1.19.3<sup>b</sup> (Medhatithi Kāṇva ; to Agni and Maruts)  
yé mahó rájaso vidúr víçve devāso adrūhaḥ,  
[marūdbhir agna ā gahi.]

☞ refrain, 1.19.1<sup>c</sup>–9<sup>c</sup>

9.102.5 (Trita Āptya ; to Pavamāna Soma)  
asyā vraté sajósaso víçve devāso adrūhaḥ,  
spārḥā bhavanti rántayo juṣánta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3<sup>b</sup>.

1.19.9<sup>a</sup> (Medhatithi Kāṇva ; to Agni and Maruts)  
abhī tvā pūrvāpītaye sr̥jāmi somyām̐ mādhu,  
[marūdbhir agna ā gahi.]

☞ refrain, 1.19.1<sup>c</sup>–9<sup>c</sup>

8.3.7<sup>a</sup> (Medhatithi Kāṇva ; to Indra)  
abhī tvā pūrvāpītaya indra stómebhir āyávaḥ,  
[sam̐cināsa ṛbhávaḥ sám asvaran] rudrā gr̥ṇanta pūrvyam. ☞ 8.3.7<sup>c</sup>

1.20.5<sup>a</sup> (Medhatithi Kāṇva ; to R̥bhus)  
sām̐ vo mādāso agmaténdreṇa ca marūtvatā,  
adityébhiç ca rájabhiḥ.

4.34.2<sup>c</sup> (Vāmadeva; to Ṛbhus)  
 vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,  
 sām vo mādā āgmata sām pūramdhiḥ suvīrām asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3<sup>b+c</sup> (Medhātithi Kāṇva; to Indra and Agni)  
 tā mitrāsya prāçastaya indrāgnī tā havāmahe,  
 somapā sōmapitaye.

5.86.2<sup>d</sup> (Atri Bhāuma; to Indra and Agni)  
 yā pṛtanāsu duṣṭārā yā vājesu çravāyyā,  
 ṽyā pāñca carṣaṇīr abh indrāgnī tā havāmahe. cf. 7.15.2<sup>a</sup>  
 6.60.14<sup>d</sup> (Bharadvāja; to Indra and Agni)  
 ṽā no gāvyebhir āçvyāir vasavyāir ūpa gachatam, cf. 6.60.14<sup>ab</sup>  
 sākhyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.  
 4.49.3<sup>c</sup> (Vāmadeva; to Indra and Bṛhaspati)  
 ā na indrābṛhaspati ṽgṛhām indraç ca gachatam, cf. 1.135.7<sup>c</sup>  
 somapā sōmapitaye.

In hymn 1.21 pāda 3<sup>b</sup> = 6.60.14<sup>d</sup>; pāda 4<sup>b</sup> = 6.60.9<sup>b</sup>.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4<sup>b</sup>, and āçvinā tā havāmahe, 1.22.2<sup>c</sup>.

1.21.4<sup>b</sup>: 1.16.5<sup>b</sup>; 6.60.9<sup>b</sup>, ūpedām sāvanam sutām.

[1.21.5<sup>b</sup>, indrāgnī rākṣa ubjatam: 7.104.1<sup>a</sup>, indrāsomā tāpatam rākṣa ubjatam.]

1.21.6<sup>c</sup> (Medhātithi Kāṇva; to Indra and Agni)  
 téna satyéna jāgrtam ādhi pracetūne padé,  
 indrāgnī çárma yachatam.

7.94.8<sup>c</sup> (Vasiṣṭha; to Indra and Agni)  
 mā kāsya no áraruṣo dhūrtīḥ prāṇaṁ mártasya, cf. 1.18.3<sup>b</sup>  
 indrāgnī çárma yachatam.

1.22.1<sup>b+c</sup> (Medhātithi Kāṇva; to Açvins)  
 prātaryūjā ví bodhayāçvināv éhá gachatām,  
 asyá sōmasya pītāye.

5.75.7<sup>a</sup> (Avasyu Ātreya; to Açvins)  
 āçvināv éhá gachatām ṽnāsatyā mā ví venatam, cf. 5.75.7<sup>b</sup>  
 tirāç cid aryayā pári vartir yātam adābhya ṽmādhvi máma çrutam hávam. cf. refrain, 5.75.1<sup>c</sup>–9<sup>e</sup>  
 5.78.1<sup>a</sup> (Saptavadhri Ātreya; to Açvins)  
 āçvināv éhá gachatām ṽnāsatyā mā ví venatam, cf. 5.75.7<sup>b</sup>  
 ṽhaṁsāv iva patatam ā sutān ūpa. cf. refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

- 1.23.2<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Vāyu)  
 ॒ubhā devā divispṛ̥ṇe ॑ndravāyú havāmahe, ॐ 1.22.2<sup>b</sup>  
 asyā sómasya pītāye.  
 4.49.5<sup>a</sup> (Vāmadeva ; to Indra and Brhaspati) :  
 indrabṛ̥haspāti vayām suté gṛbhir havāmahe,  
 asyā sómasya pītāye.  
 5.71.3<sup>a</sup> (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)  
 ॒úpa naḥ sutām á gatam ॑ ॒váruṇa mitra dācūṣaḥ ॑, ॐ a: 1.16.4<sup>a</sup> ; b: 5.71.3<sup>b</sup>  
 asyā sómasya pītāye.  
 6.59.10<sup>d</sup> (Bharadvāja ; to Indra and Agni)  
 indragṇi ukthavāhasā ॑stómebhir havanaçrutā, ॐ 6.59.10<sup>b</sup>  
 víçvābhir gṛbhir á gatam asyā sómasya pītāye.  
 8.76.6<sup>c</sup> (Kurusuti Kāṇva ; to Indra)  
 indram prasnéna mánmanā ॑marútvantam havāmahe, ॐ 1.23.7<sup>a</sup>  
 asyā sómasya pītāye.

The pāda, asyā sómasya pītāye, as refrain in 8.94.10<sup>c</sup>–12<sup>c</sup>. Cf. mádhvāḥ sómasya pītāye, 8.85.5<sup>c</sup>; and indram sómasya pītāye under 1.16.3<sup>c</sup>.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2<sup>b</sup> (Medhātithi Kāṇva ; to Açvins)  
 yā surāthā rathítamobhā devā divispṛ̥ṇā,  
 açvínā tā havāmahe.

1.23.2<sup>a</sup> (Medhātithi Kāṇva ; to Indra and Vāyu)  
 ubhā devā divispṛ̥ṇe ॑ndravāyú havāmahe,  
 ॒asyā sómasya pītāye ॑, ॐ 1.22.1<sup>c</sup>

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2<sup>b</sup> the pāda indragṇi tā havāmahe under 1.21.3<sup>b</sup>.

[1.22.3<sup>c</sup>, táyā yajñām mimikṣatam : 1.47.4<sup>b</sup>, mádhvā yajñām, &c.]

1.22.8<sup>a</sup> (Medhātithi Kāṇva ; to Savitar)  
 sákhāya á ní śidata savitá stómyo nú naḥ,  
 dáta rúdhānsi çumbhati.

9.104.1<sup>a</sup> (Parvata Kāṇva, or others ; to Pavamāna Soma)  
 sákhāya á ní śidata punánāya prá gāyata,  
 çicum ná yajñāñi pári bhūṣata çriyé.

1.22.18<sup>a</sup> (Medhātithi Kāṇva ; to Viṣṇu)  
 trīṇi padā ví cakrame viṣṇur gopá ádābhyah,  
 áto dhārmāni dhārāyan.

8.12.27<sup>b</sup> (Parvata Kāṇva : to Indra)  
 yadā te viṣṇur ójasā trīṇi padā vicakramé,  
 ॥ād ít te haryatā hári vavakṣatuḥ.॥

☞ refrain, 8.12.25<sup>c</sup>–27<sup>c</sup>

Cf. 8.52(Vāl. 4).3<sup>c</sup>, yásmāi viṣṇus trīṇi padā vi cakramé.

1.22.21<sup>ab</sup> (Medhātithi Kāṇva ; to Viṣṇu)  
 tād víprāso vipanyávo jāgrvāṇsaḥ sám indhate,  
 viṣṇor yát paramām padám.

3.10.9<sup>ab</sup> (Viṣvāmitra Gāthina ; to Agni)  
 tām tvā viprā vipanyávo jāgrvāṇsaḥ sám indhate,  
 ॥havyavāham ámartyaṁ sahovídam.॥

☞ 3.9.10<sup>c</sup>

The repeated distich is primary in 3.10.9 : ‘The bards, skilled in song, on waking, have kindled thee (Agni, fire).’ The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1<sup>a</sup> (Medhātithi Kāṇva ; to Vāyu)  
 tivrāḥ sómāsa á gahy açírvantaḥ sutá ime,  
 váyo tán prásthitān piba.

8.82.2<sup>a</sup> (Kusīdin Kāṇva ; to Indra)  
 tivrāḥ sómāsa á gahi sutáso mādayiṣṇávaḥ,  
 píbā dadhíḡ yáthociṣé.

1.23.2<sup>a</sup> : 1.22.2<sup>b</sup>, ubhā devá divispṛcā.

1.23.2<sup>c</sup> : 1.22.1<sup>c</sup> ; 4.49.5<sup>c</sup> ; 5.71.3<sup>c</sup> ; 6.59.10<sup>d</sup> : 8.76.6<sup>c</sup> ; 8.94.10<sup>c</sup>, 11<sup>c</sup>, 12<sup>c</sup> ; asyá sómasya pítāye.

[1.23.6<sup>c</sup>, káratām naḥ surádhasaḥ : 3.53.13<sup>c</sup>, kárad ín naḥ surádhasaḥ.]

1.23.7<sup>a</sup> (Medhātithi Kāṇva ; to Indra Marutvant)  
 marútvantaṁ havāmaha índram á sómapītaye,  
 sajúr gaṇéna trmpatu.

8.76.6<sup>b</sup> (Kurusuti Kāṇva ; to Indra)  
 índraṁ pratnéna mánmanā marútvantaṁ havāmahe,  
 ॥asyá sómasya pítāye.॥

☞ 1.22.1<sup>c</sup>

1.23.8 (Medhatithi Kāṇva ; to Indra Marutvant, better Viṣve Devāḥ)=

2.41.15 (Gṛtsamada ; to Viṣve Devāḥ)  
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,  
 viṣve māma ṣrutā hāvam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to ṣūsarātayaḥ is intrinsically unnecessary.

1.23.9<sup>c</sup> (Medhatithi Kāṇva ; to Indra Marutvant)

hatā vṛtrām sudānava indreṇa sāhasā yujā,  
 mā no duḥṣāṇsa iṣata.

2.23.10<sup>c</sup> (Gṛtsamada ; to Bṛhaspati)  
 tvāyā vayām uttamām dhimahe vāyo bṛhaspate pāprīṇa sāsniṇā yujā,  
 mā no duḥṣāṇso abhidipsūr iṣata prā suṣāṇsā matībhis tāriṣimahi.  
 7.94.7<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)  
 indrāgnī āvasā gatam ṽasmābhyam carṣaṇīsaḥ,  
 mā no duḥṣāṇsa iṣata. 5.35.1<sup>c</sup>  
 10.25.7<sup>d</sup> (Vimada Aindra, or others ; to Soma)  
 ṽtvām naḥ soma viṣvāto, gopā ādābhyo bhava, 1.91.8<sup>a</sup>  
 sēdha rājann āpa srīdho vī vo māde mā no duḥṣāṇsa iṣatā vīvakṣase.

Cf. rākṣā mākīr no aghāṇsa iṣata, under 6.71.3, and mā na (and, va) stenā iṣata māghā-  
 ṇsaḥ, under 2.42.3.—The pāda 10.25.7<sup>d</sup> with its tetrasyllabic refrain (vīvakṣase) is certainly  
 secondary ; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10<sup>b</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ)

viṣvān devān havāmahe marútaḥ sōmapītaye,  
 ugrā hí pṛc̥nimātaraḥ.

8.94.3<sup>c</sup> (Bindu Āṅgīrasa, or Pūṭadakṣa Āṅgīrasa ; to Maruts)  
 ṽtāt sū no viṣve aryā á sādā gṛṇanti kārāvah,  
 marútaḥ sōmapītaye. 6.45.33<sup>ab</sup>  
 8.94.9<sup>c</sup> (The same)  
 á yé viṣvā pāṛthivāni papráthan rocanā divāḥ,  
 marútaḥ sōmapītaye.

[1.23.15<sup>c</sup>, góbhīr yávanā ná carkṛṣat : 1.176.2<sup>d</sup>, yávanā na carkṛṣad vṛṣā.]

1.23.20<sup>abc</sup> (Medhatithi Kāṇva ; to Waters)

apsú me sōmo abravīd antár viṣvāni bheṣajā,  
 agnīm ca viṣvācāmbhuvam āpaḥ ca viṣvābheṣajīḥ.

10.9.6<sup>abc</sup> (Triṣiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)  
 apsú me sōmo abravīd antár viṣvāni bheṣajā,  
 agnīm ca viṣvācāmbhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six treatises, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramaṇi, puratūṣṇiḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21<sup>c</sup> (The same) =

10.9.7<sup>c</sup> (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè máma,  
jyók ca sūryam dṛçé.

10.57.4<sup>c</sup> (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mánah pūnah krátve dáksāya jivāse,  
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prá vahata yāt kím ca duritām máyi,  
yád vāhām abhidudróha yád vā çepá utānrtam.  
āpo adyānv acāriṣam rāsena sám agasmahi,  
pāyasvān agna ā gahi tám mā sám sṛja várcasā.

### Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3<sup>b</sup>: 1.5.2<sup>b</sup>, íçānam vāryāṇam ; 10.9.5<sup>a</sup>, íçānā vāryāṇam ; 8.71.13<sup>b</sup>, íçe yó vāryāṇam.

[1.24.8<sup>b</sup>, sūryāya pānthām ānvetavā u : 7.44.5<sup>b</sup>, rtāsya pānthām, &c.]

1.24.9<sup>c</sup> (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhiṣajāḥ sahāsram urvī gabhīrā sumatis te astu,  
bādhasva dūrē nīrṛtiṁ parācāiḥ kṛtām cid énaḥ prá mumugdhy asmāt.

6.74.2<sup>c</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ víṣūcīm āmivā yā no gāyam āvivéça,  
ārē bādhetthām nīrṛtiṁ parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhetthām dūrām nīrṛtiṁ parācāiḥ, AV. 6.97.2<sup>c</sup> ; 7.42.1<sup>c</sup> ; ārē bādhasva nīrṛtiṁ parācāiḥ, MS. 1.3.39<sup>c</sup> ; 45.6 ; KS. 4.13<sup>c</sup> ; and also, ārē chātṛum āpa bādhasva dūrām, RV. 10.42.7<sup>a</sup>.

1.24.10<sup>c</sup> (Çunaḥṣepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)

amī yā ūksā nihitāsa uccā nāktam dādṛṣṇe kūha cid dīveyuḥ,  
ādadbhāni vāruṇasya vratāni vicākaṣac candrāmā nāktam eti.

3.54.18<sup>b</sup> (Prajāpati Vaiçvāmītra, or Prājāpatya Vācyā; to Viçve Devāḥ,  
here Adityas)

aryamā no āditir yajñīyāsó 'dabdhāni vāruṇasya vratāni,  
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' <sup>1</sup> This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7<sup>b</sup> (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)

védā yó vinām padām antārikṣeṇa pátatām,  
véda nāvāḥ samudriyāḥ.

8.7.35<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)  
ākṣṇayāvāno vahanty antarikṣeṇa pátataḥ,  
dhātāra stuvaté vāyāḥ.

10.136.4<sup>a</sup> (Vṛṣāṇaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)  
antārikṣeṇa patati viçvā rūpāvacaḥkaçat,  
múnir devāsya-devasya sākṛtyāya sākḥā hitāḥ.

For samudriyāḥ, 1.25.7<sup>c</sup>, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is  
○○○.

1.25.10<sup>c</sup> (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)

nī śasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,  
sāmrajyāya sukrātuḥ.

8.25.8<sup>b</sup> (Viçvamanas Vāiṣṇava; to Mitra and Varuṇa)  
ṛtāvānā nī śedatuḥ sāmrajyāya sukrātū,  
dhṛtāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sádo dvā cakrāte upamā divī samrājā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

<sup>1</sup> Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11<sup>b</sup> (Çunahçepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhuta cikitvān abhi paçyati,  
kṛtāni yā ca kārtvā.

cf. 1.25.11<sup>c</sup>

8.6.29<sup>b</sup> (Vatsa Kāṇva ; to Indra)

ātaḥ samudrām udvātaç cikitvān āva paçyati,  
yāto vipānā éjati.

For 8.6.29 see Geldner, Ved. Stud. iii. 56.

[1.25.11<sup>c</sup>, kṛtāni yā ca kārtvā : 8.63.6<sup>b</sup>, kṛtāni kārtvāni ca.]

1.25.15<sup>b</sup> (Çunahçepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,  
asmākam udāreṣv ā.

10.22.2<sup>d</sup> (Vimada Āindra, or somebody else ; to Indra)

ihā çrutā indro asme adyā stāve vajry içīṣamah,  
mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza: 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv*: 'Der sich unter den menschen vollkomme herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15<sup>c</sup> shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says: 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rigveda-Kommentar, p. 5.

1.25.20<sup>b</sup> (Çunahçepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gmāç ca rājasi,  
sā yāmani prāti çrudhi.

5.38.3<sup>d</sup> (Atri Bhāuma ; to Indra)

çūsmāso yé te adrivo mehānā ketasāpaḥ,  
ubhā devāv abhiṣṭaye divāç ca gmāç ca rājathaḥ.

Grassmann, to 5.38.3 (following Sāyaṇa): 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyaṇa, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks: 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca, &c.* Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.



1.26.1<sup>c</sup>: 1.14.11<sup>c</sup>, sémām no adhvarām yaja.

1.26.4<sup>b+c</sup> (Ṣunaḥṣepa Ājigarti, &c. ; to Agni)  
ā no barhī riṣādaso vāruṇo mitró aryamā,  
sídantu mánuṣo yathā.

1.41.1<sup>b</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)  
yām ráksanti prácataso vāruṇo mitró aryamā,  
nú cit sá dabhyate jánah.

4.55.10<sup>b</sup> (Vamadeva ; to Viṣve Devāḥ)  
[tát sú nah savitā bhāgo] vāruṇo mitró aryamā, 4.55.10<sup>a</sup>  
índro no rádhāsá gamat.

5.67.3<sup>b</sup> (Yajata Atreya ; to Mitra and Varuṇa)  
viṣve hí viṣvavedaso vāruṇo mitró aryamā,  
vratā padéva saṁcīre [pānti mártyaṁ riṣāḥ.] 1.41.2<sup>b</sup>

8.18.3<sup>b</sup> (Irimbiṭhi Kaṇva ; to Ādityāḥ)  
[tát sú nah savitā bhāgo] vāruṇo mitró aryamā, 4.55.10<sup>a</sup>  
[ṣárma yachantu saprátho yád ímahe.] 8.18.3<sup>c</sup>

8.28.2<sup>a</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)  
vāruṇo mitró aryamā smádrātisāco agnáyah,  
pátnivanto vāsaṭkr̥tāḥ.

8.83.2<sup>b</sup> (Kusidin Kaṇva ; to Viṣve Devāḥ)  
té nah santu yújah sádā vāruṇo mitró aryamā,  
vṛdhūsaṣ ca prácatasaḥ.

9.64.29<sup>a</sup> (Kaṣyapa Mārīca ; to Pavamāna Soma)  
hinvánó hetf̥bhīr yatā ā vājam vājy ākramit,  
sídanto vanúṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE.* xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanúṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanúṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. índrasya) vanve vanúṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4<sup>a</sup> and 9.64.29<sup>a</sup> is pretty certainly patterned after the other. I incline to think that 1.26.4<sup>a</sup> is the model, 9.64.29<sup>a</sup> the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11<sup>c</sup> and TB. 2.7.12.6<sup>c</sup>, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29<sup>c</sup>. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3<sup>b-7<sup>b</sup></sup>; cf. vāruṇa mītrāryaman, under 5.67.1<sup>c</sup>; and see p. 11.

1.26.5<sup>c</sup> (Çunaḥçepa Ājigarti, &c. ; to Agni)  
pūrvya hotar asyā no māndasva sakhyāsyā ca,  
imā u śu ṣrudhī girāḥ.

1.45.5<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)  
ghṛtāhavana santyemā u śu ṣrudhī girāḥ,  
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.  
2.6.1<sup>c</sup> (Somāhuti Bhārgava ; to Agni)  
imām me agne samīdham imām upasādam vaneḥ,  
imā u śu ṣrudhī girāḥ.

1.26.10<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Agni)  
vīṣvebhir agne agnībhir imām yajñām idām vācaḥ,  
cāno dhāḥ sahaso yaho.

1.91.10<sup>a</sup> (Gotama Rāhūgana ; to Soma)  
imām yajñām idām vāco [jujuṣāṇā upāgahi,] 1.91.10<sup>b</sup>  
sōma tvām no vṛdhé bhava.  
10.150.2<sup>a</sup> (Mr̥ṭika Vāsistha ; to Agni)  
imām yajñām idām vāco [jujuṣāṇā upāgahi,] 1.91.10<sup>b</sup>  
mārtāsas tvā samīdhāna havāmahe mr̥ṭikāya havāmahe.

Antecedently it is probable that 1.26.10<sup>b</sup> is borrowed from the compact distich of the two others.

1.27.1<sup>c</sup>, samrājantam adhvarāṇām : 1.1.8<sup>a</sup>; 45.4<sup>c</sup>, rājantam, &c. ; 8.8.18<sup>c</sup>, rājantāy, &c.

1.28.1<sup>cd-4<sup>cd</sup></sup>, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariṣcandra, or [Adhiṣavapa-]  
carmapraçaṇsā)  
úc chiṣtām camvòr bhara sōmam pavitra á srja,  
ní dhehi górah dhi tvací.

9.16.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
ánaptam apsu dustāram sōmam pavitra á srja,  
[punihindrāya pātave.] 9.16.3<sup>c</sup>

9.51.1<sup>b</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
 ādhvāryo ādribhiḥ sutām sómam pavitra ā srja,  
 punihīndrāya pātave.]

9.16.3<sup>c</sup>

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1<sup>b</sup> (Ḷunaḥṇepa Ajigarti, &c.; to Indra)  
 yāc cid hī satya somapā anāṇastā iva smāsi,  
 ā tū na indra ṇānsaya gōṣv āṇveṣu ṇubhriṣu saḥāsreṣu tuvimagha.

2.41.16<sup>c</sup> (Gr̥tsamada; to Sarasvatī)  
 āmbitame nādītame dévitame sārāsvatī,  
 apraṇastā iva smāsi prāṇastim amba nas krdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form:

1.29.1, anāṇastāḥ : ā ṇānsaya =  
 2.41.16, apraṇastāḥ : prāṇastim krdhi.

[1.29.2<sup>a</sup>, ṇiprin vājānām pate: 6.45.10<sup>b</sup>, indra vājānām pate.]

1.30.7<sup>c</sup> (Ḷunaḥṇepa Ajigarti, &c.; to Indra)  
 yōge-yoge tavāstaram vāje-vāje havāmahe,  
 sākḥāya indram ūtāye.

8.21.9<sup>c</sup> (Sobhari Kāṇva; to Indra)  
 yō na idām-idam purā prā vāsyā ānināya tām u va stuṣe,  
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8<sup>b</sup> (Ḷunaḥṇepa Ajigarti, &c.; to Indra)  
 ā ghā gamad yādi ṇrāvat sahasrīṇibhir ūtibhiḥ,  
 vājebhir ūpa no hāvam.

10.134.4<sup>d</sup> (Māndhātṛ Yāuvanaṇva; to Indra)  
 āva yāt tvām ṇatakṛtatav indra viṇvāni dhūnuṣe,  
 rayīm nā sunvatē sācā sahasrīṇibhir ūtibhir [devī jānitṛy ajījanad  
 bhadṛā jānitṛy ajījanat] 9. refrain, 10.134. ref-6<sup>ef</sup>

1.30.9<sup>a</sup> (Ḷunaḥṇepa Ajigarti, &c.; to Indra)  
 ānu prātnāsyāūkaso huvē tuvipratīm nāram,  
 yām te pūrvam pitā huvē.

8.69.18<sup>a</sup> (Priyamedha Āṅgīrasa; to Indra)  
 ānu prātnāsyāūkasah priyāmedhāsa eṣām,  
 pūrvam ānu prāyatīm vṛktābarhiṣo hitāprayasa āṇata.

1.30.10<sup>c</sup> (Ḷunaḥṇepa Ajigarti, &c.; to Indra)  
 tām tvā vayām viṇvavārā ṇasmahe puruhūta,  
 sākḥe vāso jaritṛbhyah.

3.51.6<sup>d</sup> (Viçvāmitra; to Indra)  
 túbhyaṁ brāhmāṇi gīra indra túbhyaṁ satrá dadhire harivo juṣásva,  
 bodhy āpír ávaso nūtanasya sákhe vaso jartṛbhyo váyo dhāḥ.  
 8.71.9<sup>c</sup> (Sudīti Āṅgīrasa and Purumīḥa Āṅgīrasa; to Agni)  
 sá no vásva úpa māsy ūrjo napān máhinasya,  
 sákhe vaso jaritṛbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṛbhyo váyo dhāḥ is the mother pāda. See Part 2, chapter 2, class B 8.

1.30.18<sup>b</sup> (Çunaḥçepa Ājigarti, &c.; to Açvins)  
 samānáyojano hí vām rátho dasrāv ámartyaḥ,  
 samudré açvinéyate.

5.75.9<sup>d</sup> (Avasyu Ātreya; to Açvins)  
 ábhūd uṣá rūcatpaçur ágnír adhāy rtvíyah,  
 áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo  
 mādhvī máma çrutam hávam.]

refrain, 5.75.1<sup>a</sup>—9<sup>e</sup>

1.30.19<sup>b</sup> (Çunaḥçepa Ājigarti, &c.; to Açvins)  
 ny āghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,  
 pári dyām anyád iyate.

5.73.3<sup>b</sup> (Pāura Atreya; to Açvins)  
 irmānyád vápuṣe vápuṣ cakráṁ ráthasya yemathuḥ,  
 páry anyá náhuṣā yugá mahná rájānsi dīyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3<sup>c</sup> are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21<sup>c</sup> (Çunaḥçepa Ājigarti, &c.; to Uṣas)  
 vayám hí te ámanmahy ántād á parākát,  
 áçve ná citre aruṣi.

4.52.2<sup>a</sup> (Vāmadeva; to Uṣas)  
 áçveva citrāruṣī matá gávām ṛtāvarī,  
 sákhabhūd açvinor uṣāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very pāda 1.30.21<sup>c</sup>. But he has failed to note the parallel, 4.52.2<sup>a</sup>, which stamps 1.30.21<sup>c</sup> as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l.c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2<sup>a</sup>, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, āḡve ná in 1.30.21 imitates āḡveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22<sup>c</sup> (Ḡunaḡḡeḡa Āḡgarti, &c. ; to Uḡas)  
tvám tyébbhir ā gahi vājebhir duhitar divaḡ,  
asmé rayím ní dhāraya.

10.24.1<sup>c</sup> (Vimada Āindra, or others ; to Indra)  
[indra sómam imám piba, mádhumantám camú sutám, ~~cf.~~ 8.17.1<sup>b</sup>  
asmé rayím ní dhāraya ví vo máde sahasríḡam purúvaso vívakḡase.

Cf. the pāda, ḡuddhó rayím ní dhāraya, 8.95.8<sup>c</sup>, also octosyllabic, which helps to show that 10.24.1<sup>c</sup> with refrain is secondary.

#### Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8<sup>d</sup> (Hiranyastūpa Āṅgīrasa ; to Agni)  
tvám no agne sanāye dhānānām yaḡasam kārúm kṡṡuḡi stāvānaḡ,  
rḡhyāma kármāpāsā návena devāir dyāvāpṡṡhivī právatam naḡ.

9.69.10<sup>d</sup> (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)  
indav indrāya bṡṡhaté pavasva sumṡṡlikó anavadyó riḡádāḡ,  
bhārā candráḡi ḡṡṡpaté vāsūni devāir dyāvāpṡṡhivī právatam naḡ.

10.67.12<sup>d</sup> (Ayāsyā Āṅgīrasa ; to Bṡṡhaspati)  
[indro mahnā maható arṡavāsya, ví mūrdhānam abhinad arbudāsya,  
~~cf.~~ 10.67.12<sup>a</sup>  
[āhann āhim āriṡat saptá síndhūn, devāir dyāvāpṡṡhivī právatam naḡ.  
~~cf.~~ 4.28.1<sup>c</sup>

[1.32.1<sup>a</sup>, indrasya nú vīryāḡi prá vocam : 2.21.3<sup>d</sup>, indrasya vocam prá kṡṡtāni  
vīryā.]

1.32.3<sup>b</sup> (Hiranyastūpa Āṅgīrasa ; to Indra)  
vṡṡḡyāmāḡo 'vṡṡṡṡta sómam trīkadrukeḡv apibat sutāsya,  
ā sāyakaḡ maghāvādatta vājram āhann enam prathamajām āhīnām.

2.15.1<sup>c</sup> (Ḡṡṡsamada ; to Indra)  
prá ḡhā nv āsyā maható mahāni satyā satyāsya kāraṡāni vocam,  
trīkadrukeḡv apibat sutāsyaḡyā máde āhim indro jaghāna.

65] *Hymns ascribed to Hiraṇyastūpa Āṅgīrasa* [—1.33.12

[1.32.4<sup>c</sup>, āt sūryam janāyan dyām uśāsam : 6.30.5<sup>d</sup>, sākām sūryam, &c.]

[1.32.5<sup>d</sup>, āhiḥ çayata upapfk prthivyāḥ : 10.89.14<sup>d</sup>, prthivyā āpfç amuyā çayante.]

1.32.12<sup>d</sup> (Hiraṇyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra sṛké yāt tvā pratyāhan devā ékaḥ,  
ājāyo gā ājayaḥ çūra sōmam āvāsṛjaḥ sártave saptá síndhūn.

2.12.12<sup>b</sup> (Gṛtsamada ; to Indra)

yāḥ saptáraçmir vṛṣabhās tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12<sup>a</sup>

yó rāuhiṇām āsphurad vājrabāhur dyām ārōhantaṁ sá janāsa indrah.

Cf. Fischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, ibid. 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15<sup>d</sup>, arān ná nemīḥ pári tá babbhūva : 1.141.9<sup>d</sup>, arān ná nemīḥ paribhūr  
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5<sup>c</sup>, prá yád divó hariva sthātar ugra : 6.41.3<sup>c</sup>, etām piba hariva, &c.]

1.33.12<sup>c</sup> (Hiraṇyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilībīçasya dṛḷhā ví çṛṅgīṇam abhinac chuṣṇam indrah,  
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pṛtanyim.

7.91.4<sup>a</sup> (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvò yāvad ójo yāvan náraç cákṣasā dídhyanāḥ,  
çúcim sōmam çucipā pātam asmé indravāyū sādataṁ barhīr édám.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14<sup>a+b</sup> (Hiranyastūpa Āṅgīrasa ; to Indra)

āvaḥ kútsam indra yásmiñ cākán právo yúdhyanam vṛṣabhám dáçadyum,  
çaphácuto reṇúr nakṣata dyúm úc chvāitreyó nṛṣāhyāya tasthāu.

1.174.5<sup>a</sup> (Agastya ; to Indra)

vāha kútsam indra yásmiñ cākán syūmanyú ṛjrá vātasyáçvā,  
[prá súraç cakráñ vṛhatā abhíke] 'bhí spṛdho yāsiṣad vājrabāhuḥ.

cf. 1.174.5<sup>c</sup>

6.26.4<sup>b</sup> (Bharadvāja ; to Indra)

tvám rátham prá bharo yodhám ṛṣvám ávo yúdhyanam vṛṣabhám  
dáçadyum,

tvám tūgrañ vetasāve sácāhan tvám tūjñ gṛñāntam indra tūtoḥ.

See Geldner, Ved. Stud. ii. 171 ; Rígvēda-Kommentar, p. 7 ; and cf. under 1.174.5<sup>c</sup>.

1.34.10<sup>b</sup> (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

á nāsatyā gáchatam hūyáte havír mádhvaḥ pibatam madhupébhir āsábhiḥ,  
yuvór hí pūrvam savitósūso rátham ṛtāya citram ghṛtāvantam iṣyati.

4.45.3<sup>a</sup> (Vāmadeva ; to Aṇvins)

mádhvaḥ pibatam madhupébhir āsábhir utá priyám mádhune yuñjā-  
tham rátham,

á vartaním mádhunā jinvathas pathó dṛtím vahethe mádhumantam aṇvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-  
stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda  
expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between  
Aṇvins and madhu see Hillebrandt, Ved. Myth. i. 239 ff.

[1.34.11<sup>a</sup>, á nāsatyā tribhír ekādaçáir ihá : 8.35.3<sup>a</sup>, víçvāir deváis tribhír, &c.]

1.34.11<sup>cd</sup> (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

[á nasatyā tribhír ekādaçáir ihá] devébhír yātam madhupéyam aṇvinā,

cf. 1.34.11<sup>a</sup>

práyus tārīṣtam ní rápāñsi mṛkṣatam sédhatañ dvéṣo bhávatañ sacābhuvā.

1.157.4<sup>cd</sup> (Dīrghatamas Āucathya ; to Aṇvins)

[á na ūrjam vahatam aṇvinā yuvám] mádhumatyā naḥ káçayā mimik-  
ṣatam,

cf. 1.92.17<sup>c</sup>

práyus tārīṣtam ní rápāñsi mṛkṣatam sédhatañ dvéṣo bhávatañ  
sacābhuvā.

1.34.12<sup>d</sup> (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

á no aṇvinā trivṛtā ráthenārvāñcam rayím vahatam suvīram,  
çṛṇvāntā vām ávase johavīmi vṛdhé ca no bhavatam vājasātāu.

1.112.24<sup>d</sup> (Kutsa ; to Aṇvins)

ápnasvatim aṇvinā vācam asmé kṛtām no dasrā vṛṣanā manīṣám,  
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavatam vājasātāu.

The word adyūtyá in 1.112.24<sup>d</sup> seems to me to mean 'darkness', or 'trouble', rather than  
'unlucky gambling', as the Pet. Lexicons and the translators assume.

[1.35.2<sup>c</sup>, hiranyāyena savitā rāthena: 4.44.5<sup>b</sup>, hiranyāyena suvītā rāthena; 8.5.35<sup>a</sup>, hiranyāyena rāthena.]

[1.35.8<sup>c</sup>, hiranyākṣāḥ savitā devā āgāt: 2.38.4<sup>d</sup>, arāmatīḥ savitā, &c.]

[1.35.8<sup>d</sup>, dādhad rātnā dācūṣe vāryāni: see under 1.47.1<sup>b</sup>.]

[1.35.9<sup>b</sup>, ubhé dyāvāpṛthivī antār iyate: 1.160.1<sup>c</sup>, sujānmanī dhiṣāṇe antār iyate.]  
See the context of each stanza.

1.35.10<sup>b</sup> (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto āsurāḥ sunithāḥ sumṛīkākāḥ svāvān yātv arvān,  
apasédhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1<sup>b</sup> (Kakṣīvat Dāirghatamasa, son of Uçig; to Aṇvins)

ā vām rātho aṇvinā cyeṇāpatvā sumṛīkākāḥ svāvān yātv arvān,  
yó mārtyasya mánaso jāviyān trivandhuró vṛṣṇā vátaranhāḥ.]

1.118.1<sup>d</sup>

The epithet 'tenderly merciful' (sumṛīkākā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jāviyān trivandhuró vṛṣṇā yás tricakráḥ,  
yénopayāthāḥ sukṛto dūronām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11<sup>d</sup>, rákṣā ca no ádhi ca brūhi deva: 1.114.10<sup>c</sup>, mṛlā ca, &c.]

## Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3<sup>a</sup>, prá tvā dūtām vṛṇīmahe: 1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe; 1.44.3<sup>a</sup>, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18<sup>b</sup>.

1.36.3<sup>b</sup>: 1.12.1<sup>b</sup>; 1.44.7<sup>a</sup>, hótāram viçvāvedasam.

[1.36.4<sup>a</sup>, devāsas tvā vāruṇo mitró aryamā: 1.40.5<sup>c</sup>, yásminn índro vāruṇo, &c.; 7.66.12<sup>c</sup>, yád óhate vāruṇo, &c.; 7.82.10<sup>a</sup>; 83.10<sup>a</sup>, asmé índro vāruṇo, &c.; 8.19.16<sup>a</sup>, yéna cáṣṭe vāruṇo, &c.; 8.26.11<sup>c</sup>, sajósasā vāruṇo, &c.; 10.36.1<sup>b</sup>, dyāvākṣāmā vāruṇo, &c.; 10.65.1<sup>a</sup>, agnír índro vāruṇo, &c.; 10.65.9<sup>b</sup>, indravāyū vāruṇo, &c.; 10.92.6<sup>c</sup>, tébhiç caṣṭe vāruṇo, &c.]

1.36.5<sup>b</sup> (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir ágne dūtó viçām asi,  
tvé viçvā sámgaṭāni vratā dhruvā yāni devā ákrṇvata.



1.44.9<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)  
 pátir hy ādhvarāṇām ágne dūtó viçám ási,  
 uṣarbúdha á vaha sómapitaye devān adyá swardíçah.

For 1.44.9<sup>a</sup> cf. the pādas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7<sup>ab</sup> (Kāṇva Ghāura ; to Agni)  
 tám ghem itthá namasvína úpa svarájam āsate,  
 hótrābhīr agnīm mānuṣaḥ sám indhate titirvāṇso áti sridhaḥ.

8.69.17<sup>ab</sup> (Priyamedha Āṅgīrasa ; to Indra)  
 tám ghem itthá namasvína úpa svarájam āsate,  
 ártham cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36.7<sup>c</sup> cf. 2.2.8<sup>c</sup>; 10.11.5<sup>b</sup>, hótrābhīr agne mānuṣaḥ svadhvarāḥ.

1.36.8<sup>b</sup> (Kāṇva Ghāura ; to Agni)  
 ghnānto vṛtrām ataran ródasi apá urú kṣáyāya cakrire,  
 bhúvat kāṇve vīṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)  
 yó brāhmaṇe sumatīm āyājāte vājasya sātáu paramásya rāyāḥ,  
 síkṣanta manyúṁ maghāvāno aryá urú kṣáyāya cakrire sudhātu. cf. 4.12.3<sup>b</sup>

Cf. 6.50.3 ; 8.68.12.

1.36.10<sup>b</sup> (Kāṇva Ghāura ; to Agni)  
 yám tvā deváso mánave dadhúr ihá yájiṣṭham havyavāhana,  
 yám kāṇvo mēdhyatithir dhanaspītam yám vīṣā yám upastutāḥ.

1.44.5<sup>d</sup> (Praskaṇva Kāṇva ; to Agni)  
 stavīṣyāmi tvām ahām víçvasyāmṛta bhojana,  
 ágne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.  
 7.15.6<sup>c</sup> (Vasiṣṭha Māitrāvaruṇi ; to Agni)  
 sémām vetu vāsatkr̥tim agnīr juṣata no girāḥ,  
 yájiṣṭho havyavāhanah.  
 8.19.21<sup>c</sup> (Sobhari Kāṇva ; to Agni)  
 íḷe girá mánurhitam yám devā dūtām aratūṁ nyeriré,  
 yájiṣṭham havyavāhanam.

[1.36.12<sup>a</sup>, sá no mṛṇa mahān asi : 4.9.1<sup>a</sup>, ágne mṛṇa mahān asi.]

1.36.14<sup>c</sup> (Kāṇva Ghāura ; to Agni)  
 ūrdhvó naḥ páhy ānhaso ní ketúnā víçvam sám atrīṇam daha,  
 kṛdhí na ūrdhvān caráthāya jīvāse vidá devéṣu no dúvah.

1.172.3<sup>c</sup> (Agastya ; to Maruts)  
 tṛṇaskandásya nú víçah pári vṛṇkta sudānavah,  
 ūrdhvān naḥ karta jīvāse.

1.36.15<sup>ab</sup> (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér āravṇaḥ,  
pāhī rīṣata utā vā jīghānsato bhādbhāno yāviṣṭhya.

7.1.13<sup>ab</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyóḥ,  
tvā yujā prtanāyūnr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13<sup>ab</sup>, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15<sup>a</sup> (— — ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13<sup>a</sup> is unexceptionable. In 1.36.15<sup>b</sup> āravṇaḥ (catalectic dipody) cleverly takes the place of āraruṣo (∪ ∪ ∪ —). In 8.60.10<sup>a</sup>, pāhī viṣvasmād rakṣāso āravṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15<sup>ab</sup>.

1.37.4<sup>c</sup> (Kaṇva Ghāura ; to Maruts)

prā vaḥ ṣārdhāya ghīṣvaye tveṣādyumnāya ṣuṣmīne,  
devāttam brāhma gāyata.

8.32.27<sup>c</sup> (Medhatithi Kaṇva ; to Indra)

prā va ugrāya niṣṭūre 'śālhāya prasakṣīne,  
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer künem schar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1<sup>a</sup>, 5<sup>b</sup>, kṛīṣām vaḥ ṣārdho (5<sup>b</sup>, kṛīṣām yāc ṣārdho) mārutam.

[1.37.8<sup>c</sup>, bhiyā yāmeṣu réjate (sc. prthivī) : 8.20.5<sup>c</sup>, bhūmīr yāmeṣu réjate.]

1.37.11<sup>c</sup> (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām prthūm mihó nāpātam āmr̥dhram,  
prā cyāvayanti yāmabhiḥ.

5.56.4<sup>d</sup> (Çyāvāṇya Atreya; to Maruts)  
 ní yé riṇánty ójasā vīthā gāvo ná durdhúraḥ,  
 āṇmānaḥ cit svaryāṇ pārvataḥ girim prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āṇmānaḥ cit svaryāṇ (also 5.30.8<sup>c</sup>), 'the heavenly stone' may be lightning; pārvataḥ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataḥ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, ibid. p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto miham prā vepayanti pārvatān. yād yāmaḥ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12<sup>a</sup> (Kaṇva Ghāura; to Maruts)  
 marūto yād dha vo bālaṁ jānān acucyavītana,  
 girīṇr acucyavītana.

8.7.11<sup>a</sup> (Punarvatsa Kāṇva; to Maruts)  
 marūto yād dha vo divāḥ sumnāyānto hāvāmahe,  
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12<sup>a</sup> suggests the question whether its similarity to 8.7.11<sup>a</sup> is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1<sup>a</sup>: 8.7.31<sup>a</sup>; 1.39.5<sup>a</sup>: 8.7.4<sup>b</sup>; 1.39.6<sup>b</sup>: 8.7.28<sup>b</sup>). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12<sup>a</sup> and 8.7.11<sup>a</sup> is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1<sup>a</sup> (Kaṇva Ghāura; to Maruts)  
 kād dha nūnām kadhapiyaḥ pitā putrān ná hāstayoh,  
 dadhīdhvé vṛtābarhiṣaḥ.

8.7.31<sup>a</sup> (Punarvatsa Kāṇva; to Maruts)  
 kād dha nūnām kadhapiyo yād indram ājahātana,  
 kó vaḥ sakhitvá ohate.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṇvins' epithet adhapiyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapiyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvé* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5<sup>a+d</sup> (Kaṇva Ghāura; to Maruts)

prā vepayanti párvatān ví viñcanti vānaspátin,  
pró ārata maruto durmāda iva dévāsaḥ sārvaṃ yā viṇṇā.

5.26.9<sup>c</sup> (Vasūyava Atreyāḥ; to Viṇṇe Devāḥ)  
édān marúto açvīnā mitrāḥ sīdantu vāruṇaḥ,  
devāsaḥ sārvaṃ yā viṇṇā.

8.7.4<sup>b</sup> (Punarvatsa Kaṇva; to Maruts)  
vāpanti marúto mīhaṃ prā vepayanti párvatān,  
yād yāmaṃ yānti vāyūbhīḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6<sup>b</sup>. For 8.7.4 see under 1.37.11<sup>c</sup>.

[1.39.6<sup>a</sup>, ūpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5<sup>a</sup>, prā yād rátheṣu pṛṣatīr  
áyugdhvam.]

1.39.6<sup>b</sup> (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣatīr ayugdhvam, práṣtīr váhati róhitāḥ, cf. 1.39.6<sup>a</sup>  
ā vo yāmāya pṛthivī cid açrod ābībhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)  
yād eṣāṃ pṛṣatī ráthe práṣtīr váhati róhitāḥ,  
yānti ubhṛā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaçva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'çvās tu marutām*. The word *prāṣtī* (*pra* + *sti*, like *abhīṣtī*, *ūpasti*, and *pāriṣtī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρόσβυς*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6<sup>a</sup>, applies to the partial relation of 1.39.6<sup>a</sup> to 1.85.5<sup>a</sup> (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3<sup>d</sup>. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7<sup>b</sup>, rūdrā ávo vṛṇīmahe: 1.42.5<sup>b</sup>, pūṣann ávo, &c.]

1.40.2<sup>b</sup> (Kaṇva Ghāura; to Brahmanaspati)

tvám id dhī sahasas putra mārtya upabrūtē dhané hité,  
suvīryaṁ maruta á svāçvyāṁ dādhiṭa yó va ācaké.

6.61.5<sup>b</sup> (Bharadvāja; to Sarasvatī)

yás tvā devī sarasvaty upabrūtē dhané hité,  
indram ná vṛtrātūrye.

1.40.4<sup>a+b+d</sup> (Kaṇva Ghāura; to Brahmanaspati)

yó vāghāte dādāti sūnáraṁ vāsu sá dhatte ákṣiti çrávaḥ,  
tāsmāi īlāṁ suvīraṁ ū yajāmahe supratūrtim anehāsam.

5.34.7<sup>b</sup> (Saṁvarana Prajāpatya; to Indra)

sám im paṇér ajati bhójanāṁ muṣé ví dāçúṣe bhajati sūnáraṁ vāsu,  
durgé canā dhriyate víçva á puri jāno yó asya táviṣim ācukrudhat.

8.103.5<sup>b</sup> (Sobhari Kaṇva; to Agni)

sá dṛdhé cid abhi tṛṇatti vājam árvata sá dhatte ákṣiti çrávaḥ,  
tvé devatrā sádā purūvaso víçvā vāmāni dhīmahe.]

5.82.6<sup>a</sup>

9.66.7<sup>c</sup> (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)

prā soma yāhi dhārayā sutā indrāya matsarāḥ,  
dādhiṭo ákṣiti çrávaḥ.

3.9.1<sup>d</sup> (Viçvāmitra Gāthina; to Agni)

sākhāyas tvā vavṛmahe devāṁ mātāsa ūtāye,

1.144.5<sup>b</sup>

apām nāpātāṁ subhūgaṁ sudīditiṁ, supratūrtim anehāsam. 3.9.1<sup>c</sup>

Ludwig, 723, ad 1.40.4<sup>d</sup>, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1<sup>d</sup>, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hi supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5<sup>c</sup>, yásminn indro várūṇo mitró aryamā : see under 1.36.4<sup>a</sup>.]

1.40.8<sup>c</sup> (Kaṇva Ghāura ; to Brahmanaspati)

upa kṣatrām prīctā hānti rājābhir bhayé cit suksitīm dadhe,  
nāśya vartā ná tarutā mahādhané nārbhe asti vajrīṇaḥ.

6.66.8<sup>a</sup> (Bharadvāja ; to Maruts)

nāśya vartā ná tarutā nv āsti māruto yām ávatha vājasātau, cf. 6.66.8<sup>b</sup>  
toké vā goṣu tánaye yām apsú, sá vrajām dārtā pārye ádha dyóh. 6.25.4<sup>c</sup>

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rājābhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rājābhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1<sup>b</sup> : 1.26.4<sup>b</sup> ; 4.55.10<sup>b</sup> ; 5.67.3<sup>b</sup> ; 8.18.3<sup>b</sup> ; 28.2<sup>a</sup> ; 83.2<sup>b</sup> ; 10.126.3<sup>b-7b</sup>, várūṇo mitró aryamā.

1.41.2<sup>b+c</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bāhūteva pīprati pānti mārtyam riśāḥ,  
āriṣṭaḥ sārva edhate.

5.52.4<sup>d</sup> (Çyāvāçva Ātreya ; to Maruts)

marútsu vo dadhīmahi stóman yajñām ca dhr̥ṣṇuyā, 5.52.4<sup>b</sup>  
viçve yé mānuṣā yugā pānti mārtyam riśāḥ.

5.67.3<sup>d</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvāvedaso várūṇo mitró aryamā, 1.26.4<sup>b</sup>  
vratā padéva saçcīre pānti mārtyam riśāḥ.

8.27.16<sup>d</sup> (Manu Vāivasvata ; to Viçve Devāḥ)

prā sá kṣáyam tirate ví mahír iṣo yó vo várāya dāçati, 7.59.2<sup>ed</sup>

prā prajābhir jāyate dhármanas páry, āriṣṭaḥ sārva edhate. 6.70.3<sup>c</sup>

10.63.13<sup>a</sup> (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

āriṣṭaḥ sá mārto viçva edhate prā prajābhir jāyate dhármanas pári, 6.70.3<sup>c</sup>

yām ādityāso náyathā sunīthibhir āti viçvāni duriṭā svastāye.

In 10.63.13<sup>a</sup>, āriṣṭaḥ sá mārto viçva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover āriṣṭaḥ sá [mārto viçva] edhate is obviously a mechanical extension of āriṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13<sup>ab</sup> is a later imitation of 8.27.16<sup>d</sup>.—For the meaning of sārva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6<sup>b</sup>, viçvam tokām utá tmānā : 8.84.3<sup>c</sup>, rákṣā tokām, &c.]

1.43.3<sup>a</sup> (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudraç cīketati,  
yáthā víçve sajóṣasaḥ.

3.4.6<sup>c</sup> (Viçvāmitra Gathina ; Apri, to Uṣāsā-Naktā)

ā bhādamāne uṣāsā úpake utá smayete tanvā vírúpe,  
yáthā no mitró váruṇo jújoṣad índro marútvān utá vā máhobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.  
See Part 2, chapter 2, class B 8.

## Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)

júṣṭo hí dūtó ási havyaváhanó 'gne rathír adhvarāṇām,  
sajúr aṇvibhyām uṣāsā suvíryam asmé dhehi çrávo brhāt.]

1.9.8<sup>a</sup>

8.11.2<sup>c</sup> (Vatsa Kāṇva ; to Agni)

tvām asi praçāsyo vidátheṣu sahintya,  
agne rathír adhvarāṇām.

The pāda 1.44.2<sup>c</sup> is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2<sup>d</sup>: 1.9.8<sup>a</sup> ; 8.65.9<sup>c</sup>, asmé dhehi çrávo brhāt.

[1.44.3<sup>a</sup>, adyā dūtām vṛṇīmahe : 1.12.1<sup>a</sup>, agním dūtām vṛṇīmahe ; 1.36.3<sup>a</sup>, prá  
tvā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.44.5<sup>d</sup>: 1.36.10<sup>b</sup>, yájiṣṭham havyavāhana ; 7.15.6<sup>c</sup>, yájiṣṭho havyavāhanah ;  
8.19.21<sup>c</sup>, yájiṣṭham havyavāhanam.

1.44.7<sup>a</sup>: 1.12.1<sup>b</sup> ; 36.3<sup>b</sup>, hótāram viçvāvedasam.

1.44.9<sup>b</sup>: 1.36.5<sup>b</sup>, agne dūtó viçām asi.

1.44.11<sup>a</sup> (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñāsya sādhanam agne hótāram ṛtvijam,  
manuṣvād deva dhīmahi prācetasam jirām dūtām amartyam.

3.27.2<sup>b</sup> (Viçvāmitra ; to Agni)

īle agním vipaçcītaṁ girā yajñāsya sādhanam,  
çruṣṭivānam dhītāvānam.

8.6.3<sup>b</sup> (Vatsa Kāṇva ; to Indra)

kāṇvā indram yád ákrata stómāir yajñāsya sādhanam,  
jāmi bruvata áyudham.

8.23.9<sup>b</sup> (Viṣvamanas Vāiṣṭha; to Agni)  
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,  
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8<sup>c</sup>, vípro yajñāsya sādhanam (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanam with Agni (cf. also 1.96.3; 145.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, ProL. 262.

1.44.14<sup>b+d</sup> (Praskaṇva Kāṇva; to Agni! In reality Maruts)  
 ṣṛṇvāntu stóman marútaḥ sudānavo agnījīhvā ṛtāvṛdhaḥ,  
 pībatu sómam vāruṇo dhṛtāvratō 'ṣvībhyām uśāsā sajúḥ.

7.66.10<sup>b</sup> (Vasiṣṭha; to Ādityāḥ)  
 bahāvāḥ sūracakṣaso 'gnījīhvā ṛtāvṛdhaḥ,  
 trīṇi yé yemúr vidáthāni dhītībhir viṣvāni páribhūtībhiḥ.  
 10.65.7<sup>a</sup> (Vasukarṇa Vāsukra; to Viṣve Devāḥ)  
 divākṣaso agnījīhvā ṛtāvṛdhā ṛtāsyā yónim vimṛśanta āsate.  
 dyām skabhitvy āpā ā cakrur ójasā yajñām janitvī tanvī ní māmṛjuh.  
 5.51.8<sup>b</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ)  
 sajúḥ viṣvebhir devébhir aṣvībhyām uśāsā sajúḥ,  
 ā yāhy agne atrivát suté raṇa. refrain, 5.51.8<sup>c</sup>—10<sup>c</sup>

The páda aṣvībhyām uśāsā sajúḥ suits best in 5.51.8, because Agni, the Aṣvins, and Uśas are the typical divinities of the morning.—The other repeated páda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnījīhvā ṛtāvṛdhaḥ, 10.65.7<sup>a</sup>, is a secondary and later expansion of agnījīhvā ṛtāvṛdhaḥ.

1.45.4<sup>b</sup> (Praskaṇva Kāṇva; to Agni)  
 máhikerava útāye priyāmedhā ahūṣata,  
 rájantam adhvarāṇām, agnīm ṣukréṇa ṣocíṣā. c: 1.1.8<sup>a</sup>; d: cf. 1.12.12<sup>a</sup>

8.8.18<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṣvins)  
 ā vām viṣvābhir útībhiḥ, priyāmedhā ahūṣata, 7.24.4<sup>a</sup>  
 rájantāv adhvarāṇām, áṣvinā yāmahūtiṣu. 1.1.8<sup>a</sup>  
 8.87.3<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṣvins)  
 ā vām viṣvābhir útībhiḥ, priyāmedhā ahūṣata, 7.24.4<sup>a</sup>  
 tá vartír yātam ūpa vrktābarhiṣo júṣṭam yajñām diviṣṭiṣu.

For the most recent discussion of the *āπ. λεγ.* máhikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4<sup>c</sup>: 1.1.8<sup>a</sup>, rájantam adhvarāṇām; 8.8.18<sup>b</sup>, rájantāv adhvarāṇām; 1.27.1<sup>c</sup>, samrájantam adhvarāṇām.

[1.45.4<sup>d</sup>, agnīm ṣukréṇa ṣocíṣā: ágne, &c.; see under 1.12.12.]

1.45.5<sup>b</sup>: 1.26.5<sup>c</sup>; 2.6.1<sup>c</sup>, imā u śú ṣrudhī girāḥ.



1.45.6<sup>d</sup> (Praskaṇva Kāṇva ; to Agni)

tvām citraçravastama hāvante vikṣū jantāvah,  
çociṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4<sup>d</sup> (Viçvāmitra ; to Agni)

ilāyās tvā padé vayām ṇābhā prthivyā ádhi,  
jātavedo ní dhimāhy āgne havyāya vólhave.

2.3.7<sup>d</sup>

Cf. 5.14.3<sup>c</sup>, agnīm havyāya vólhave.

1.45.7<sup>c</sup> (Praskaṇva Kāṇva ; to Agni)

nī tvā hótāram ṛtvijām dadhiré vasuvittamam,  
çrútkarṇaṁ sapráthastamaṁ víprā agne dívīṣṭiṣu.

10.140.6<sup>c</sup> (Agni Pāvaka ; to Agni)

ṛtāvānaṁ mahiṣāṁ viçvādarçatam ṇagnīm sumnāya dadhire puró jánāh,

3.2.5<sup>a</sup>

çrútkarṇaṁ sapráthastamaṁ tvā girā dáivyaṁ mánuṣā yugá.

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5<sup>a</sup>.

[1.45.8<sup>d</sup>, āgne mártāya dāçúṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>, vāsu mártāya dāçúṣe : 8.1.22<sup>b</sup>, devó mártāya dāçúṣe.]

1.46.2<sup>b</sup> (Praskaṇva Kāṇva ; to Açvins)

yá dasrá sindhumātārā manotārā rayīṇām,  
dhiyá devá vasuvídā.

8.8.12<sup>b</sup> (Sadhvaṇsa Kāṇva ; to Açvins)

ṇpurumandrā purtvásū manotārā rayīṇām,  
stómaṁ me açvīnāv imám abhí váhni anuṣātām.

8.5.4<sup>b</sup>

1.46.3<sup>c</sup> (Praskaṇva Kāṇva ; to Açvins)

vacyānte vām kakuhāso jurnāyām ádhi viṣtāpi,  
yád vām rátho víbhiṣ pátāt.

8.5.22<sup>c</sup> (Brahmātithi Kāṇva ; to Açvins)

kadá vām tāugryó vidhat samudré jahitó narā,  
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukfteva devá nāsatyā vahatūṁ sūryāyāḥ, vacyānte vām kakuhā apṣū jātā yugá jurnéva váruṇasya bhūreḥ, ' (Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb nī 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvīnā prchāmānāv áyātām tricakreṇa vahatūṁ sūryāyāḥ . . . putráḥ pitārāv avṛṇīta pūṣā, ' When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṛtā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this catarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyāḥ cvanibhyaḥ ca vo nāmaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṛt and dhanuṣkṛt (dhanvakṛt); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

#### 1.46.7<sup>c</sup> (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,  
yuñjāthām aṇvinā rātham.

8.73.1<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ānti śād bhūtu vām āvaḥ.]

refrain, 8.73.1<sup>c</sup>—18<sup>c</sup>

#### 1.47.1<sup>b</sup> (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,

tām aṇvinā pibataṁ tiroahnyam dhattām rātnāni dācūṣe.]

refrain, 8.35.22<sup>e</sup>—24<sup>e</sup>

2.41.4<sup>b</sup> (Gr̥tsamada; to Mitra and Varuna)

ayām vām mitrāvaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā grutam hāvam.

For 1.47.1<sup>d</sup> cf. dādhad rātnāni dācūṣe under 4.15.3, and the pādas, dādhad rātnā dācūṣe vāryāni, 1.35.8<sup>d</sup>; and, dādhad rātnā vī dācūṣe, 8.93.26<sup>b</sup>.

1.47.2<sup>b</sup> (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supéçasā ráthená yātam aṇvinā,  
kāṇvāso vām brāhma kṛṇvanty adhvaré téṣāṃ sū çṛṇutam hávam.

8.8.11<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

átaḥ sahásranirṇijā ráthená yātam aṇvinā,  
vatsó vām mádhumad vácó 'çānsit kāvyāḥ kavīḥ.

8.8.14<sup>cd</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

ṽyān nāsatyā parāvátī yád vā sthó ádhy ámbare,] cf. 1.47.7<sup>ab</sup>  
átaḥ sahásranirṇijā ráthená yātam aṇvinā.

The word átaḥ in 8.8.11<sup>a</sup> does not mean quite the same thing as in 8.8.14<sup>c</sup> (or in 1.47.7<sup>c</sup>, q.v.); in 8.8.11<sup>a</sup> it is temporal 'then'; in 8.8.14<sup>c</sup> and 1.47.7<sup>c</sup> it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3<sup>b+d</sup> (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mádhumattamaṃ pátám sómam ṛtāvṛdhā,  
áthādyá dasrá vāsu bíbhratā rátthe dāçvāṇsam úpa gachatam.

1.47.5<sup>d</sup> (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ právatam yuvām aṇvinā,  
ṽtābhiḥ śv āsmān avatam çubhas patī, pátám sómam ṛtāvṛdhā, cf. 1.47.5<sup>c</sup>

3.62.18<sup>c</sup> (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)

ṽgrṇāná jamádagninā yónāv ṛtasya sídatam, cf. 3.62.18<sup>a</sup>  
pátám sómam ṛtāvṛdhā.

7.66.19<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

á yātam mitrávaruṇā juṣāṇāv áhutim narā,  
pátám sómam ṛtāvṛdhā.

8.87.5<sup>d</sup> (Dyumnika Vasiṣṭha ; to Aṇvins)

ṽ nūnām yātam aṇvināçvebhiḥ pruṣitāpsubhiḥ,] cf. a : 8.8.2<sup>a</sup> ; b : 8.13.11<sup>b</sup>

ṽ dasrá hiraṇyavartanī çubhas patī, pátám sómam ṛtāvṛdhā. cf. 1.92.18<sup>b</sup>

4.46.5<sup>b</sup> (Vāmadeva ; to Indra and Vāyu)

ṽ ráthēna prthupájasā, dāçvāṇsam úpa gachatam, cf. 4.46.5<sup>a</sup>  
índravāyū ihá gatam.

1.47.3<sup>c</sup>, 6<sup>a</sup>, áthādyá (6<sup>a</sup>, sudāse) dasrá vāsu bíbhratā rátthe.

[1.47.4<sup>b</sup>, mádhvā yajñām mimikṣatam : 1.22.3<sup>c</sup>, táyā yajñām, &c.]

1.47.4<sup>d</sup> (Praskaṇva Kāṇva ; to Aṇvins)

triśadhassthé barhīṣi viçvavedasā ṽ mádhvā yajñām mimikṣatam,] cf. 1.22.3<sup>c</sup>  
kāṇvāso vām sutāsomā abhidyavo yuvām havante aṇvinā.

8.5.17<sup>c</sup> (Brahmātithi Kāṇva ; to Aṇvins)

jānāso vṛktābarhiṣo ṽ havīṣmanto aramkṛtaḥ,] cf. 1.14.5<sup>c</sup>  
yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5<sup>c</sup>, tábhīḥ śv āsmān avatān çubhas patī : 8.59(Val.11).3<sup>c</sup>, tábhīr dāçvānsam avatān, &c.]

1.47.5<sup>d</sup>: 1.47.3<sup>d</sup> ; 3.62.18<sup>c</sup> ; 7.66.19<sup>c</sup> ; 8.87.5<sup>d</sup>, pātām sómam ṛtāvṛdhā.

1.47.7<sup>ab+d</sup> (Praskanva Kāṇva : to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhi turváçe,

áto ráthēna suvṛtā na á gataṁ sākām sūryasya raçmíbhiḥ.

8.8.14<sup>ab</sup> (Sadhvaṁsa Kāṇva ; to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhy ámbare,

átaḥ sahásranirṇijā ráthēnā yātam açvinā.]

§ 8.8.11<sup>ab</sup>

1.137.2<sup>c</sup> (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

imá á yātam índavaḥ sómāso dādhyāçirah, sutáso dādhyāçirah, § 1.5.5<sup>c</sup>

utá vām uśāso budhī sākām sūryasya raçmíbhiḥ,

sutó mitráya váruṇāya pítāye cārur ṛtāya pítāye]

§ 1.137.2<sup>c</sup>

5.79.8<sup>c</sup> (Satyaçravas Átreya ; to Uśas)

utá no gómatīr íṣa, á vahā duhitar divaḥ,

§ 5.79.8<sup>a</sup>

sākām sūryasya raçmíbhiḥ çukráñ çócadbhir arcibhiḥ sūjāte açvasūnṛte.]

§ refrain, 5.79.1<sup>c</sup>—10<sup>c</sup>

8.101.2<sup>d</sup> (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārṣiṣṭhaksatrā urucákṣasā nārā rájanā dīrghaçrúttamā,

§ 5.65.2<sup>b</sup>

tā bāhūtā ná dānsānā ratharyataḥ sākām sūryasya raçmíbhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀπ.λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7<sup>b</sup>, 'ob ihr bei Turvaça verweilt'; but 8.8.14<sup>a</sup>, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighaṇṭavas have played mischief with ámbare. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yác çakrási parāvāti yád arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Brhatsaṁhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8<sup>ab+c+d</sup> (Praskaṇva Kāṇva; to Aṇvins)arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa,  
iṣam pñcāntā sukñte sudānava ā barhiḥ sīdataṁ narā.8.4.14<sup>cd</sup> (Devātithi Kāṇva; to Indra)ūpa bradhnām vāvātā vīṣaṇā hārī indram apāsu vakṣataḥ,  
arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa.1.92.3<sup>c</sup> (Gotama Rāhūgaṇa; to Uṣas)ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā parāvataḥ,  
iṣam vāhantīḥ sukñte sudānave viṇvéd āha yājamānāya sunvatē.8.87.2<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmām mādhumantam aṇvin, ā barhiḥ sīdataṁ narā,

8.87.2<sup>a</sup>

tā mandasānā mānuṣo duroṇā ā, nī pātām vėdasā vāyaḥ.

8.87.2<sup>c</sup>8.87.4<sup>b</sup> (The same)

pībataṁ sōmāṁ mādhumantam aṇvin, ā barhiḥ sīdataṁ sumāt,

8.87.2<sup>a</sup>

tā vāvrdhanā ūpa suṣṭutīm divó gantām gaurīv ivėrinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14<sup>ab</sup> Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hārī are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural sāptayah, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcam tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvātā to vāvātuḥ in 8.4.14<sup>a</sup> (*Der Rīg-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated pāda, ā barhiḥ sīdataṁ narā (or, sumāt) cf. 1.142.7<sup>d</sup>, sīdataṁ barhiḥ ā sumāt.

1.47.9<sup>a+b</sup> (Praskaṇva Kāṇva; to Aṇvins)

tēna nāsatyā gataṁ rāthēna sūryatvacā,

yēna śācvaḍ ūhāthur dācūṣe vāsu mādhvah sōmasya pītāye.

8.85.1<sup>c-9<sup>c</sup></sup>8.22.5<sup>d</sup> (Sobhari Kāṇva; to Aṇvins)

rātho yó vām trivandhuró hīraṇyābhīṣur aṇvinā,

8.5.22<sup>ab</sup>

pāri dyāvāpṛthivī bhūṣati ṣrutās tēna nāsatyā gatam.

8.8.2<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,

bhūji hīraṇyapeṣasā kāvi gāmbhīracetasā.

1.47.9<sup>d</sup>: 8.85.1<sup>c-9<sup>c</sup></sup>, mādhvah sōmasya pītāye.1.48.1<sup>b</sup> (Praskaṇva Kāṇva; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divah,

sahā dyumnēna brhatā vibhāvāri rāyā devī dāsvatī.

5.79.3<sup>b</sup> (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvāsor vy ūchā duhitar divaḥ,

yó vy āuchaḥ sāhryasi [satyaçravasi vāyyé] [sūjāte āçvasūnrte.]

cf. d : refrain, 5.79.1<sup>d</sup>—3<sup>d</sup> ; e : refrain, 5.79.1<sup>e</sup>—10<sup>e</sup>

5.79.9<sup>a</sup> (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcīṣā [sūjāte āçvasūnrte.]

cf. refrain, 5.79.1<sup>e</sup>—10<sup>e</sup>

Cf. 5.79.2<sup>b</sup>, vy āucho duhitar divaḥ.

1.48.2<sup>d</sup> (Praskaṇva Kāṇva ; to Uṣas)

āçvāvātīr gomatīr viçvasuvīdo bhūri cyavanta vāstave,

ūd Iraya prāti mā sūnftā uṣaḥ cōda rādho maghónām.

7.96.2<sup>d</sup> (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvah,

sā no bodhy avitrī marútsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīdo does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utóso vāsva īçīse, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rādho maghónām, under 8.103.7<sup>d</sup>.

1.48.8<sup>b+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jágaj jyótiṣ kṛṇoti sūnārī,

āpa dvēṣo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1<sup>d</sup> (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

cf. 7.81.1<sup>a</sup>

āpo māhi vyayati cākṣase tāmo jyótiṣ kṛṇoti sūnārī.

7.81.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amftam vasutvanām vājān asmábhyam gómataḥ,

codayitrī maghónaḥ sūnftāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrá adrṁksata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu súgmyam.

4.52.5<sup>a</sup> (Vāmadeva ; to Uṣas)

prāti bhadrá adrṁksata gāvām sargā ná raçmāyaḥ,

óṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14<sup>ab+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhí tvām řsayah pūrva útāye juhūrē 'vase mahi,  
sā na stómān abhí gñihí rādhasósah çukréṇa çocišā.

8.8.6<sup>ab</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

yác cid dhí vām purá řsayo juhūrē 'vase narā,

ā yātam aṇvinā gatam, ūpemām suřtutīm māmā.

c : refrain, 8.35.22<sup>c</sup>–24<sup>c</sup> ; d : 8.5.30<sup>c</sup>

4.52.7<sup>c</sup> (Vāmadeva ; to Uṣas)

ā dyām tanosi raçmibhir āntārikřam urú priyām,

uřah çukréṇa çocišā.

For the construction of 1.48.14<sup>ab</sup>, and its relation to 8.8.6<sup>ab</sup>, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to uřah çukréṇa çocišā see under 1.12.12.

1.48.15<sup>c</sup> (Praskaṇva Kāṇva ; to Uṣas)

uřo yād adyā bhānūnā ví dvūrāv řṇāvo divāh,

prā no yachatād avrkām prthú chardīh prā devi gómātr iřah.

8.9.1<sup>c</sup> (Çaçakarna Kāṇva ; to Aṇvins)

ā nūnām aṇvinā yuvām vatsāsya gantam āvase,

prāsmāi yachatam avrkām prthú chardīr yuyutām yā ārātayah.

The archaic form yachatād in 1.48.15<sup>c</sup>, as over against yachatam in 8.9.1<sup>c</sup> (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīh for earlier chadīh is, I take it, a later blend-word of chadīs and çārma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4<sup>d</sup>, yāntā no 'vrkām chardīh.

1.49.1<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

uřo bhadrebhir ā gahi divāç cid rocanād ādhi,

vāhantv aruṇāpsava ūpa tvā somīno gřhām.

5.56.1<sup>d</sup> (Çyāvāçva Ātreya ; to Maruts)

āgne çārdhantam ā gaṇām piřtām rukmēbhir añjībhih,

vīço adyā marūtām āva hvaye divāç cid rocanād ādhi.

8.8.7<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

divāç cid rocanād ādhy ā no gantam svarvidā,

dhibhir vatsapracetasā stómēbhir havanaçrutā.

6.59.10<sup>b</sup>

Cf. also the pāda, divó vā rocanād ādhi 1.6.9<sup>b</sup>, and related matter in 8.1.18 ; 7.7.

1.49.4<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

vyuchāntī hí raçmibhir víçvam ābhāsi rocanām,

tām tvām uřar vasūyāvo gīrbhih kāṇvā ahūřata.

1.50.4<sup>c</sup> (Praskaṇva Kāṇva ; to Sūrya)

tarānir víçvadarçato jyotiřkřd asi sūrya,

víçvam ā bhāsi rocanām.

3.44.4<sup>b</sup> (Viṣvāmitra ; to Indra)  
 jajñānó hárīto víṣā víḡvam á bhāti rocanám,  
 háryaḡvo hárītaṁ dhatta áyudham á vājraṁ bāhvór hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4<sup>c</sup>, víḡvam á bhāsi rocanám : 1.49.4<sup>b</sup>, víḡvam ābhāsi rocanám ; 3.44.4<sup>b</sup>,  
 víḡvam á bhāti rocanám.

### Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3<sup>a</sup> (Savya Āṅgīrasa ; to Indra)

tvám gotrám āṅgirobhṡyo 'vṛṇor ápotáttraye çatádureṣu gātuvít,  
 saséna cid vimadáyāvaho vásv ájāv ádriṁ vāvasānāsya nartáyan.

9.86.23<sup>d</sup> (Prṇayah, alias Ajā Ṛṣiganāḥ ; to Pavamāna Soma)  
 ádribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviḡán,  
 tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āṅgirobhṡyo 'vṛṇor ápa.

Cf. 1.132.4<sup>b</sup>, yád āṅgirobhṡyo 'vṛṇor ápa vrajám, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6<sup>b</sup>, árandhayo 'tithigvāya ṡambaram : 1.130.7<sup>d</sup>, atithigvāya ṡambaram.]

[1.51.8<sup>c</sup>, ṡákī bhava yájamānasya coditá : 10.49.1<sup>c</sup>, ahám bhuvan yája-  
 mānasya, &c.]

1.51.13<sup>d</sup> (Savya Āṅgīrasa ; to Indra)

ádadā árbhām mahaté vacasyáve kakṡívate vṡcayám indra sunvaté,  
 ménābhavo vṡṡanaḡvāsya sukrato víḡvét tá te sávaneṣu pravácyā.

8.100.6<sup>a</sup> (Nema Bhārgava ; to Indra)  
 víḡvét tá te sávaneṣu pravácyā yá cakārtha maghavann indra sunvaté,  
 páravataṁ yát purusaṁbhrtám vásv apāvṛṇoḥ ṡarabhāya ṡṡibandhave.  
 10.39.4<sup>d</sup> (Ghoṡā Kākṡivati ; to Aḡvins)  
 yuvám cyávānam sanáyam yáthā rátham púnar yúvānam caráthāya  
 takṡathuḥ,  
 níṡ ṡaugryám ūhathur adbhyás pári víḡvét tá vām sávaneṣu pravácyā.

Cf. 4.22.5<sup>b</sup>, víḡveṣv ít sávaneṣu pravácyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indrāgacha.

[1.52.1<sup>d</sup>, éndraṁ vavṛtyām ávase suvṛktibhiḥ : 1.168.1<sup>d</sup>, mahe vavṛtyām, &c.]

[1.52.2<sup>c</sup>, indro yád vṛtrám ávadhīn nadivṛtam : 8.12.26<sup>ab</sup>, yadā vṛtrám nadivṛtaṁ  
 ṡavasā vajrinn ávadhīḥ.]



1.52.5<sup>a</sup>, 14<sup>c</sup>, abhī (14<sup>c</sup>, nótā) svāvṛṣṭīm māde asya yūdhyataḥ.

1.52.15<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

ārcann ātra marūtaḥ sāsminn ājāu viṣve devāso amadann ānu tvā,  
vṛtrāsya yād bhr̥ṣṭimātā vadhēna nī tvām indra prāty ānām jaghāntaḥ.

1.103.7<sup>d</sup> (Kutsa ; to Indra)

tād indra prēva vīryam cakārtha yāt sasāntam vājrenābodhayó 'him,  
ānu tvā pātnīr hr̥ṣitām váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12<sup>d</sup>, tvāyānto yé amadann ānu tvā.

1.53.11<sup>cd</sup> (Savya Āṅgīrasa ; to Indra)

yā udfeindra devāgopāḥ sākḥāyas te çivātāmā āsāma,  
tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

10.115.8<sup>cd</sup> (Upastuta Vār̥ṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsya vandate vīṣā vāk,  
tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3<sup>b</sup>, svāksatram yāsya dhr̥ṣatō dhr̥ṣān mānaḥ : 5.35.4<sup>c</sup>, svāksatram te dhr̥ṣān mānaḥ.]

1.54.4<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tvām divō bṛhatāḥ sīnu kopayó 'va tmānā dhr̥ṣatā çāmbaram bhinat,  
yān māyīno vrandino mandinā dhr̥ṣac chitām gābhastim açānim pṛtanyāsi.

7.18.20<sup>d</sup> (Vasiṣṭha Māitravaruni ; to Indra)

nā ta indra sumatāyo nā nīyaḥ samcākṣe pūrvā uṣāso nā nūtnāḥ,  
dévakaṁ cin mānyamānām jaghantḥāva tmānā bṛhatāḥ çāmbaram bhet.

Ludwig, 453, renders 1.54.4<sup>ab</sup>: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20<sup>cd</sup>, at 1005: 'Mānyamāna's Sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20<sup>d</sup> by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4<sup>b</sup> he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

sā çevrdham ādhi dhā dyumnām asmé māhi kṣatram janāṣāl indra tāvyam,  
rākṣā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22<sup>c</sup> (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyē nṛpate vājrabāhuḥ,  
rākṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti gr̥bhṇāti víçritā vārmabhiḥ,  
indrah sómasya pitāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12<sup>b</sup> (Parvata Kāṇva ; to Indra)

sanír mitrásya papratha indrah sómasya pitāye,  
prāci váçiva sunvaté mīmīta it.

Cf. indrah sómasya pitāye, under 1.16.3 ; and indra sómasya pitāye, 8.65.3.

1.56.2<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ páriṇasaḥ sāmudraṁ ná sañcáraṇe saniṣyávaḥ,  
pátim dākṣasya vidáthasya nú sáho girím ná vená ádhi roha téjasā.

4.55.6<sup>c</sup> (Vāmadeva ; to Viçve Devāḥ)

nū rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,  
samudráṁ ná sañcáraṇe saniṣyávo gharmásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6<sup>c</sup> (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, ibid. ii. 205, 472 ; iii. 24.

[1.56.4<sup>b</sup>, indrah síṣakty uśásam ná súryaḥ : 9.84.2<sup>d</sup>, induḥ síṣakty uśásam, &c.]

1.56.5<sup>d</sup> (Savya Āṅgīrasa ; to Indra)

ví yát tiró dharūṇam ácyutaṁ rájó 'tiṣṭhipo divá átāsu barhāṇā,  
svarmīḥ yán máda indra hársyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9<sup>d</sup> (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭā yád vājraṁ súkṛtaṁ hiraṇyáyaṁ sahásrabhr̥ṣṭim svápā ávartayat,  
dhattá indro náry apāñsi kártavé 'han vṛtrám nír apām āubjad  
arṇavám.

In 1.85.9<sup>c</sup> (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects náry apāñsi to náryāpāñsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

## Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2<sup>d</sup> (Nodhas Gāutama : to Agni)

á svám ádma yuvāmāno ajáras triṣv aviṣyānn atasésu tiṣṭhati,  
átyo ná pr̥sthám prusitásya rocate divó ná sánu stanáyann acikradat.

9.86.9<sup>a</sup> (Akr̥ṣṭāḥ, alias Māṣā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sánu stanáyann acikradad dyáuḥ ca yásya pr̥thiví ca dhármabhiḥ,  
indrasya sakhyám pavate vivévidat sómaḥ punānāḥ kaláçeṣu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2<sup>d</sup>, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9<sup>a</sup>, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9<sup>a</sup>, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58.2<sup>d</sup>, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2<sup>c</sup> see last Pischel, Ved. Stud. i. 107.

1.58.4<sup>d</sup> (Nodhas Gāutama; to Agni)

vī vātajato atasēsu tiṣṭhate vīthā juhūbhiḥ sṛṇyā tuviṣvāṇiḥ,  
tṛṣṭu yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcadūrme ajara.

4.7.9<sup>a</sup> (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāḥ carīṣṇv ārcīr vāpuṣām id ékam,  
yād āpravitā dādhatē ha gūrbhaṁ sadyāḥ cij jātó bhavasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4<sup>d</sup>. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7<sup>b+d</sup> (Nodhas Gāutama; to Agni)

hótāraṁ sapṭā juhvó yājiṣṭhaṁ yām vāgháto vṛṇáte adhvaréṣu,  
agnīṁ viḥveṣāṁ aratīṁ vāsūnāṁ saparyāmi prāyasā yāmi rātnam.

10.30.4<sup>b</sup> (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv āntār yām víprāsa īlate adhvaréṣu,  
āpāṁ napān mādhumatīr apó dā yābhīr indro vāvṛdhé vīryāya.

3.54.3<sup>d</sup> (Prajāpati Vāiḥvāmitra, or Prajāpati Vācya; to Viḥve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé śū ṇaḥ suvitāya prā bhūtam.  
idāṁ divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vṛ* (*id* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8<sup>a</sup>, āchidrā sūno sahaso no adyā: 4.2.2<sup>a</sup>, ihā tvām sūno, &c.; 6.50.9<sup>a</sup>, utā tvām sūno, &c.]

1.58.9<sup>d</sup>; 60.5<sup>d</sup>; 61.16<sup>d</sup>; 62.13<sup>d</sup>; 64.15<sup>d</sup>; 8.80.10<sup>d</sup>; 9.93.5<sup>d</sup>, prātār makṣū dhiyāvasur jagamyāt.

1.59.3<sup>c</sup> (Nodhas Gāutama; to Vāiḥvānara)

ā sūrye nā raṇmāyo dhruvāso vāiḥvānaré dadhire 'gnā vāsūni,  
yā párvateṣv óṣadhiṣv apsú yū mánuṣeṣv āsi tāsya rája.

1.91.4<sup>b</sup> (Gotama Rāhūgaṇa; to Soma)

yā te dhāmāni divi yā pṛthivyām yā párvateṣv óṣadhiṣv apsú,  
tēbhīr no víḥvāḥ sumānā āhēlan rājan soma prāti havyā grbhāya.

cf. 1.91.4<sup>d</sup>

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiḥvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.’ The stanza sounds very well, ‘treasures which are in the mountains, plants, and waters’, and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthó yāt prthivyām yāt párvateṣv ṣadhīṣv apśú; iii. 22.2, ágne yāt te divi várcāḥ prthivyām yād ṣadhīṣv apśv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ práviṣṭam agne apśv ṣadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in A.V. 2.31.5: ‘The worms which are in the mountains, the trees, the plants, and cattle, yé kṛimayaḥ párvateṣv váneṣv ṣadhīṣv paśúṣv apśv antāḥ.’

[1.59.5<sup>c</sup>, rājā kṛṣṭínām asi mánuṣṭínām: 3.34.2<sup>c</sup>, índra kṣitínām asi, &c.]

1.59.5<sup>d</sup> (Nodhas Gāutama; to Vaiṣvānara)

divāç cit te brható jātavedo váiçvānara prá ririce mahitvām,

rājā kṛṣṭínām asi mánuṣṭínām, yudhā devébhyo várivaç cakārtha. ~~cf.~~ 1.59.5<sup>c</sup>

7.98.3<sup>d</sup> (Vasiṣṭha; to Indra)

jajñānāḥ sómarī sáhase papātha prá te mātā mahimānam uvāca,

éndra paprāthorv antárikṣam yudhā devébhyo várivaç cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7<sup>a</sup>, yudhéndro mahnā várivaç cakāra devébhyaḥ sátpatiç çarṣaniprāḥ. Thus, since 1.59.5<sup>c</sup> is similar to 3.34.2<sup>c</sup>, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4<sup>d</sup> (Nodhas Gāutama; to Agni)

uçik pávakó vásur mánuṣeṣu váreṇyo hótādhāyi vikṣú,

dāmūnā gṛhāpatir dāma ān agnir bhuvad rayipātī rayīṇām.

1.72.1<sup>c</sup> (Parāçara Çaktya; to Agni)

ní kāvya vedhāsaḥ çāçvatas kar hāste dādhanō nāryā purūṇi, ~~cf.~~ 7.45.1<sup>c</sup>

agnir bhuvad rayipātī rayīṇām satrá cakrāṇó amṛtāni viçvā.

We render 1.60.4, ‘The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.’ If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, ‘He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).’ The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xvi. 82, 83, bottom, in addition to Ludwig’s and Grassmann’s translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1<sup>c</sup>:

ā devó yātu savitā surātno ’ntarikṣaprā váhamāno āçvāñ,

hāste dādhanō nāryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

‘May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.’ So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24<sup>c</sup>, dvitā bhuvad rayipātī rayīṇām.

[1.61.5<sup>a</sup>, asmā id u sáptim iva çravasyā: 9.96.16<sup>c</sup>, abhí vájam sáptir iva çravasyā.]

1.62.2<sup>c</sup> (Nodhas Gāutama; to Indra)

prā vo mahé máhi námo bharadhvam āṅgūṣyaṁ çavasānāya sāma,  
yénā naḥ pūrve pitāraḥ padajñā ārcanto āṅgirasō gā āvīdan.

9.97.39<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

sā vardhitā vārdhanaḥ pūyamānaḥ sómo mīdhvān abhi no jyōtiṣāvit,  
yénā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39<sup>c</sup>; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā uṣ is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3<sup>c</sup> (Nodhas Gāutama; to Indra)

īndrasyāṅgirasāṁ ceṣṭāu vidāt sarāmā tānāyāya dhāsīm,  
bṛhaspátir bhinád ādrīm vidád gāḥ sām usrīyābhir vāvaçanta nāraḥ.

10.68.11<sup>d</sup> (Ayāsa Āṅgirasa; to Bṛhaspati)

abhi çyāvām ná kṛçanebhir āçvam náksatrebhiḥ pitāro dyām apiñçan,  
rātryām tāmo ādadhur jyōtir āhan bṛhaspátir bhinád ādrīm vidád gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Sarāmā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11<sup>d</sup> repeats 1.62.3<sup>c</sup>.

1.62.12<sup>d</sup> (Nodhas Gāutama; to Indra)

sanád evā tūva rūyo gābhastāu ná kṣīyante nōpa dasyanti dasma,  
dyumān asi krátumān indra dhīraḥ çīkṣā çacīvas tāva naḥ çacībhiḥ.

8.2.15<sup>c</sup> (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

mā na indra piyatnāve mā çārdhate pārā dāḥ,  
çīkṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9<sup>d</sup>.

1.63.7<sup>d</sup> (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardah,  
barhír ná yát sudāse vīthā vārg añhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10<sup>b</sup> (Vāmadeva ; to Indra)

evā vásva indraḥ satyāḥ samráḍ ḍhántā vṛtrám vāriṇaḥ pūrāve kaḥ,  
pūruṣtuta krátvā naḥ ṣagdhī rāyó bhakṣīyā té 'vaso dáivyaśya.

4.21.10<sup>d</sup>

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10<sup>b</sup> repeats only part of 1.63.7<sup>d</sup>, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4<sup>b</sup>, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11<sup>b</sup>, vākṣassu rukmā maruto  
ráthe ṣubhaḥ.]

[1.64.6<sup>d</sup>, utsām duhanti stanáyantam ákṣitam: 9.72.6<sup>a</sup>, añcúm duhanti, &c.]

1.64.12<sup>b</sup> (Nodhas Gāutama ; to Maruts)

ghṛṣum pávakām vanínam vícarṣaṇim rudrásya sūnūm havásā grṇīmasi,  
rajastúram tavásam mārutaṁ gaṇám ṛjīṣīnam vīṣaṇam ṣaṇcata ṇṛiyé.

6.66.11<sup>b</sup> (Bharadvāja ; to Maruts)

tām vṛdhántam mārutaṁ bhrájadṛṣṭim rudrásya sūnūm havásā  
vivāse,

divāḥ ṣardhāya ṇucayo maṇiṣā girāyo nápa ugrā asṛdhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13<sup>b</sup>, tasthāu va ūtī maruto yām āvata: 1.166.8<sup>b</sup>, pūrbhī rakṣatā maruto, &c.]

1.64.13<sup>c</sup> (Nodhas Gāutama ; to Maruts)

prá nū sá mártah ṣávasā jánān āti tasthāu va ūtī maruto yām āvata,

cf. 1.64.13<sup>b</sup>

ārvadbhir vājam bharate dhánā nṛbhir āpṛchyam krátum á kṣeti pūṣyati.

2.26.3<sup>b</sup> (Gr̥tsamada ; to Brahmanaspati)

sá ij jánena sá viṣá sá jánmanā sá putráir vājam bharate dhánā nṛbhiḥ,  
devánām yāḥ pitáram āvivāsati graddhāmanā haviṣā bráhmaṇas pátim.

10.147.4<sup>d</sup> (Suvedas Čairīsi ; to Indra)

sá in nū rāyāḥ súbhr̥tasya cākanan mādām yó asya ráhnyam ciketati,  
tvāvṛdhomaghavan dāṣvadhvaromakṣú sá vājam bharate dhánā nṛbhiḥ.

**Group 9. Hymns 65–73, ascribed to Parāçara Çaktya**

1.66.9, 10<sup>d</sup> (Parāçara Çaktya; to Agni)

tām vaç carāthā vayām vasatyāstaṁ nā gāvo nākṣanta iddhām,  
sindhur nā kṣódaḥ prá níçir ānon nāvanta gāvaḥ svār dṛçike.

1.69.9, 10<sup>d</sup> (The same)

uṣó nā jāró vibhāvósrah sámjñātarūpaç ciketaḍ asmāi,  
tmānā váhanto dúro vy ṛṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as ‘rubbish’. For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xli; RV. Noten, p. 67.

[1.68.9, 10<sup>a</sup>, pitúr nā putráḥ krátum juṣanta: 9.97.30<sup>c</sup>, pitúr nā putráḥ krátubhir yatānāḥ.]

[1.69.7<sup>a</sup>, nákiṣ ṭa etā vratā minanti: 10.10.5<sup>c</sup>, nákir asya prá minanti vratāni.]

1.69.9, 10<sup>d</sup>: see 1.66.9, 10<sup>d</sup>.

1.70.5, 6<sup>a</sup> (Parāçara Çaktya; to Agni)

sá hí kṣapāvāṁ agní rayinām dáçad yó asmā áram sūktūḥ,  
etā cikitvo bhūmā ní páhi devūnām jānma mártāṇç ca vidvān.

7.10.5<sup>c</sup> (Vasiṣṭha Maitravaruni; to Agni)

mandrām hótāram uçjo yāviṣṭham agním viça ṛlate adhvaréṣu,  
sá hí kṣapāvāṁ ábhavaḍ rayinām átandro dutó yajāthāya devān.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: ‘The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of kṣapāvāṁ are according to the text.

1.71.4<sup>a</sup> (Parāçara Çaktya; to Agni)

máthid yád im víbhrto mātariçvā grhé-grhe çyetó jényo bhút,  
ád im rájñe nā sáhryase sácā sánn á dūtyāṁ bhṛgavāno vivāya.

1.148.1<sup>a</sup> (Dirghatamas Aucathya; to Agni)

máthid yád im viṣṭó mātariçvā hótāram viçvāpsuṁ viçvādevyam,  
ní yām dadhúr manusyāsu vikṣú svār ná citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: víbhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṣto, and, finally, viṣṭhito); see Oldenberg, SBE. xli. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

### 1.71.9<sup>c</sup> (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,  
rájānā mitrávárūṇā supāṇí goṣu priyām amṛtaṁ ráksamāṇā.

3.56.7<sup>b</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ,  
here Savitar)  
trír á divāḥ savitá soṣavīti rájānā mitrávárūṇā supāṇí,  
āpaç cid asya ródasi cid urvī rátnam bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

### 1.71.10<sup>b</sup> (Parāçara Çaktya ; to Agni)

má no agne sakhyá pítryāṇi prá marṣiṣṭhā abhí viduṣ kavīḥ sán,  
nábho ná rūpām jarimā mināti purá tāsya abhiçaster ádhihi.

7.18.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)  
rájeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhí viduṣ kavīḥ san,  
piçā giro maghavan góbhīr āçvāis tvāyatāḥ çigīhi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhí viduṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10<sup>c</sup> nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

### 1.72.1<sup>b</sup> (Parāçara Çaktya ; to Agni)

ní kávyā vedhásah çāçvatas kar háste dádhāno náryā purūṇi,  
agnir bhuvad rayipāti rayinām, satrá cakrāṇó amṛtāni víçvā.

1.60.4<sup>d</sup>

7.45.1<sup>c</sup> (Vasiṣṭha ; to Savitar)  
á devó yātu savitá surátno 'ntariḥsaprá váhamāno āçvāiḥ,  
háste dádhāno náryā purūṇi nīveçāyañ ca prasuvāñ ca bhūma.

See under 1.60.4<sup>d</sup>.—See also the pāda, nṛvād dádhāno náryā purūṇi, 3.34.5<sup>b</sup>, and cf. 8.96.21<sup>c</sup>; TB. 2. 5.8.8<sup>c</sup>.



1.72.1<sup>c</sup>: 1.60.4<sup>d</sup>, agnir bhuvad rayipātī rayīnām.

1.72.3<sup>c</sup> (Parāçara Çaktya; to Agni)

tisrō yād agne çarādas tvām ic chūcim ghṛtēna çucayaḥ saparyān,  
nāmāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmṛktam,  
nāmāni cid dadhire yajñīyāni bhadrāyām te ranayanta sāmīdṛṣṭāu.

See Hillebrandt, Ved. Myth. iii. 323, note; Pischel, Ved. Stud. i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', AV. xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4<sup>d</sup>, agnīm padé paramé tasthivānsam: 2.35.14<sup>a</sup>, asmīn padé, &c.]

1.72.5<sup>c</sup> (Parāçara Çaktya; to Agni)

samjanānī ūpa sīdann abhiññū pātnivanto namasyān namasyan.

rīrikvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamāṇaḥ.

4.24.3<sup>b</sup> (Vāmadeva; to Indra)

tām in nāro vi hvayante samīké rīrikvānsas tanvāḥ kṛṇvata trām,  
mithō yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.]

4.24.3<sup>d</sup>

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (samśaya) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', Johns Hopkins University Circulars, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5<sup>c</sup> svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, SBE. xvi. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, MS. 4.8.7; see the author, Am. Journ. Phil. xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3<sup>b</sup>; cf. the cadence kṛṇvata trām also in 1.100.7<sup>b</sup>.

1.72.9<sup>b</sup> (Parāçara Çaktya; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātūm,  
mahná mahādbhiḥ prthivī vi tasthe matā putráir āditir dhāyase véḥ.

3.31.9<sup>b</sup> (Kuçika Āisīrathi, or Viçvāmitra ; to Indra)  
 ní gavyatā́ mānasā sedur arkā́ḥ kṛṇvā́nāso amṛtatvā́ya gātúm,  
 idām cin nú sādanaṁ bhū́ry eṣā́m yéna māsā́n āsisāsann ṛtēna.

For 1.72.9 see Fischel, Ved. Stud. i. 217 ; Oldenberg, SBE. xlv. 83, 86 ; RV. Noten, p. 76.

1.73.2<sup>a</sup> (Parāçara Çäktya ; to Agni)

devó ná yáḥ savitā́ satyámanmā́ krátvā́ nipā́ti vrjā́nāni víçvā́,  
 purupraçastó amátir ná satyā́ ātméva çévo didhiṣā́yyo bhūt.

9.97.48<sup>d</sup> (Kutsa Aṅgīrasa ; to Pavamāna Soma)  
 nū nas tvām rathiró deva soma pári srava camvòḥ pūyāmānaḥ,  
 apsu svādiṣṭho mádhumañ ṛtāvā devó ná yáḥ savitā́ satyámanmā́.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268 ; Oldenberg, SBE. xlv. 88 ; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū ; flow into the water, most sweet, honeyed, holy ; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yáḥ, is shown by the first distich of 1.73.2 (nipā́ti, verb accented). A similar expression involving Savitar, namely, devā́ iva savitā́ satyādharmā́, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3<sup>abc</sup> (Parāçara Çäktya ; to Agni)

devó ná yáḥ pṛthivīm víçvādhāyā́ upakṣéti hitámitro ná rájā́,  
 puraḥsádaḥ çarmásado ná vīrá́ anavadyā́ pátijusṭeva nári.

3.55.21<sup>abc</sup> (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,  
 here Indra)

imām ca naḥ pṛthivīm víçvādhāyā́ úpa kṣeti hitámitro ná rájā́,  
 puraḥsádaḥ çarmasádo ná vīrá́ mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1<sup>d</sup>—22<sup>d</sup>

Ludwig, 268, renders 1.73.3 : 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21 : 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat ; in des guten hut gleichsam sitzen als eines vorkämpfers die helden ; gross ist einzig der gütter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second ; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear : 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çäktya has based his lengthy relative clause upon the composition of the Vāiçvāmitra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8<sup>d</sup> (Parāçara Çaktya ; to Agni)

yān rāyē mātān sūśūdo agne tē syāma māghavāno vayām ca,  
chayēva viçvañ bhūvanāñ sisakṣy āpaprivāñ rōdasī antārikṣam.

10.139.2<sup>b</sup> (Viçvāvasu Devagandharva ; to Sūrya)  
nṛcākṣā eṣā divó mādhyā āsta āpaprivāñ rōdasī antārikṣam,  
sā viçvācīr abhi caṣṭe ghṛtācīr antará pūrvam āparāñ ca ketum.

The metre of 1.73.8<sup>a</sup> is dubious (virāj); see Arnold, VM. p. 292 ; Oldenberg, RV. Noten, p. 76.—For the cadence māghavāno vayām ca see 1.136.7 ; 141.13 ; 7.78.5.

1.73.10<sup>a</sup> (Parāçara Çaktya ; to Agni)

etā te agna ucāthāñi vedho jūṣṭāñi santu mánase hṛdé ca,  
çakēma rāyāḥ sudhūro yāmañ té 'dhi çrávo devābhaktañ dādhanāḥ.

4.2.20<sup>a</sup> (Vāmadeva Gāutama ; to Agni)  
etā te agna ucāthāñi vedhó 'vocāma kavāye tā juṣasva,  
ꣳuc chocasva kṛṇuhí vāsyaso noꣳ mahó rāyāḥ puruvāra prá yandhi.  
cf. 4.2.20<sup>c</sup>

Expressions closely parallel to 1.73.10<sup>c</sup> at 2.5.1 ; 3.27.3. Pāda 4.2.20<sup>c</sup> has a parallel at 8.48.6<sup>b</sup>, prá cakṣaya kṛṇuhí vāsyaso naḥ, which amounts almost to perfect repetition.

## Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.8<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,  
dhanamjayó rāṇe-raṇe.

6.16.15<sup>c</sup> (Bharadvāja ; to Agni)  
tām u tvā pāthyó vṛṣā sám idhe dasyuhántamam,  
dhanamjayām rāṇe-raṇe.

1.74.7<sup>c</sup> : 1.12.4<sup>b</sup>, yād agne yāsi dūtyām.

1.75.4<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānām āgne mitró asi priyāḥ,  
sākhā sākhibhya idyaḥ.

9.66.1<sup>c</sup> (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)  
pāvasva viçvacarṣaṇe ꣳbhí viçvāñi kāvyaꣳ,  
sākhā sākhibhya idyaḥ.

cf. 9.23.1<sup>c</sup>

1.76.4<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir asā ca huvé nī ca satsihā devāñh,  
véši hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2<sup>a</sup> (Trita Āptya ; to Agni)

vési hotrām utā potrām jānānām mandhātāsi draviṇodā ṛtāvā,  
svāhā vayām kṛṇāvāmā havīñsi ॥ devó devān yajatv agnīr árhan. ॥

॥ 2.3.1<sup>d</sup>

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xli. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)

kathā dāḥemāgnāye kāsmāi devajāṣṭocyate bhāmine gñh,  
yó mártyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti devān.

4.2.1<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

yó mártyeṣv amṛta ṛtāvā devó devēṣv aratír nidhāyi,  
hótā yájiṣṭho mahnā ṇucādhyāi havyāir agnīr mānuṣa irayādhyāi.

[1.77.4<sup>d</sup>, vājaprasūtā iṣáyanta mánma : 7.87.3<sup>d</sup>, prācetaso yá iṣáyanta mánma.]

1.78.1<sup>a+b</sup> (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,  
॥ dyumnāir abhí prá ṇonumañ. ॥

॥ refrain, 1.78.1<sup>c</sup>—5<sup>c</sup>

4.32.9<sup>a</sup> (Vāmadeva ; to Indra)

abhí tvā gótamā girānūṣata prá dāvāne,  
índra vājāya ghṛṣvaye.

6.16.29<sup>b</sup> (Bharadvāja ; to Agni)

suvīram rayīm á bhara jātavedo vícarṣaṇe,  
॥ jahí rákṣāñsi sukrato. ॥

॥ 6.16.29<sup>c</sup>

6.16.36<sup>b</sup> (Bharadvāja ; to Agni)

bráhma prajāvad á bhara jātavedo vícarṣaṇe,  
ágne yád didáyad diví.

8.43.2<sup>b</sup> (Virūpa Aṅgīrasa ; to Agni)

ásmāi te pratiháryate jātavedo vícarṣaṇe,  
ágne jānāmi suṣṭutīm.

We may render 1.78.1 : ‘O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).’ Cf. Oldenberg, SBE. xli. 102. I feel as though there ought to be somewhere in the stanza the word vayām, ‘we’, especially as the third pāda is a refrain (1.78.1<sup>c</sup>—5<sup>c</sup>). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : ‘The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.’

1.78.1<sup>c</sup>-5<sup>c</sup>, dyumnāir abhi prā ṇonumaḥ.

1.79.3<sup>c</sup> (Gotama Rāhugaṇa ; to Agni)

yād im ṛtasya pāyasa pīyāno nāyann ṛtasya pathibhī rājiṣṭhāiḥ,  
aryamā mitrō vāruṇaḥ pārijmā tvācam prīcanty uparasya yonāu.

8.27.17<sup>c</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛtē sā vindate yudhāḥ sugēbhīr yāty ādhvanāḥ,

aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajōṣasaḥ.

10.93.4<sup>b</sup> (Tānva Pārtha ; to Viṣve Devāḥ)

ṛtē ghā rājāno amītasya mandrā, aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11<sup>b</sup>

kād rudrō nṛṇām stutō marutaḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xli. 103, 106 ; RV. Noten, p. 79.

1.79.4<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

agne vājasya gómata iṣānaḥ sahaso yaho,  
asmé dhehi jātavedo máhi ṣrávaḥ.

7.15.11<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rādhanāsi ā bharecānaḥ sahaso yaho,

bhāgaḥ ca datu váryam.

Note that 1.79.12<sup>b</sup> = 7.15.10<sup>c</sup>.—For 1.79.4<sup>c</sup> cf. the close parallel, asmé dhehi ṣrávo bṛhāt, under 1.9.8.

1.79.5<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

sá idhānó vásuḥ kavír agnir ilényo girá,  
revád asmābhyam purvanīka dīdhi.

10.118.3<sup>b</sup> (Uruksaya Āmahīyava ; to Agni Rakṣohan)

sá āhuto ví rocate 'gnir ilényo girá,

srucā prátikam alyate.

1.79.8<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

ā no agne rayīm bhara satrāsāham várenyam,  
viṣvasu prtsū duṣṭāram.

3.34.8<sup>a</sup> (Viṣvāmitra ; to Indra)

satrāsāham várenyam sahodām sasavānsam svār apāḥ ca devīḥ,

sasāna yāḥ prthivīm dyām utēmām, indram madanty ānu dhīraṇāsah.

cf. 3.32.8<sup>c</sup>

Oldenberg, SBE. xli. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāsāham rayīm . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23<sup>d</sup>). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāḡo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

ā no agne sucetūnā rayīm viṣvāyupoṣasam,  
mārdikām dhehi jīvāse.

6.59.9<sup>d</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni yuvōr āpi vāsu divyāni pārthivā,  
ā na ihā prā yachataṁ rayīm viṣvāyupoṣasam.

1.79.12<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vicarṣanir agni rākṣāṁsi sedhati,  
hótā grṇīta ukthyāḥ.

7.15.10<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
agnī rākṣāṁsi sedhati çukráçocir āmartyāḥ,  
çúciḥ pāvakā ídyaḥ.]

2.7.4<sup>a</sup>

Note that 1.79.4<sup>b</sup> = 7.15.11<sup>c</sup>.

1.80.1<sup>e</sup>–16<sup>e</sup>, ārcann ānu svarājyam.

1.80.6<sup>b</sup> (Gotama Rāhugaṇa ; to Indra)

ādhi sánāu ní jighnate vājreṇa çatáparvaṇā,  
mandānā indro āndhasaḥ sākhibhyo gātūm ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

8.6.6<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
ví cid vṛtrāsya dódhato vājreṇa çatáparvaṇā,  
çíro bibheda vṛṣṇínā.

8.76.2<sup>c</sup> (Kurusuti Kāṇva ; to Indra)  
ayám indro marútsakhā ví vṛtrāsyaḥbhinaç chiráḥ,  
vājreṇa çatáparvaṇā.

8.89.3<sup>d</sup> (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)  
prā va indrāya bṛhaté marúto brāhmārcata,  
vṛtrām hanati vṛtrahā çatákratur vājreṇa çatáparvaṇā.

Note the correspondence of 8.6.38<sup>a</sup> with 8.76.11<sup>a</sup>, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8<sup>c</sup>, mahát ta indra vīryam : 8.55 (Vāl. 7).1<sup>c</sup>, bhūríd indrasya vīryam.]

1.80.9<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

sahāsraṁ sākāṁ arcata pári śtobhata viṇṇatīḥ,

ṇatāīnam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

cf. refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

8.69.9<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pári saniṣvanat,

pīṅgā pári canīskadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10<sup>c</sup>, mahāt tād asya páuṇsyam: 8.63.3<sup>c</sup>, stuṣé tād, &c.]

1.80.10<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

indro vṛtrāsyā táviṣīm nīr ahan sáhasā sáhaḥ,

[mahāt tād asya páuṇsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

cf. c: cf. 1.80.10<sup>c</sup>; e: refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

4.18.7<sup>d</sup> (Samvāda Indrāditivāmadevānām)

kīm u svid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitān putró mahatā vadhēna vṛtrām jaghanvān asṛjad ví síndhūn.

4.19.8<sup>b</sup> (Vāmadeva; to Indra)

pūrvīr uśasaḥ ṇarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví síndhūn,

pāriṣṭhitā atrṇad badbadhānāḥ strā indraḥ srāvitave pṛthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10<sup>d</sup> fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5<sup>a</sup>, ā paprāu pāṛthivam rājāḥ: 6.61.11<sup>ab</sup>, āpaprūṣi pāṛthivāny urú rájo antárikṣam.]

1.81.5<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivam rájo] badbadhé rocanā divi,

cf. 1.81.5<sup>a</sup>

ná tvāvān indra káḥ caná ná jātó ná janīṣyaté [ti víḡvam vavakṣitha.]

cf. 1.81.5<sup>e</sup>

7.32.23<sup>ab</sup> (Vasiṣṭha; to Indra)

ná tvāvān anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aḇvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5<sup>d</sup> is closely parallel also to 1.102.8<sup>d</sup>, ātīdām víḡvam bhūvanam vavakṣithācatrūr indra jānuṣā sanād asi, which again makes āti víḡvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5<sup>e</sup>, āti viṣvaṃ vavakṣitha: 1.102.8<sup>c</sup>, ātīdām viṣvaṃ bhūvanam vavakṣitha.]

[1.81.8<sup>e</sup>, āthā no 'vitā bhava: see under 1.91.9<sup>c</sup>.]

1.81.9<sup>b+e</sup> (Gotama Rāhūgaṇa; to Indra)

eté ta indra jantāvo viṣvaṃ puṣyanti vāryam,

antār hī khyó jānanām aryó védo ádācuṣām téṣām no véda á bhara.

5.6.6<sup>b</sup> (Vasuṣruta Ātreya; to Agni)

pró tyé agnáyo 'gniṣu viṣvaṃ puṣyanti vāryam,

té hinvire tá invire tá iṣanyanty ānuṣág iṣam stotíbhya á bhara.]

9.20.4<sup>c</sup>; also refrain, 5.6.1<sup>e</sup>-10<sup>e</sup>

10.133.2<sup>d</sup> (Sudās Pāijavana; to Indra)

tvām síndhūn āvāsṛjo 'dharāco áhann áhim,

açatrúr indra jajñiṣe viṣvaṃ puṣyasi vāryam tām tvā pári ṣvajāmahe

nābhantām anyakéṣām jyākā ádhi dhānvasu.]

efg: refrain in 10.133.1 ff.

8.45.15<sup>c</sup> (Triṣoka Kāṇva; to Indra)

yás te reván ádāçuriḥ pramamārṣa maghāttaye,

tásya na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that *eté ta indra jantāvaḥ* refers to worshippers or adherents of Indra. Therefore *viṣvaṃ puṣyanti vāryam* can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. *póṣyā vāryāni*, 1.113.15; *póṣyaṃ rayim*, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of *puṣyanti*, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of *puṣyanti* (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here *puṣyanti* = *poṣayanti*. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated *pāda* is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in *puṣyanti* which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the *pāda* originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated *pāda* to a different, though not unrelated idea.—For 10.133.2<sup>e</sup> see under 8.21.13<sup>b</sup>.

1.82.1<sup>e</sup>-5<sup>e</sup>, yóḥ nā indra te hāri.



1.82.2<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,  
āstoṣata svābhānavo viprā nāviṣṭhayā matī yōjā nv indra te hārī.]

☞ refrain, 1.82.1<sup>e</sup>–5<sup>e</sup>

8.25.24<sup>b</sup> (Viçvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)  
smādabhiṣṭu kāçāvantā viprā nāviṣṭhayā matī,  
mahó vajīnāv ārvantā sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāç cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3<sup>a</sup> (Gotama Rāhugaṇa; to Indra)

susamīdṛçam tvā vayām māghavan vandiṣimāhi,  
prā nūnām pūrṇāvandhura stutó yāhi vāçāḥ ānu yōjā nv indra te hārī.]

☞ refrain, 1.82.1<sup>e</sup>–5<sup>e</sup>

10.158.5<sup>a</sup> (Cakṣus Sāurya; to Sūrya)

susamīdṛçam tvā vayām prāti paçyema sūrya,] ☞ cf. 10.37.7<sup>d</sup>  
vī paçyema nṛcākṣasaḥ.

For 10.158.5<sup>b</sup> cf. 10.37.7<sup>d</sup>, with prefixed four syllables, jyóg jīvāḥ prāti paçyema sūrya.

[1.83.1<sup>a</sup>, āçvāvati prathamó góṣu gachati: 2.25.4<sup>b</sup>, sá sātvaabhiḥ prathamó, &c.]

[1.84.2<sup>c</sup>, řṣīṇām ca stutír úpa: 8.17.4<sup>b</sup>, asmākaṁ suṣṭutír úpa.]

SV. 2.380 reads řṣīṇām suṣṭutír upa, as its version of 1.84.2.

1.84.3<sup>c</sup> (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te brāhmaṇā hārī,  
arvācīnaṁ sú te máno grāvā kṛnotu vagnúnā.

3.37.2<sup>a</sup> (Viçvāmitra; to Indra)

arvācīnaṁ sú te mána utá cákṣuḥ çatakrato,  
indra kṛṇvāntu vāghátaḥ.

1.84.4<sup>a</sup> (Gotama Rāhugaṇa; to Indra)

imám indra sutám piba jyéṣṭham ámartyaṁ mādām,  
çukrásya tvābhy akṣaran dhārā řtāsya sādane.

8.6.36<sup>c</sup> (Vatsa Kaṇva ; to Indra)  
 á no yāhi parāvato hāribhyām haryatābhyām,  
 imām indra sutām piba.

Note the pādas, 8.17.1<sup>b</sup>, indra sōmam pibā imām ; 8.32.19<sup>c</sup>, indra piba sutānām ; and, 10.24.1<sup>a</sup>, indra sōmam imām piba.

1.84.7<sup>b</sup> (Gotama Rāhūgaṇa ; to Indra)  
 yā éka id vidāyate vāsu mártāya dāçūṣe,  
 ṛcāno āpratiṣkuta indro aṅgá.]

§ 1.7.8<sup>c</sup>

9.9.8.4<sup>b</sup> (Ambarīṣa Vārṣāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)  
 sá hí tvām deva çāçvate vāsu mártāya dāçūṣe,  
 indo sahasrīṇam rayīm çatātmānam vivāsasi.

See under 1.7.8<sup>c</sup>.—Cf. āgne mártāya dāçūṣe, 1.45.8 ; and, devó mártāya dāçūṣe, 8.1.22.

1.84.7<sup>c</sup>, ṛcāno āpratiṣkuta indro aṅgá : 1.7.8<sup>c</sup>, ṛcāno āpratiṣkutaḥ.

1.84.9<sup>b</sup> (Gotama Rāhūgaṇa ; to Indra)  
 yāç cid dhi tvā bahúbhya á sutāvān āvivāsati,  
 ugrām tát patyate çāva indro aṅgá.

8.97.4<sup>d</sup> (Rebha Kāçyapa ; to Indra)  
 ṛyāç chakrási parāvāti yād arvāvāti vṛtrahan,]  
 átas tvā gṛbhír dyugád indra keçibhiḥ sutāvān á vivāsati.

§ 8.13.15<sup>ab</sup>

See under 1.7.8<sup>c</sup>.

1.84.10<sup>e</sup>–12<sup>e</sup>, vāsvir ānu svarājyam.

1.84.11<sup>b</sup> (Gotama Rāhūgaṇa ; to Indra)  
 tā asya pṛçanāyúvaḥ sōmam çṛṇanti pṛçnayaḥ,  
 priyā indrasya dhenávo vājraṁ hinvanti sāyakaṁ ṛvāsvir ānu svarājyam.]

§ refrain, 1.84.10<sup>e</sup>–12<sup>e</sup>

8.69.3<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)  
 tā asya sūdadohasaḥ sōmam çṛṇanti pṛçnayaḥ,  
 jānman devānām víças ṛtriṣ á rocané divāḥ.]

§ 1.105.5<sup>b</sup>

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥çadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25 ; TS. 7.4.13.1 ; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible ; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛçanāyúvaḥ by sparçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons ; Ludwig, 464 ; Grassmann, i. 85). Bergaigne also points that way : see the passages in my Index to Bergaigne, under 1.84.11 ; Grassmann's Lexicon, under pṛçanā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ām. læγ. pṛçanāyúvaḥ* (Padap. pṛçana-yúvaḥ). Note the pun : pṛçanāyúvaḥ :

pṛcṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viṣas (thus ! not viśas) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13<sup>c</sup>, jaghāna navatīr náva: 9.61.1<sup>c</sup>, avāhan navatīr náva.]

1.84.14<sup>b</sup> (Gotama Rāhugaṇa; to Indra)

ichānn āvasya yāc chiraḥ pārvateṣv āpaçritam,  
tād vidac charyanāvati.

5.61.19<sup>c</sup> (Çyāvāçva Ātreya; to Rathavīti Dārbhya)  
eṣā kṣeti rāthavītir maghāvā gomatīr ānu,  
pārvateṣv āpaçritam.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19<sup>c</sup>, ná tvād anyo maghavann asti marditā: 8.66.13<sup>a1</sup>, nahī tvād anyāḥ  
puruhūta kūç canā māghavann asti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2<sup>a</sup>, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2<sup>b</sup>, indrāvaruṇā mahimānam  
āçata.]

[1.85.5<sup>a</sup>, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6<sup>a</sup>, ūpo rātheṣu pṛṣatīr  
ayugdhvam.]

1.85.8<sup>c</sup> (Gotama Rāhugaṇa; to Maruts)

çūrā ivéd yūyudhayo nā jāgmayaḥ çravasyāvo nā pṛtanāsu yetire,  
bhāyante viçvā bhūvanā marúdbhyo rájana iva tveṣāsamdr̥ço nāraḥ.

1.166.4<sup>c</sup> (Agastya Maitrāvaruṇi; to Maruts)  
ā yé rájānsi táviṣibhir ávyata prā va évāsaḥ svāyatāso adhrajan,  
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣṭīṣu.

1.85.9<sup>d</sup>, āhan vṛtrāni nīr apūm āubjad arṇavām: 1.56.5<sup>d</sup>, āhan vṛtrāni nīr apām  
āubjo arṇavām.

[1.86.3<sup>c</sup>, sá gāntā gómati vrajé: 7.32.10<sup>d</sup>, gāmat sá gómati vrajé; 8.46.9<sup>d</sup>;  
51(Vāl. 3).5<sup>d</sup>, gaméma gómati vrajé.]

1.86.4<sup>b+c</sup> (Gotama Rāhugaṇa; to Maruts)

asyā vīrāsya barhīsi sutāḥ sómo díviṣṭīṣu,  
ukthām mádaç ca çasyate.

8.76.9<sup>b</sup> (Kurusuti Kāṇva; to Indra)  
 píbéd indra marútsakhā sutám sómaṁ diviṣṭiṣu,  
 | vájraṁ ṣiṣāna ójasā. |  
 4.49.1<sup>c</sup> (Pratiprabha Ātreya; to Viṣve Devāḥ)  
 idám vām āsyè havīḥ priyám indrābrhaspati,  
 ukthám mádaç ca çasyate.

8.76.9<sup>c</sup>

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5<sup>b</sup> (Gotama Rāhūgaṇa; to Maruts)  
 asyá çroṣantv á bhúvo víçvā yáç carṣaṇír abhí,  
 sūram cit sasrúṣir iṣaḥ.

4.7.4<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
 ācúm dūtám vivásvato víçvā yáç carṣaṇír abhí,  
 á jabhruḥ ketúm āyávo bhṛgavāṇaṁ víçe-viçe.  
 5.23.1<sup>c</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)  
 āgne sáhantam á bhara dyumnásya prāsāhā rayim,  
 víçvā yáç carṣaṇír abhy āsá vájeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2<sup>a</sup>.

1.87.4<sup>c</sup> (Gotama Rāhūgaṇa; to Maruts)  
 sá hí svasṭ prṣadaçvo yúvā gaṇò 'yá iṣánás táviṣṭbhīr ávṛtaḥ,  
 ási satyá ṛṇayāvānedyo 'syá dhiyāḥ prāvitāthā víṣa gaṇāḥ.

2.23.11<sup>c</sup> (Gr̥tsamada; to Brahmanaspati)  
 anānudó vṛṣabhó jágmir āhavám niṣṭaptā çātrūṁ pṛtanāsu sāsahīḥ,  
 ási satyá ṛṇayá brahmaṇas pata ugrásya cid damitá víluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7<sup>d</sup>, víçve no devā ávasā gamann ihá: 10.35.13<sup>c</sup>, víçve no devā ávasā gamantu.]  
 Cf. 1.107.2<sup>a</sup>, úpa no devā ávasā gamantu.

1.91.3 (Gotama Rāhūgaṇa; to Soma) =  
 9.88.8 (Uçanas Kāvya; to Pavamāna Soma)  
 rájño nú te váruṇasya vratāni bṛhád gabhírám táva soma dhāma,  
 çúciṣ ṭvám asi priyó ná mitró dakṣāyvo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4<sup>b</sup>: 1.59.3<sup>c</sup>, yá párvateṣv ósadhiṣv apsú.

[1.91.4<sup>d</sup>, rájan soma prāti havýā grbhāya: 6.47.28<sup>d</sup>, déva ratha prāti, &c.]

[1.91.6<sup>c</sup>, priyástotro vānaspátīḥ: 9.12.7<sup>a</sup>, nityástotro vānaspátīḥ.]

1.91.8<sup>a</sup> (Gotama Rāhūgaṇa; to Soma)

tvām naḥ soma viṣvāto rākṣā rājann aghāyatāḥ,  
nā riṣyet tvāvataḥ sākḥa.

10.25.7<sup>a</sup> (Vimada Āindra, or others; to Soma)

tvām naḥ soma viṣvāto gopā ādābhyo bhava,

sédha rājann āpa sridho ví vo máde [má no duḥcāṇsa iṣatā vívakṣase.]

§5 1.23.9<sup>c</sup>

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9<sup>c</sup>.

[1.91.9<sup>c</sup>, tābhīr no 'vitā bhava: 7.96.5<sup>c</sup>, tébhīr no 'vitā bhava.] Cf. 1.81.8<sup>e</sup>,  
āthā no, &c.

1.91.10<sup>ab</sup>: 10.150.2<sup>a</sup>, imām yajñām idām vāco jujusāṇā upāgahi; 1.26.10<sup>b</sup>, imām  
yajñām idām vācaḥ.

[1.91.11<sup>c</sup>, sumṛīkó na á viṣa: 1.139.6<sup>c</sup>, sumṛīkó na á gahi.]

1.91.12<sup>b</sup>: 1.18.2<sup>b</sup>, vasuvit puṣṭivārdhanaḥ.

1.91.13<sup>b</sup> (Gotama Rāhūgaṇa; to Soma)

sóma rārandhi no hṛdí gāvo ná yāvaseṣv á,  
mārya iva svá okyē.

8.92.12<sup>b</sup> (Ṣrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayām u tvā ṣatakṛato gāvo ná yāvaseṣv á, ukthēsu ranayāmasi.

Cf. the pāda, rājan gāvo ná yāvase, under 5.53.16<sup>b</sup>. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa; to Soma) =

9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna)

á pyāyasva sám etu te viṣvātaḥ soma vṛṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhūgaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa; to Soma)

á pyāyasva madintama sóma viṣvebhīr aṅcūbhīḥ,

bhāvā naḥ suṣrāvastamaḥ sākḥa vṛdhé.

9.67.28<sup>b</sup> (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viṣvebhīr aṅcūbhīḥ,

devébhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23<sup>d</sup>, ubhāyebhyaḥ prā cikitsā gāviṣṭāu: 6.47.20<sup>c</sup>, bṛhaspate prā, &c.]

1.92.3<sup>c</sup>, iṣaṁ vāhantīḥ sukṛte sudānave: 1.47.8<sup>c</sup>, iṣaṁ pṛicāntā sukṛte sudānave.

1.92.4<sup>c</sup> (Gotama Rāhugaṇa; to Uṣas)

ādhi péçāṁsi vapate nṛtúr ivāporṇute vākṣa usréva bārjaham,  
jyótir víçvasmāi bhúvanāya kṛṇvatī gāvo na vrajām vy uṣā āvar tāmāḥ.

4.14.2<sup>b</sup> (Vāmadeva Gāutama; to Liṅgoktadevataḥ, here Savitar)

urdhvām ketúm savitā devó açrej, jyótir víçvasmāi bhúvanāya kṛṇván,

4.6.2<sup>c</sup>

āprā dyāvaprthivī antárikṣam, ví súryo raçmibhiç cékitānaḥ.

1.115.1<sup>c</sup>

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, ibid., p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6<sup>a</sup> (Gotama Rāhugaṇa; to Uṣas)

átāriṣma támasas pārám asyóṣā uchānti vayúnā kṛṇoti,  
çriyé chāndo ná smayate vibhātī suprátikā sāumanasāyājigāḥ.

1.183.6<sup>a</sup> (Agastya; to Açvins) =

1.184.6<sup>a</sup> (The same)

átāriṣma támasas pārám asyá prāti vām stómo açvināv adhāyi,

1.183.6<sup>b</sup>

léhá yātaṁ pathíbhir devayānāir vidyāmeṣām vṛjānaṁ jirādānum,

1.183.6<sup>cd</sup>

7.73.1<sup>a</sup> (Vasiṣṭha; to Açvins)

átāriṣma támasas pārám asyá prāti stómaṁ devayānto dādhanāḥ,  
purudānsā purutāmā purājāmartyā havate açvinā gíḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7<sup>a</sup> (Gotama Rāhugaṇa; to Uṣas)

bhāsvatī netrí sūnftānām divá stave duhitā gótamebhiḥ,  
prajāvato nṛvāto açvabudhyān uṣo góagrān úpa māsi vājān.

1.113.4<sup>a</sup> (Kutsa; to Uṣas)

bhāsvatī netrí sūnftānām áceti citrá ví dúro na āvaḥ,

prārpyā jágad vy ù no rāyó akhyad uṣā ajigar bhúvanāni víçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of áçvabudhnyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annam me budhya.

1.92.11<sup>c</sup> and 1.92.12<sup>c</sup> (Gotama Rāhugaṇa; to Uṣas)

vyūrṇvatī divó ántān abodhy ápa svāsāraṁ sanutár yuyotí,  
praminatī manuṣyā yugāni yóṣā jārasya cákṣasā ví bhāti.  
paçún ná citrá subhágā prathāná sīndhur ná kṣóda urviyá vy açvāit,  
áminatī dāivyāni vratāni súryasya ceti raçmibhir dṛçāná.

1.124.2<sup>ab</sup> (Kakṣivāt Dāirghatamasa ; to Uṣas)

áminatī dāivyāni vratāni praminatī manuṣyā yugāni,

Iyūṣiṇām upamā cāqvatinām āyatīnām prathamóśā vy ādyāut.

§ 1.113.5<sup>cd</sup>

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and Iyūṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and Iyūṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i. e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aqvāt for ādyāut (cf. aqvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between Iyūṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvahantī pōṣyā vāryāni citrām ketūm kṛñte cēkitānā,  
Iyūṣiṇām upamā cāqvatinām vibhātīnām prathamóśā vy aqvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and Iyūṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatīnām = praminatī : Iyūṣiṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (Iyūṣiṇām). Or by the diagram :

áminatī	. . . . .	praminatī
	. . . . .	
	. . . . .	
	. . . . .	
	. . . . .	
Iyūṣiṇām	. . . . .	āyatīnām

1.92.13<sup>b+c</sup> (Gotama Rāhugaṇa ; to Uṣas)

uṣas tāt citrām ā bharāsmābhyaṁ vājīnīvati,

yéna tokām ca tánayaṁ ca dhāmahe.

4.55.9<sup>c</sup> (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

uṣo maghony ā vaha sūnṛte vāryā purū,

asmābhyaṁ vājīnīvati.

9.74.5<sup>d</sup> (Kakṣivāt Dāirghatamasa ; to Pavamāna Soma)

ārāvīd anṇūḥ sácamaṇa ūrmīṇā devāvyāṁ mānuṣe pinvati tvācam,

dādhati gārbham āditer upāstha ā yéna tokām ca tánayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rīg-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāvaṇam, or the like, must be understood with it. Similarly ṛtūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13<sup>c</sup>. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

**1.92.16<sup>c</sup>** (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartír asmád ā gómad dasrā hīraṇyavat,  
arvāg rátham sámanasā ní yachatam.

**7.74.2<sup>c</sup>** (Vasiṣṭha; to Aṇvins)

yuvám citráṁ dadathur bhójanam narā códethām sūnṛtāvate,  
arvāg rátham sámanasā ní yachatam pibatam somyám mádhu.

cf. 6.60.15<sup>d</sup>

**8.35.22<sup>a</sup>** (Cyāvāṇva Ātreya; to Aṇvins)

arvāg rátham ní yachatam pibatam somyám mádhu, cf. 6.60.15<sup>d</sup>  
ā yātam aṇvinā gatam avasyúr vām ahám huve dhattám rátnāni dāṇúṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

**1.92.17<sup>c</sup>** (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḡlókam ā divó jyótir jánāya cakráthuh,  
ā na ūrjam vahatam aṇvinā yuvám.

**1.157.4<sup>a</sup>** (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvám mádhumatyā naḥ káṇyā mimik-  
satam,  
prāyus táriṣṭam ní rápānsi mr̥kṣatam sédhatam dvéṣo bhávataṁ sacā-  
bhúvā.

cf. 1.34.11<sup>cd</sup>

For 1.157.4<sup>b</sup> cf. the entire stanza 1.22.3.

**1.92.18<sup>b</sup>** (Gotama Rāhūgaṇa; to Aṇvins)

éhá devā mayobhúvā dasrā hīraṇyavartanī,  
uṣarbúdhō vahantu sómapítaye.

cf. 1.92.18<sup>c</sup>

**5.75.2<sup>c</sup>** (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvinā tiró víḡvā ahám sánā,  
dásrā hīraṇyavartanī súṣumnā síndhuvāhasā mād̥hvi máma ḡrutam  
hávam.

cf. refrain, 5.75.1<sup>a-9<sup>e</sup></sup>

**8.5.11<sup>b</sup>** (Brahmatithi Kāṇva; to Aṇvins)

vāvrdhanā ḡubhas patī dásrā hīraṇyavartanī,  
pibatam somyám mádhu.

cf. 6.60.15<sup>d</sup>



8.8.1<sup>c</sup> (Sadhvaṅsa Kāṇva ; to Aṇvins)

ā no viṇvābhīr ūtibhīr āṇvīnā gāchataṁ yuvām,

☞ a : 7.24.4<sup>a</sup> ; b : 5.75.3<sup>b</sup>

dāsrā hiraṇyavartanī pībataṁ somyām mādhu.

☞ 6.60.15<sup>d</sup>

8.87.5<sup>c</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvīnāṇvibhīr prūṣitāpsubhīr,

☞ a : 8.8.2<sup>a</sup> ; b : 8.13.11<sup>b</sup>

dāsrā hiraṇyavartanī ṣubhas patī pātām sōmam ṛtāvṛdhā.

☞ 1.47.3<sup>b</sup>

Cf. rūdrā hiraṇyavartanī 5.75.3<sup>c</sup>. There can be no doubt that the composite pāda 8.87.5<sup>c</sup> marks the stanza as late. Note the enclisis of ṣubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18<sup>c</sup>, uṣarbudho vahantu sōmapitaye : 8.1.24<sup>d</sup>, vāhantu sōmapitaye.]

1.93.2<sup>d</sup> (Gotama Rāhūgaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idām vācaḥ saparyāti,  
tāsmāi dhataṁ suvīryam gāvām pōṣam svāṇvyam.

9.65.17<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnam gāvām pōṣam svāṇvyam,

vāhā bhāgattim ūtāye.

1.93.3<sup>d</sup> (Gotama Rāhūgaṇa ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṇād dhaviṣkr̥tim,  
sā prajāyā suvīryam viṇvam āyur vy āṇavat.

8.31.8<sup>b</sup> (Manu Vāivasvata ; Dāṁpatyor āṇiṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy āṇutaḥ,

ubhā hiraṇyapeṇasā.

10.85.42<sup>b</sup> (Sūrya Sāvitrī ; to Sūrya)

ihāivā staṁ mā vī yāuṣtaṁ viṇvam āyur vy āṇutam,

kr̥ṣṇāntāu putrāir nāptṛbhīr mōdamānāu svē gṛhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4<sup>a</sup>, āgniṣomā cēti tād vīryam vām : 3.12.9<sup>c</sup>, tād vām cēti prā vīryam.]

1.93.6<sup>d</sup> (Gotama Rāhūgaṇa ; to Agni and Soma)

ānyām divō mātariṇvā jabhārāmāthnād anyām pāri ṇyeno ādreh,  
āgniṣomā brāhmaṇā vāvṛdhanórūm yajñāya cakrathur u lokām.

7.99.4<sup>a</sup> (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

yó agníṣómā haviṣā saparyād devadrīcā mánasā yó ghṛtēna,

tāsya vratām rakṣatām pātām ānhaso viśé jánāya máhi çárma yachatam.

7.82.1<sup>b</sup> (Vasiṣṭha ; to Indra and Varuṇa)

indravaruṇā yuvám adhvārāya no viśé jánāya máhi çárma yachatam,

dirghāprayajyum āti yó vanuṣyāti vayám jayema pṛtanāsu dūḍhyaḥ.

### Group 11. Hymns 94–115, ascribed to Kutsa Aṅgīrasa

1.94.1<sup>d</sup>–14<sup>d</sup>, āgne sakhyé mā riṣāmā vayám táva.

1.94.3<sup>b</sup> (Kutsa Aṅgīrasa ; to Agni)

çakéma tvā samidham sādhyā dhīyas tvé devā havir adanty āhutam,

tvām ādityān ā vaha tām hy ūmāsy āgne sakhyé mā riṣāmā vayám táva.]

☞ refrain, 1.94.1<sup>d</sup>–14<sup>d</sup>

2.1.13<sup>d</sup> (Grtsamada Bhārgava Çaunaka, formerly Aṅgīrasa Çaunahotra ; to Agni)

tvām agna ādityāsa āsyām tvām jihvām çucayas cakrire kave,

tvām rātiṣāco adhvareṣu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amṛtāso adrūha āsā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva ‘thou’ ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht’s conception of the relative age of our repeated pāda is correct.

[1.94.13<sup>c</sup>, çarman syāma táva sapráthastame : 5.65.5<sup>b</sup>, syāma sapráthastame.]

1.94.16<sup>cd</sup> ; 95.11<sup>cd</sup> ; 96.9<sup>cd</sup> ; 98.3<sup>cd</sup> ; 100.19<sup>cd</sup> ; 102.11<sup>cd</sup> ; 103.8<sup>cd</sup> ; 105.19<sup>cd</sup> ; 106.7<sup>cd</sup> ; 107.3<sup>cd</sup> ; 108.13<sup>cd</sup> ; 109.8<sup>cd</sup> ; 110.9<sup>cd</sup> ; 111.5<sup>cd</sup> ; 112.25<sup>cd</sup> ; 113.20<sup>cd</sup> ; 114.11<sup>cd</sup> ; 115.6<sup>cd</sup> ; 4.97.58<sup>cd</sup>, tām no mitró várūṇo māmahantām āditiḥ síndhuḥ pṛthiví utá dyāuḥ.

[1.95.5<sup>b</sup>, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9<sup>b</sup>, jihmánām ūrdhvó vidyútām vásānaḥ.]

1.95.8<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cānāḥ śādane góbbhir adbhiḥ,  
kavir budhnāṁ pári marmṛjyate dhīḥ śā devātātā sāmitir babhūva.

9.71.8 (R̥ṣabha Vāiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya śā yātr̥cayāt sāmṛtā śédhati sridhāḥ,  
apsā yāti svadhāyā dāivyaṁ jānaṁ sām suṣṭutī násate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8<sup>a</sup> 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8<sup>a</sup> Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samidhā vṛdhānó revāt pāvaka ṣṛāvase vi bhāhi,  
tān no mitró vārṇo māmāhantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ.

The second hemistich is refrain in i. 94.16<sup>cd</sup> ff.

1.96.1<sup>d</sup>—7<sup>d</sup>, devī agniṁ dhārayan draviṇodām.

1.96.6<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnāṁ yajñāsya ketúr manmasádhanó véḥ,  
amṛtatváṁ rákṣamāṇāsa enaṁ [devī agniṁ dhārayan draviṇodām.]

☞ refrain, 1.96.1<sup>d</sup>—7<sup>d</sup>

10.139.3<sup>a</sup> (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnāṁ viṣvā rūpābhī caṣṭe ṣácirbhiḥ,  
[devā iva savitā satyádharmaṁ ndro ná tasthāu samaré dhānānām.]

☞ 10.34.8<sup>b</sup>

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2<sup>a</sup>.

1.96.8<sup>a</sup>, draviṇodā draviṇasas turāsyā : 1.15.7<sup>a</sup>, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1<sup>a</sup>, 1<sup>c</sup>—8<sup>c</sup>, āpa naḥ ṣóṣucad aghám.

[1.97.3<sup>b</sup>, prāsmākāsaḥ ca sūráyah : 5.10.6<sup>c</sup>, asmākāsaḥ ca sūráyah.]

1.97.6<sup>b</sup> : 1.1.4<sup>b</sup>, viṣvātaḥ paribhūr asi.

1.98.2<sup>a+d</sup> (Kutsa Āṅgīrasa; to Agni, or Agni Vaiçvānara)

pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām̐ pr̥ṣṭó viçvā ősadhīr ā viveça,  
vaiçvānarāḥ sāhasā pr̥ṣṭó agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2<sup>a</sup> (Vasiṣṭha; to Vaiçvānara)

pr̥ṣṭó divi dhā̃y agnīḥ pr̥thivyām̐ nētā sindhūnām̐ vṛṣabhā stīyānām̐,  
6.44.21<sup>b</sup>

sá mānuṣīr abhī viço vi bhāti vaiçvānaró vāvṛdhānó vāreṇa.

10.87.1<sup>d</sup> (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

rakṣohānam̐ vājīnam̐ ā jigharmi mitráṁ prāthiṣṭham̐ úpa yāmi çárma,  
çiçāno agnīḥ krátubhiḥ sámiddhaḥ sá no dívā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2<sup>b</sup>, vṛṣā sindhūnām̐ vṛṣabhā stīyānām̐, is addressed in 6.44.21<sup>b</sup>, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2<sup>a</sup>, divi spr̥ṣṭó yajatāḥ súryatvak.

[1.99.1<sup>c</sup>, sá naḥ parṣad āti durgāni viçvā : 1.89.2<sup>b</sup>; 10.56.7<sup>d</sup>, svastībhir āti, &c.]

1.100.1<sup>d</sup>–15<sup>d</sup>, marútvān no bhavaty indra ūtī.

1.100.11<sup>c</sup> (Rjṛāçva, or others; to Indra)

sá jamībhir yát samájati mīlhé 'jamībhir va puruhūtá évāih,  
apām̐ tokásya tánayasya jeṣé marútvān no bhavaty indra ūtī.

refrain, 1.100.1<sup>d</sup>–15<sup>d</sup>

6.44.18<sup>c</sup> (Çamyu Bārhaspatya; to Indra)

āsú smā no maghavann indra pr̥tsv̐ āsmábhyaṁ máhi vārivaḥ sugám̐  
kaḥ,  
apām̐ tokásya tánayasya jeṣá indra sūrín̐ kr̥ṇuhí smā no ardhām̐.  
1.102.4<sup>c</sup>

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12<sup>b</sup> (Rjṛāçva Vārsāgira, and others; to Indra)

sá vajrabhīd̐ dasyuhá bhimá ugrāḥ sahásracetāḥ çatánītha f̐bhvā,  
camr̥ṣó ná çávasā pāñcajanyo marútvān no bhavaty indra ūtī.

refrain, 1.100.1<sup>d</sup>–15<sup>d</sup>

10.69.7<sup>b</sup> (Sumitra Bādhryaçva; to Agni)

dirghátantur̐ br̥háuksāyām̐ agnīḥ sahásrastariḥ çatánītha f̐bhvā,  
dyumán̐ dyumátsu n̐fbhir̐ m̐jyamānaḥ sumitrēṣu didayo devayátsu.

If we compare 1.100.12<sup>b</sup> with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of br̥háuksā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15<sup>b</sup>, āpāç canā çávaso ántam̐ āpūḥ : 1.167.9<sup>b</sup>, aráttac̐ cic̐ chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhvaktâ no astv âparihvrtâḥ sanuyâma vâjam,

ṭân no mitró váruṇo māmahantām áditih sindhur prthiví utá dyáuḥ.]

☞ refrain, 1.94.16<sup>cd</sup> ff.

For pāda b cf. 1.101.11<sup>b</sup>, vayām índreṇa sanuyâma vâjam.

1.101.1<sup>d</sup>–7<sup>d</sup>, marítvantām sakhyáya havāmahe.

1.101.8<sup>d</sup>, 9<sup>b</sup>, tvayá havíç cakṛmā satyarādhaḥ (9<sup>b</sup>, brahmavāhaḥ).

1.102.4<sup>c</sup> (Kutsa ; to Indra)

vayām jayema tváyā yujá vítam asmákam áñcam úd avā bhāre-bhare,

asmábhyam indra várivaḥ sugám kṛdhi prá çátrūṇām maghavan vṣṇyā ruja.

6.44.18<sup>b</sup> (Çamyu Bārhaspatya ; to Indra)

āsū śmā ṇo maghavann indra prtsv āsmábhyam máhi várivaḥ sugám

kaḥ,

ṭapām tokásya tánayasya jeśá, indra sūrín kṛnuhí smā no ardhám.

☞ 1.100.11<sup>c</sup>

[1.102.8<sup>c</sup>. átrdām viçvam bhúvanam vavakṣitha : 1.81.5<sup>e</sup>, áti viçvam vavakṣitha.]

1.102.8<sup>d</sup> (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ójasas tísro bhúmīr nṛpate tríṇi rocaná,

ṭátrdām viçvam bhúvanam vavakṣith, āçatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8<sup>c</sup>

8.21.13<sup>b</sup> (Sobhari Kāṇva ; to Indra)

abhrátrvyó aná tvám ánāpir indra janúṣā sanád asi,

yudhed āpitvām ichase.

RV.10.133.2<sup>c</sup> (Sudās Pāijavana ; to Indra)

tvám sindhūr ávāsṛjo 'dharáco áhann áhim,

āçatrúr indra jajñiṣe, viçvam pūsyasi váryam, tám tvā pári ṣvajāmahe

ṭnābhantām anyakéṣām jyákā ádhi dhánvasu.]

☞ d : 1.89.9<sup>b</sup> ; fg : refrain, 10.133.1<sup>fg</sup>

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra, und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ánāpiḥ, as well as āçatrúḥ, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13<sup>c</sup> as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8<sup>cd</sup> see under 1.81.5<sup>cd</sup> ; for the repeated pāda cf. also 8.15.10<sup>b</sup>, mánhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2<sup>a</sup> (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvā nīr apāḥ sasarja,  
 āhann āhim ābhinad rāuhīṇām vy āhan vyaṅsaṁ maghāvā čacībhiḥ.

2.15.2<sup>c</sup> (Gr̥tsamada ; to Indra)

avañčé dyām astabhāyad bṛhāntam ā ródasī apr̥nad antárikṣam,  
 sá dhārayat pṛthivīm papráthac ca sómasya tá māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhīṇa ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7<sup>d</sup> : 1.52.15<sup>b</sup>, viçve devāso amadann ānu tvā.1.104.1<sup>a</sup> (Kutsa ; to Indra)

yóniṣ ṭa indra niśáde akāri tám ā ní śīda svānó nārvā,  
 vimúcyā váyo 'vasāyāçvān doṣā vāstor váhiyasah prapitvé.

7.24.1<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám ā nībhīḥ puruhūta prá yāhi,  
 āso yāthā no 'vitā vṛdhé ca dádo vāsūni mamādaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8<sup>a</sup> (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhójanāni prá moṣiḥ,  
 āṇḍā mā no maghavañ chakra nīr bhen mā naḥ pátrā bhet sahājanuṣāni.

7.46.4<sup>a</sup> (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prásitau hīlītāsyā,  
 ā no bhaja barhīṣi jīvaçāṅsé yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8<sup>d</sup>, indra mā no rīriṣo mā párá dāḥ.

[1.104.9<sup>c</sup>, uruvyācā jaṭhāra ā vṛṣasva ; 10.96.13<sup>d</sup>, satrá vṛṣāñ jaṭhāra, &c.]1.105.1<sup>e</sup>-18<sup>e</sup>, vittām me asyā rodasī.

15 [H.O.S. 20]

1.105.5<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kád va ṛtām kád ánrtaṁ kvā prasnā va áhutir <sub>1</sub>vittām me asyā rodasī.

§§ refrain, 1.105.1<sup>e</sup>–18<sup>e</sup>

8.69.3<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ <sub>1</sub>sómaṁ ṛṇanti pñayāḥ,

§§ 1.84.11<sup>b</sup>

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8<sup>ab+ed</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapátnīr iva párcavaḥ,

múṣo ná ṇṇā vy ādanti mādhyā stotāraṁ te çatakrato <sub>1</sub>vittām me asyā rodasī.

§§ refrain, 1.105.1<sup>e</sup>–18<sup>e</sup>

10.33.2<sup>ab</sup> (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapátnīr iva párcavaḥ,

nī bād hate ámatir nagnāta jásur vér ná vevīyate matīḥ.

10.33.3<sup>ab</sup> (The same)

múṣo ná ṇṇā vy ādanti mādhyā stotāraṁ te çatakrato,

sakṛt sú no maghavann indra mṛṇayādha pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravas, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmans in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhya et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. *Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet:

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çignāfrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912):

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13<sup>b</sup> (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyām devéṣv asty āpyam,

sā naḥ sattó manuṣvād á devān yakṣi viduṣṭaro ṽvittām me asya rodasi.

☞ refrain, 1.105.1<sup>a</sup>-18<sup>e</sup>

8.10.3<sup>d</sup> (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā grbhé kṛtā,

yāyor āsti prá naḥ sakhyām devéṣv ádhy āpyam.

Cf. the pāda 8.27.10<sup>b</sup>, dévāso ásty āpyam.

1.105.14<sup>cd</sup> (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣṭarah,

agnír havyā suṣūdāti devó devéṣu médhīro ṽvittām me asyā rodasi.

☞ refrain, 1.105.1<sup>a</sup>-18<sup>e</sup>

1.142.11<sup>cd</sup> (Dirghatamas Āucathya; to Agni)

avasṛjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdāti devó devéṣu médhīrah.



1.188.10<sup>c</sup> (Agastya ; Āpra, here to Vanaspati)  
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,  
 agnīr havyāni siṣvadat.

For pāda 1.105.14<sup>d</sup> cf. 8.29.2<sup>b</sup>, antár devēṣu médhiraḥ.

1.105.16<sup>b</sup> (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)  
 asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,  
 ná sá devā atikráme tām martāso ná paçyatha ॥vittām me asyá rodasi॥  
 ☞ refrain, 1.105.1<sup>e</sup>–18<sup>e</sup>

2.22.4<sup>c</sup> (Gr̥tsamada ; to Indra)  
 tāva tyān nāryam nṛtó 'pa indra prathamām pūrvyām divi pravācyam  
 kṛtām,  
 yád devāsya çávasā prūriṇā ásum riṇānn apāḥ,  
 bhúvad viçvam abhy ádevam ójasā vidád ūrjam çatákratur vidád ísam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter ; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pañca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1<sup>cd</sup>–6<sup>cd</sup>, rátham ná durgád vasavaḥ sudānavo viçvasmān no ánhaso nīḥ  
 pipartana.

1.106.2<sup>a</sup> (Kutsa ; to Viṣve Devāḥ)  
 tá ādityā á gatā sarvátātaye bhūtá devā vṛtratūryeṣu çambhúvaḥ,  
 ॥rátham ná durgád vasavaḥ sudānavo viçvasmān no ánhaso nīḥ pipartana.॥  
 ☞ refrain, 1.106.1<sup>cd</sup>–6<sup>cd</sup>

10.35.11<sup>a</sup> (Luça Dhānaka ; to Viṣve Devāḥ)  
 tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajoṣasaḥ,  
 bṛhaspátim pūṣānam açvinā bhāgam svasty agnīm samidhānām ímahe.

1.106.7<sup>ab</sup> (Kutsa ; to Viṣve Devāḥ)  
 devāir no devy āditir ní pātu devás trātā trāyatām áprayuchan,  
 ॥tán no mitró váruṇo māmahanantām āditih sindhuḥ pṛthiví utá dyáuḥ.॥  
 ☞ refrain, 1.94.16<sup>cd</sup> ff.

4.55.7<sup>ab</sup> (Vāmadeva; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devās trātā trāyatām āprayuchan,  
nahī mitrāsya vāruṇasya dhāsm̐, ārhāmasi pramīyaṁ sūnv agnēḥ.

cf. 4.55.7<sup>c</sup>

[1.107.2<sup>a</sup>, ūpa no devā āvasā gamantu : 10.35.13<sup>c</sup>, viṣve no devā, &c.]

Cf. 1.89.7<sup>d</sup>.

1.107.2<sup>d</sup> (Kutsa; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasāṁ sāmabhi stūyamānāḥ, cf. 1.107.2<sup>a</sup>  
īndra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6<sup>d</sup> (Vāmadeva; to Savitar)

yé te trír áhan savitaḥ savāso divé-dive sáubhagam āsuvānti,  
īndro dyāvapṛthiví sīndhur adbhír ādityāir no āditiḥ çarma yaṁsat.

10.66.3<sup>b</sup> (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

īndro vāsuhbhir pári pātu no gāyam ādityāir no āditiḥ çarma yachatu,  
rudró rudrébhir devó mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti: 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5<sup>b</sup>, urv āsmā āditiḥ çarma yaṁsat.

1.107.3<sup>b</sup> (Kutsa; to Viṣve Devāḥ)

tán na índras tát vāruṇas tát agnís tát aryamá tat savitá cáno dhāt,  
tán no mitró vāruṇo māmahanāntām āditiḥ sīndhuḥ pṛthiví utá dyāuḥ.

refrain, 1.94.16<sup>cd</sup> ff.

6.49.14<sup>b</sup> (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

tán nó 'hír budhnyò adbhír arkáís tát párvatas tát savitá cáno dhāt,  
tád ósadhrbhir abhí rātiṣāco bhágaḥ púramdhir jinvatu prá rāyé.

1.108.1<sup>b</sup> (Kutsa; to Indra and Agni)

yá indrāgni citrátamo rátho vām abhí víçvāni bhúvanāni cāṣṭe,  
téná yātaṁ saráthaṁ tasthivāns, áthā sómasya píbatam sutásya.

refrain, 1.108.6<sup>d</sup>—12<sup>d</sup>

7.61.1<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

úd vām cákṣur varuṇa suprátkam deváyor eti sūryas tatanvān,  
abhí yó víçvā bhúvanāni cāṣṭe sá manyúṁ mártyesv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18<sup>c</sup>, víçvāny anyó bhūvanābhiçāṣṭe.

1.108.1<sup>d</sup>, 6<sup>d</sup>–12<sup>d</sup>, áthā sómasya pibatam sutásya ; 1.108.5<sup>d</sup>, tébhiḥ sómasya, &c.

1.108.3<sup>d</sup> (Kutsa ; to Indra and Agni)

cakráthe hí sadhryāñ náma bhadram sadhricinā vṛtrahanā utá sthaḥ,  
tāv indrāgni sadhryāñcā niśádyā vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām.

6.68.11<sup>b</sup> (Bharadvāja ; to Indra and Varuṇa)

indravaruṇā mádhumattamasya vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām,  
idám vām ándhaḥ páriṣiktam asmé ṽśádyāsmín barhíṣi mádayethām.]

6.52.13<sup>d</sup>

1.108.4<sup>d</sup> (Kutsa ; to Indra and Agni)

sámiddheṣv agniṣv ānajānā yatásrucā barhír u tistirāñā,  
tivrāñ sómāñ páriṣiktebhir arvūg éndrāgnī sāumanasāya yātam.

7.93.6<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)

imām u śú sómāsutim úpa na éndrāgnī sāumanasāya yātam,  
nú cid dhī parimamnāthe asmán á vām çáçvadbhir vavṛtiya vājaiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7<sup>c</sup>–12<sup>c</sup>, átaḥ pári vṛṣaṇāv á hí yātām.

1.108.12<sup>b</sup> (Kutsa ; to Indra and Agni)

yád indrāgni údita sūryasya mádhye diváḥ svadháyā mādáyethe,  
átaḥ pári vṛṣaṇāv á hí yātām áthā sómasya pibatam sutásya.]

c: refrain, 1.108.1<sup>d</sup>, 6<sup>d</sup>–12<sup>d</sup> ; d: refrain, 1.108.7<sup>c</sup>–12<sup>c</sup>

10.15.14<sup>b</sup> (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdhā yé ānagnidagdhā mádhye diváḥ svadháyā mādáyante,  
tébhiḥ svarāñ ásunītim etām yathāvāçam tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitáraḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7<sup>c</sup> (Kutsa ; to Ṛbhus)

ṛbhúr na indraḥ çavasā náviyān ṛbhúr vājebhir vásubhir vásur dadíḥ,  
yuṣmákam devā ávasáhani priyè 'bhí tiṣṭhema pṛtsutír ásunvatām.

7.59.2<sup>a</sup> (Vasiṣṭha ; to Maruts)

yuṣmákam devā ávasáhani priyá ijanás tarati diviṣaḥ,  
prá sá kṣāyam tirate ví mahír iṣo yó vo várāya dáçati.]

7.59.2<sup>cd</sup>

[1.110.9<sup>a</sup>, vājebhir no vājasātāv aviddhi : 6.44.9<sup>d</sup>, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1<sup>d</sup>–23<sup>d</sup>, tābhir ū śū ūtibhir açvinā gatam.

1.112.5<sup>b</sup> (Kutsa ; to Açvins)

yābhi rebhām nivṛtam sitām adbhyā ūd vāndanam āirayataṁ svār dṛṣé,  
yābhiḥ kṛṇvam prá sisāsantam āvataṁ [tābhir ū śū ūtibhir açvinā gatam.]

☞ refrain, 1.112.1<sup>d</sup>–23<sup>d</sup>

1.118.6<sup>a</sup> (Kakṣīvat Dāirghatamasa ; to Açvins)

ūd vāndanam āirataṁ dañsānābhir ūd rebhām dasrā vṛṣaṇā çacibhiḥ,  
niṣ ṭaugryām párayathaḥ samudrāt pūnaç cyávānam cakrathur yúvānam.

[1.112.8<sup>c</sup>, yābhir vārtikām grasitām ámuñcatam : 10.39.13<sup>d</sup>, yuvām çacibhir  
grasitām ámuñcatam.]

1.112.20<sup>b</sup> (Kutsa ; to Açvins)

yābhiḥ çántatī bhāvatho dadāçūse bhujoyúṁ yābhir ávatho yābhir ádhrigum,  
omyávataṁ subhāram ṛtastúbham [tābhir ū śū ūtibhir açvinā gatam.]

☞ refrain, 1.112.1<sup>d</sup>–23<sup>d</sup>

8.22.10<sup>a</sup> (Sobhari Kṛṇva ; to Açvins)

yābhiḥ pakthām ávatho yābhir ádhrigum yābhir babhrum víjoşasam,  
tābhir no makṣú túyam açvinā gatam bhişajyātaṁ yád áturam.

1.112.24<sup>d</sup> : 1.34.12<sup>d</sup>, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4<sup>a</sup> : 1.92.7<sup>a</sup>, bhāsvatī netrī sūñtānam.

1.113.4<sup>d</sup>–6<sup>d</sup>, uṣā ajīgar bhúvanāni víçvā.

1.113.7<sup>a+d</sup> (Kutsa ; to Uşas)

eṣā divó duhitā práty adarçi vyuchāntī yuvatīḥ çukrávāsāḥ,  
víçvasyéçānā párthivasya vásva úṣo adyéhá subhage vy ūcha.

1.124.3<sup>a</sup> (Kakṣīvat Dāirghatamasa ; to Uşas)

eṣā divó duhitā práty adarçi jyótir vásānā samanā purástāt,  
[ṛtasya pánthām ánv eti sādhu prajānatīva ná díço mināti.] ☞ 1.124.3<sup>od</sup>

1.123.13<sup>c</sup> (Kakṣīvat Dāirghatamasa ; to Uşas)

ṛtasya raçmīm anuyáçhamānā bhadram-bhadram krátum asmāsu dhehi,  
úṣo no adyá suhávā vy ūchāsmāsu ráyo maghavātsu ca syuh.

For 1.113.7<sup>a</sup> cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,  
and cf. also 1.113.1<sup>d</sup> with 1.124.8<sup>a</sup>.

1.113.14<sup>d</sup> (Kutsa ; to Uşas)

vy añjibhir divá átsav adyāud ápa kṛṣṇām nirñjam devy āvāḥ,  
prabodhayānty aruṇebhir açvair oṣā yāti suyújā ráthēna.

4.14.3<sup>d</sup> (Vāmadeva Gāutama; to Uṣas)  
 āvāhanty aruṇīr jyōtiśāgān mahī citrā raṇmībhiḥ cēkitānā,  
 prabodhāyanty suvitāya devy ūṣā īyate suyūjā rāthēna.

1.113.15<sup>cd</sup> (Kutsa; to Uṣas)  
 āvāhanti pōsyā vāryāni citrām ketūm kṛṇute cēkitānā,  
 iyūṣiṇām upamā ṣaḥvatīnām vibhātīnām prathamōṣā vy ācāvāt.

1.124.2<sup>cd</sup> (Kakṣvat Dairghatama; to Uṣas)  
 āminati dāivyāni vratāni praminatī manuṣyā yugāni,  
 iyūṣiṇām upamā ṣaḥvatīnām āyatīnām prathamōṣā vy ādyāut.  
 See under 1.92.11 and 1.113.14.

1.113.16<sup>d</sup> (Kutsa; to Uṣas)  
 úd irdhvaṁ jīvō āsur na āgād āpa prāgāt tāma ā jyōtir eti,  
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11<sup>d</sup> (Pragātha Kāva; to Soma)  
 āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣīr ābhāiṣuh,  
 ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10<sup>d</sup>.

1.114.6<sup>d</sup> (Kutsa; to Rudra)  
 idām pitrē marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,  
 rāsvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṇa.

cf. 7.45.3<sup>d</sup>

2.33.14<sup>d</sup> (Grtsamada; to Rudra)  
 pāri ṇo hetī rudrāsyā vṛjyāḥ, pāri tveṣāsyā durmatīr mahī gāt,  
 āva sthīrā maghāvadhbhyas tanuṣva mīdhvas tokāya tānayāya mṛṇa.

Cf. 7.45.3<sup>d</sup> martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9<sup>a</sup>, ūpa te stómān paṣupā ivākaram: 10.127.8<sup>a</sup>, ūpa te gā ivākaram  
 (. . . stómam).]

[1.114.10<sup>c</sup>, mṛṇā ca no ādhi ca brūhi deva: 1.35.11<sup>d</sup>, rākṣa ca, &c.]

1.115.1<sup>cd</sup> (Kutsa; to Sūrya)  
 citrām devānām úd agād ānikam cākṣur mitrāsyā vārunasyāgnēḥ,  
 āprā dyāvāpṛthivī antārikṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2<sup>c</sup> (Vāmadeva Gāutama; to Savitar-Sūrya)  
 urdhvām ketūm savitā devō aṇrej jyōtir viḥvasmāi bhūvanāya kṛṇvān,  
 āprā dyāvāpṛthivī antārikṣam vī sūryo raṇmībhiḥ cēkitānāḥ.

1.92.4<sup>c</sup>

7.101.6<sup>b</sup> (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṛsā retodhā vṛṣabhāḥ ṇvāvatīnām tāsminn ātmā jāgatas tasthūṣaḥ ca,

3.56.3<sup>d</sup>

tān ma ṛtām pātu ṇatāṇradāya yūyām pāta svastībhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

1.115.3<sup>d</sup> (Kutsa; to Uṣas)

bhadrá āṇvā haritāḥ sūryasya citrā étagvā anumādyāsaḥ,

namasyānto divā ā prṣṭhām asthuh pári dyāvāprthivī yanti sadyāḥ.

3.58.8<sup>d</sup> (Viṣvāmitra; to Aṇvins)

āṇvinā pári vām iṣaḥ purūcīr iyúr gīrbhír yátamānā āmr̥dhrāḥ,

rātho ha vām ṛtajā ādriyūtaḥ pári dyāvāprthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4<sup>c</sup>, yadéd áyukta haritāḥ sadhásthāt: 7.60.3<sup>a</sup>, áyukta saptá haritāḥ, &c.]

## Group 12. Hymns 116–126, ascribed to Kaksīvat Dāirghatamasa

1.116.7<sup>a+d</sup> (Kaksīvat Dāirghatamasa; to Aṇvins)

yuvām narā stuvaté pajriyāya kaksīvate aradataṁ pūram̐dhim,

kārotarāc chaphād āṇvasya vṛṣṇaḥ ṇatām kumbhān asiñcataṁ sūrāyāḥ.

1.117.7<sup>a</sup> (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvām dadathur viṇvakāya,

ghóṣāyāi cit pitṛsāde duroṇé pátim júryantyā āṇvināv adattam.

1.117.6<sup>d</sup> (The same)

tád vām narā ṇānsyaṁ pajriyéṇa kaksīvatā nāsatyā párijman,

ṇaphād āṇvasya vājīno jānāya ṇatām kumbhān asiñcataṁ mádhūnām.

Note also that 1.116.16<sup>a</sup> = 1.117.17<sup>a</sup>. For the relation of these hymns see p. 18. Cf. also the pāda 1.116.23<sup>a</sup>, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16<sup>a</sup> (Kaksīvat Dāirghatamasa; to Aṇvins)

ṇatām meṣān vṛkyé cakṣadānām ṛjráṇvam tām pitāndhām cakāra,

tasmā aksī nāsatyā vicákṣa ādhattām dasrā bhiṣajāv anarván.

1.117.17<sup>a</sup> (The same)

ṇatām meṣān vṛkyé māmahānām tāmāḥ prāñitam āṇvena pitrá,

ākṣī ṛjráṇve āṇvināv adhattām jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2<sup>c</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

yó vām aṇvinā mánaso jáviyān ráthah sváçvo viça ājigāti,  
yéna gáçhathah sukṛto duroṇām téna narā vartir asmábhyam yātam.

1.183.1<sup>c</sup> (Agastya ; to Aṇvins)

tām yuñjātham mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,  
yénopayāthāh sukṛto duroṇām tridhātunā patatho vir ṇā parṇāih.

Cf. yātām aṇvinā sukṛto duroṇām, 4.13.1<sup>c</sup>.—For the expression mánaso jáviyān see under 1.118.1<sup>d</sup>.

1.117.6<sup>d</sup>, çatām kumbhān asiñcatam mádhunām : 1.116.7<sup>d</sup>, çatām kumbhān  
asiñcatam sūrāyāh.

1.117.7<sup>a</sup>, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7<sup>a</sup>, yuvām narā stuvaté pajriyāya.

1.117.9<sup>b</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

purú várpaṇsy aṇvinā dádhanā ní pedáva ūhathur āçúm āçvam,  
sahasrasām vājīnam ápratitam ahihānam çravasyām tárutram.

7.71.5<sup>b</sup> (Vasiṣṭha ; to Aṇvins)

yuvām cyāvānam jaráso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,  
nir āñhasas tāmāsa spartam átrim ní jāhuṣām çithiré dhātam antāh.

Stanza 7.71.5 has the truor ring. Ludwig, 28, renders 1.117.9<sup>ab</sup>, 'vile gestalten schaffend, O Aṇvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17<sup>a</sup>, çatām meṣān vṛkyè māmahānām : 1.116.16<sup>a</sup>, çatām meṣān vṛkyè  
cakṣadānām.

1.117.20<sup>d</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

ādhenum dasrā staryām viśaktām ápinvatam çayāve aṇvinā gām,  
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7<sup>b</sup> (Ghoṣā Kakṣivati ; to Aṇvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya  
yóṣaṇām,  
yuvām hávam vadhrimatyā agachataṁ yuvām sūṣutim cakrathuḥ  
púramdhaye.

For sūṣutim in 10.39.7<sup>d</sup> cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1<sup>c</sup>.—Note also that 1.118.9<sup>c</sup> = 10.39.10<sup>a</sup>.

1.117.21<sup>d</sup> (Kakṣīvat Dāirghatamasa ; to Aṇvins)

yávaṃ vṛkeṇāḥvinā vāpantēṣaṃ duhāntā mānuṣāya dasrā,  
abhi dāsyuṃ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6<sup>d</sup> (Vasiṣṭha Māitravaruṇi ; to Vaiṣvānara)

tvé asuryaṃ vāsavo ny ṛvan krātuṃ hi te mitramaho juṣānta,  
tvāṃ dāsyūṇr ókaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21\* cf. 8.22.6<sup>b</sup>, yávaṃ vṛkeṇa karṣathaḥ; for the repeated pāda, 6.3.1<sup>b</sup>.

1.117.23<sup>d</sup> (Kakṣīvat Dāirghatamasa ; to Aṇvins)

sādā kavī sumatīm ā cake vām viṣvā dhiyo aḥvinā prāvataṃ me,  
asmé rayīm nāsatyā brhāntam apatyasācam ṛtūyaṃ rarāthām.

6.72.5<sup>b</sup> (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām aṅgā tārutram apatyasācam ṛtūyaṃ rarāthe,  
yuvām ṛśmaṃ nāryaṃ carṣaṇibhyaḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5<sup>ab</sup>, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṛśmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛtūya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛtūya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.3<sup>b</sup>.

1.117.25<sup>a+d</sup> (Kakṣīvat Dāirghatamasa ; to Aṇvins)

etāni vām aḥvinā vīryāni prā pūrvyāny āyāvo 'vocaṇ,  
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṃ suvīrāso vidātham ā vadema.

2.39.8<sup>a</sup> (Gṛtsamada ; to Aṇvins)

etāni vām aḥvinā vārdhanāni brāhma stōmaṃ gṛtsamadāso akran,  
tāni narā jujuṣāṇōpa yātām [brhād vadema vidāthe suvīrāḥ]

☞ refrain, 2.1.16<sup>d</sup> ff.

2.12.15<sup>d</sup> (Gṛtsamada ; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājaṃ dārdarṣi sá kilāsi satyāḥ,  
[vayām ta indra viṣvāha priyāsah] suvīrāso vidātham ā vadema.

☞ 2.12.15<sup>c</sup>

8.48.14<sup>d</sup> (Pragātha Kāṇva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā iṣata mótā jālpīḥ,  
[vayām sōmasya viṣvāha priyāsah] suvīrāso vidātham ā vadema.

☞ 2.12.15<sup>c</sup>

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16<sup>d</sup> ff., brhād vadema vidāthe suvīrāḥ.



1.118.1<sup>b</sup>: 1.35.10<sup>b</sup>, sumṛlikāḥ svāvāḥ yātv arvāṇ.

1.118.1<sup>d</sup> (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām rátho aṣvinā ṣyenápatvā ṽsumṛlikāḥ svāvāḥ yātv arvāṇ, 1.35.10<sup>b</sup>  
yó mártasya mánaso jávīyān trivandhuró vṛṣaṇā vátaraṇhāḥ.

1.183.1<sup>b</sup> (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,  
ṽyénopayāthāḥ sukṛto duroṇām, tridhátunā patatho vír ná parṇāiḥ.

1.117.2<sup>c</sup>

See under 1.35.10<sup>b</sup>.—For the expression mánaso jávīyān see under 1.117.2<sup>c</sup>.

1.118.3<sup>abcd</sup> (Kakṣīvat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam ádreḥ,  
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3<sup>abcd</sup> (Viṣvāmitra ; to Aṣvins)

suyúgbhir áṣvāiḥ suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam  
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4<sup>d</sup> (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām ṣyenúso aṣvinā vahantu ráthe yuktása āṣavaḥ patamḡḥ,  
yé aptúro divyúso ná ḡḍhrā abhí práyo nāsatyā váhanti.

6.63.7<sup>b</sup> (Bharadvāja ; to Aṣvins)

ā vām váyo 'ṣvāso váhiṣṭhā abhí práyo nāsatyā vahantu,  
ṽprá vām rátho mánojavā asarjī,śāḥ pṛksá iṣidho ánu pūrvīḥ. 6.63.7<sup>c</sup>

For the difficult páda 6.63.7<sup>d</sup> cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for pṛksá Pischel, Ved. Stud. i. 96.

1.118.6<sup>a</sup>, úd vándanam āirataḥ dānsānābhiḥ : 1.112.5<sup>b</sup>, úd vándanam āirayataḥ  
svār drṣé.

1.118.9<sup>a</sup> (Kakṣīvat Dairghatamasa ; to Aṣvins)

yuvám ṣvetám pedáva índrajūtam ahihānam aṣvinādhattam áṣvam,  
johútram aryó abhíbhūtim ugrám sahasrasām vṛṣaṇam víḍvaṅgam.

10.39.10<sup>a</sup> (Ghoṣā Kakṣīvatī ; to Aṣvins)

yuvám ṣvetám pedáve 'ṣvināṣvaḥ navábhīr vājair navatí ca vājīnam,  
carkṛtyam dadhathur drāvayātsakham bhágam ná nṛbhyo hávyam  
mayobhúvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atiṣayena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20<sup>d</sup> = 10.39.7<sup>b</sup>.—For the repeated pāda cf. 1.117.9<sup>b</sup>.

1.121.5<sup>cd</sup> (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)

túbhyaṁ páyo yát pitārāv ánitām rādhaḥ surétas turāṇe bhuṛanyú,  
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.11<sup>cd</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

makṣú kanāyāḥ sakhyām náviyo rādho ná réta ṛtām ít turāṇan,  
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11<sup>a</sup> makṣú kanāyāḥ sakhyām návagvāḥ.

1.121.13<sup>b</sup> (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)

tvám sūro harito rāmāyo nfn bhārac cakrām étaḥ náyām indra,  
prāsya pārām navatīm nāvyanām āpi kartām avartayó 'yajyūn.

5.31.11<sup>c</sup> (Avasyu Ātreya; to Indra)

sūraç cid rátham páritakmyāyām pūrvam karad úparam jūjuvāṁsam,  
bhārac cakrām étaḥ sām riṇāti puró dádhat sanisṣyati krátum naḥ.  
4.20.3<sup>b</sup>

Pāda 5.31.11<sup>d</sup> is repeated in 4.20.3<sup>b</sup>, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nfn in 1.121.13<sup>a</sup> (why, after all, not accusative, if such expressions as hārayo vṣṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13<sup>b</sup>; and, above all, with the difficult legend of Étaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3<sup>d</sup>, 14<sup>b</sup>, tán no viṣve varivasyantu devāḥ.

1.122.6<sup>a</sup> (Kakṣivāt Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)

çrutām me mitrāvaruṇā hāvemótá çrutām sādane viçvataḥ sīm,  
çrótu naḥ çróturātīḥ suçrótuḥ suksétrā sīndhur adbhīḥ.

7.62.5<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)prā bahāvā sisṛtaṁ jīvāse na ā no gāvvyūtim ukṣataṁ ghṛtēna,]  
cf. 3.62.16<sup>ab</sup>

ā no jāne çravayataṁ yuvānā çrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6<sup>d</sup>, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṇavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11<sup>b</sup>, çrōtā rājāno amṛtasya mandrāḥ ; 10.93.4<sup>a</sup>, té ghā rājāno, &c.]1.123.5<sup>b</sup> (Kakṣīvat Dairghatamasa ; to Uṣas)bhāgasya svāsā vāruṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,  
paçcā sā daghyā yó aghāsya dhātā jāyema tāṁ dākṣiṇayā rāthēna.7.76.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)prāti tvā stómair ilate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,  
gāvām netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10<sup>b</sup>.

1.123.12<sup>b</sup> (Kakṣīvat Dairghatamasa ; to Uṣas)āçvāvātir gomatīr viçvāvārā yātamānā raçmībhiḥ sūryasya,  
pārā ca yānti pūnar ā ca yānti bhadrá nāma váhamānā uṣāsaḥ.5.4.4<sup>b</sup> (Vasugruta Ātreya ; to Agni)juṣāsavāgna ilayā sajósā yātamāno raçmībhiḥ sūryasya,  
juṣāsava naḥ samīdham jātaveda ā ca devān havirádyāya vaksi,]cf. 5.1.11<sup>d</sup>1.123.13<sup>c</sup>, uṣo no adyā suhāvā vy ūcha : 1.113.7<sup>d</sup>, uṣo adyéhā subhage vy ūcha.1.124.2<sup>a</sup>: 1.92.12<sup>c</sup>, āminatī dāivyāni vratāni.1.124.2<sup>b</sup>: 1.92.11<sup>c</sup>, praminatī manuṣyā yugāni.1.124.2<sup>cd</sup>: 1.113.15<sup>cd</sup>, Iyúṣiṇām upamā çāçvatīnām āyatīnām (1.113.15<sup>c</sup>, vibhātī nām) prathamóṣā vy adyāut (1.113.15<sup>d</sup>, āçvāt).

1.124.3<sup>a</sup>: 1.113.7<sup>a</sup>, eṣā divó duhitā prāty adarçi.

1.124.3<sup>cd</sup> (Kakṣīvat Dāirghatamasa; to Uṣas)

ḥeṣā divó duhitā prāty adarçi, jyótir vásānā samanā purástāt, ॥ 1.113.7<sup>a</sup>  
ṛtāsya pánthām ánv eti sādhu prajānatīva ná dīco mināti.

5.80.4<sup>cd</sup> (Satyaçravas Ātreya; to Uṣas)

eṣā vyēni bhavati dvibārḥā aṣīkṣvānā tanvām purástāt,  
ṛtāsya pánthām ánv eti sādhu prajānatīva ná dīco mināti.

10.66.13<sup>b</sup> (Vasukarṇa Vāsukra; to Viçve Devāḥ)

ḍāivyā hótārā prathamā puróhita, ṛtāsya pánthām ánv emi sādhuṣā,  
[ 2.3.7<sup>a</sup>

kṣétrasya pátim prátiveçam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13<sup>b</sup> (with sādhuṣā, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13<sup>ab</sup> in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3; 5.80.4; secondly, because ánv + i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pánthām ánv emi sādhuṣā is a parenthesis suggested by the ritualistic ḍāivyā hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlv, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the ḍāivyā hótārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5<sup>e</sup> (Kakṣīvat Dāirghatamasa; to Uṣas)

púrve árdhe rájaso aptyāsya gávām jānītry akr̥ta prá ketúm,  
vy ù prathate vitarām váriya óbhā pṛnānti pitrór upástḥā.

10.110.4<sup>e</sup> (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ, here Barhis)

prācinām barhiḥ pradīçā pṛthivyā vástor asyā vṛjyate ágre áhnām,  
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. *verġ* = Avestan *varaz*, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāh* (sc. *uśāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vṛjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor uśāsah*, or *uśāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5<sup>ab</sup> cf. 1.92.1<sup>ab</sup>.

1.124.7<sup>c</sup> (Kakṣivat Dāirghatamasa; to Uṣas)

*abhrātēva puṁsā eti pratīcī gartārūg iva sanāye dhānānām,*

*jāyēva patyā uṇatī suvāsā uśā hasrēva nī riṇīte āpsah.*

cf. 1.124.7<sup>d</sup>

4.3.2<sup>b</sup> (Vāmadeva Gāutama; to Agni)

*ayām yōniḥ cakṛmā yām vayām te jāyēva patyā uṇatī suvāsāh,*

*arvācināh pārivīto nī śīdemā u te svapāka pratīcīh.*

10.71.4<sup>d</sup> (Brhaspati Āṅgīrasa; to Jñāna)

*utā tvaḥ pācyaṇ nā dadarṇa vācam utā tvaḥ ṇṇvān nā ṇṇoty enām,*

*utō tvasmāi tanvām vī sasre jāyēva patyā uṇatī suvāsāh.*

10.91.13<sup>d</sup> (Aruṇa Vāitahavya; to Agni)

*imām pratnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṇṇōtu naḥ,*

*bhūyā āntarā hṛdy āsya nispṛce jāyēva patyā uṇatī suvāsāh.*

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda : 1.124.7 ; 10.71.4 ; 10.91.13 ; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators ; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7<sup>a</sup>, also the author, *SBE*. xlii. 258.

[1.124.7<sup>d</sup>, uṣā hasréva ní riṇte āpsaḥ : 5.80.6<sup>b</sup>, yóseva bhadrá ní riṇte āpsaḥ.]

1.124.10<sup>b</sup> (Kakṣīvat Dāirghatamasa ; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,  
revād ucha maghāvadbhyo maghoni revāt stotrē sūnṛte jārāyanti.

4.51.3<sup>c</sup> (Vāmadeva ; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghónīḥ,  
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vímadhye.

The obscure word jārāyanti (Sāyaṇa, sarvaprāṇīnaḥ kṣapayanti!) in 1.124.10<sup>d</sup> seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti víprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5 ; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jāráya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa ; to Uṣas) =

6.64.6 (Bharadvāja ; to Uṣas)

út te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,  
amā saté vahasi bhūri vāmām uṣo devi dāçūse mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix ; Grassmann, *ii*. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8<sup>d</sup>, ní sunvaté vahati bhūri vāmām.

### Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1<sup>b</sup>, vásuṁ sūnūṁ sáhaso jatávedasam : 8.71.11<sup>a</sup>, agnīm sūnūṁ, &c.]

1.127.2<sup>o+e</sup> (Parucchepa Dāivodāsi ; to Agni)

yājīṣṭham tvā yajamānā huvema jyēṣṭham āṅgirasāṁ vípra mánmabhir vípre-  
bhīḥ çukra mánmabhiḥ,  
pārijmānam iva dyām hótāraṁ carṣaṇīnām,  
çocīçkeçam vīṣaṇam yām imā víçāḥ právantu jūtāye víçāḥ.

8.60.3<sup>d</sup> (Bhargha Pragātha ; to Agni)

agne kavīr vedhā asi hótā pāvaka yākṣyaḥ,

mandrō yājīṣṭho adhvarēsv īdyo, viprebhiḥ çukra mánmabhiḥ. 4.7.1<sup>b</sup>

8.23.7<sup>b</sup> (Viçvamanas Vaiyaçva ; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇīnām,

tām ayā vācā gr̥ne tām u va stuṣe.

8.60.17<sup>d</sup> (Bhargha Pragātha ; to Agni)

agnīm-agnīm vo ādhrigum huvéma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hótāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7<sup>b</sup> = 17<sup>d</sup>; 22<sup>b</sup> = 2<sup>d</sup>; 27<sup>a</sup> = 14<sup>d</sup>.

1.127.8<sup>d</sup> (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pātīm havāmahe sārvasām samānām dāmpatīm bhuje satyā-  
gīrvāhasaṁ bhuje,

ātithīm mānuṣāṇām pitūr na yāsyāsayā,

amī ca viçve amītāsa ā vāyo havyā devēsv ā vāyaḥ.

8.23.25<sup>a</sup> (Viçvamanas Vaiyaçva ; to Agni)

ātithīm mānuṣāṇām sūnūm vānaspātīnām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20<sup>b</sup>, viçveṣām ātithir mānuṣāṇām.

1.127.9<sup>de</sup> (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jāyase devātātaye rayir ná devātātaye,  
çuṣmīntamo hí te mádo dyumnīntama utá krātuḥ,

ādha smā te pári caranty ajara çruṣṭívāno nājara.

1.175.5<sup>ab</sup> (Agastya ; to Indra)

çuṣmīntamo hí te mádo dyumnīntama utá krātuḥ,

vṛtraghnā varivovidā maṁsiṣṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9<sup>a</sup> cf. Oldenberg, Prol., p. 69.

1.127.10<sup>e</sup> (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paṇṣé nāgnāye stómo babhūtv agnāye,  
prāti yād Im haviṣmān viṇvāsu kṣāsu jóguve,  
āgre rebhó ná jarata ṛṣūṇām jūrñir hóta ṛṣūṇām.

5.64.2<sup>d</sup> (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bāhāvā sucetúnā prā yantam asmā ārcate,  
ṇevam hi jaryām vām viṇvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10<sup>de</sup> is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2<sup>ad</sup>, 'for your praiseworthy kindness has been praised in all places'. The word sucetúnā in the latter stanza occurs also in 1.127.11.—For 1.127.10<sup>ab</sup> cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2<sup>b</sup> (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayamasy ṛtāsy pathā nāmasā haviṣmatā devātātā  
haviṣmatā,  
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,  
yām mātariṇvā mánave parāvāto devām bhāḥ parāvātah.

10.70.2<sup>c</sup> (Sumitra Bādhryaṇva ; Āpra, here to Narācaṇsa)

ā devānām agrayāvehá yātu nārācaṇso viṇvārupebhir āṇvāḥ,  
ṛtāsy pathā nāmasā miyédho devébhyo devātamaḥ suṣūdat.

10.31.2<sup>b</sup> (Kavaṣa Āiluṣa ; to Viṇve Devāḥ)

pāri cin mārto draviṇam mamanyād ṛtāsy pathā nāmasā vivāset,  
utā svēna krātunā sām vadeta ṇréyāṇsam dākṣam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.46<sup>d</sup>.

1.128.6<sup>e+s</sup> (Parucchepa Dāivodāsi ; to Agni)

viṇvo viháya aratir vásur dadhe hāste dākṣiṇe tarāṇir ná ṇiṇrathac chravasyāyā  
ná ṇiṇrathat,  
viṇvasmā id iṣudhyaté devatrā havyām óhiṣe,  
viṇvasmā it sukṛte vāram ṇiṇvaty agnir dvārā vy ṇiṇvati.

8.19.1<sup>c</sup> (Sobhari Kāṇva ; to Agni)

tām gūrdhaya svāṇaram devāso devām aratim dadhanvire,  
devatrā havyām óhire.

8.39.6<sup>d</sup> (Nābhaka Kāṇva ; to Agni)

agnir jātā devānām agnir veda mātānām apicyām,  
agnih sā draviṇodā agnir dvārā vy ūrñute svāhuto nāvīyasā nābhantām  
anyaké same.] § refrain, 8.39.1<sup>b</sup> ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,



ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvii. 140, proposes the radical change to *viçvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viçvo vihāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsū*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratīm*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇutu*).

1.128.8<sup>a+b</sup> (Parucchepa Dāivodāsi; to Agni)

*agnīm hótāram ilate vāsudhitīm priyām cētiṣṭham aratīm ny èrire havya-  
vāham ny èrire,  
viçvāyūm viçvāvedasām hótāram yajatām kavīm,  
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.*

5.1.7<sup>b</sup> (Budha Ātreya, and Gavisthira Ātreya; to Agni)

*prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ilate nāmobbhiḥ,  
ā yās tatāna ródasi rtēna nītyām mrjanti vājīnam ghrtēna.*

6.14.2<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

*agnir id dhī prāceta agnir vedhāstama iṣiḥ,  
agnīm hótāram ilate yajñēsu mānuṣo viçāḥ.*

7.16.1<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

*enā vo agnīm nāmas, orjō nāpātam ā huve, 7.16.1<sup>b</sup>  
priyām cētiṣṭham aratīm svadhvarām viçvasya dūtām amṛtam.*

It is obvious that 1.128.8<sup>a</sup> is composite and secondary in the light 6.14.2<sup>c</sup> and 5.1.7<sup>b</sup>; cf. also 3.10.2<sup>b</sup>, āgne hótāram ilate. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitīm*; cf. under 1.1.2<sup>c</sup>. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2<sup>g</sup>, *prkṣām ātyām ná vājīnam: 1.135.5<sup>c</sup>, āçūm ātyām, &c.]*

1.129.3<sup>fg</sup> (Parucchepa Dāivodāsi; to Indra)

*dasmō hī śmā vīṣaṇām pīnvasi tvācam kām cid yāvīr arārūm çūra mārtyām  
parivṛṇāksi mārtyam,  
indrotā tūbhyām tād divē tād rudrāya svāyaçase,  
mitrāya vocām vāruṇāya saprāthaḥ sumṛlikāya saprāthaḥ.*

1.136.6<sup>bc</sup> (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

*nāmo divē bṛhatē ródasibhyām mitrāya vocām vāruṇāya mīlhūṣe  
sumṛlikāya mīlhūṣe,*

*īndram agnīm ūpa stuhī, dyukṣām aryamāṇām bhāgam, cf. 1.12.7<sup>a</sup>  
jyōg jīvantāḥ prajāyā sacemahi sōmasyotī sacemahi.*

For 1.129.3<sup>a</sup> cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3<sup>abc</sup>, Oldenberg, RV. Noten, pp. 133.

1.129.5<sup>c</sup>, ugrābhīr ugrotibhiḥ: 1.7.4<sup>c</sup>, ugrā ugrābhīr ūtibhiḥ.

1.129.9<sup>a+s</sup> (Parucchepa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,  
sācasva naḥ parākā ā sācasvāstamīkā ā,  
pāhi no dūrād arād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12<sup>b</sup> (Vāmadeva; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,  
asmān viçvābhīr ūtibhiḥ.

8.97.6<sup>d</sup> (Rebha Kāçyapa; to Indra)

sā naḥ sómeṣu somapāḥ sutēṣu çavasas pate,  
mādāyasva rādhasā sūnītavatendra rāyā pārīṇasā.

10.93.11<sup>c</sup> (Tānva Partha; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye  
sādā pāhy abhiṣṭaye,  
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāñkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1<sup>c</sup>, prá no rāyā pārīṇasā.

1.130.1<sup>s</sup> (Parucchepa Dāivodāsi; to Indra)

endra yāhy ūpa naḥ parāvato nāyām áchā vidāthānīva sātpatir āstām rájeva  
sātpatih,  
hāvāmahe tvā vayām prāyasvantāḥ suté sácā,  
putráso ná pitāram vājasātaye mánhiṣṭham vājasātaye.

8.4.18<sup>d</sup> (Devātithi Kāṇva; to Indra or Pūṣan)

pārā gāvo yávasam kác cid āghrṇe nītyam rékno amartya,  
asmākaṁ pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6<sup>d</sup> (Nodhas Gāutama; to Indra)

nākih páriṣṭir maghavan maghāsya te yád dāçúṣe dāçasyāsi,  
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām áchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6<sup>b</sup> (Parucchepa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhírah svápā atakṣiṣuḥ sumnáya  
tvām atakṣiṣuḥ,  
çumbhānto jényam yathā vājeṣu vipra vājīnam,  
átyam iva çāvase sātāye dhánā viçvā dhānāni sātāye.

5.2.11<sup>b</sup> (Kumāra Ātreya, or Vṛṣa Jāna; to Agni)

etām te stómaṁ tuvijāta vípro rátham ná dhírah svápā atakṣam,  
yádíd agne práti tvām deva háryāḥ svārvatir apá enā jayema.

5.29.15<sup>d</sup> (Gaurivṛti Çakṭya ; to Indra)

indra brāhma kriyāmāṇa juṣasva yā te çaviṣṭha nāvya ākarma,  
vāstreva bhadrā sūkrta vasūyū rātham nā dhīraḥ svāpā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6<sup>c</sup>, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7<sup>d</sup>, atithigvāya çambaram : 1.56.6<sup>b</sup>, ārandhaya 'tithigvāya çambaram ;  
cf. 9.61.2<sup>b</sup>.]

1.130.8<sup>c</sup> (Parucchepa Dāivodāsi ; to Indra)

indrāḥ samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ājīṣu svarmīlheṣv  
ājīṣu,

mānave çāsad avratān tvācam kṛṣṇām arandhayat,  
dākṣan nā viçvam tatṛṣṇām oṣati ny ārçasānam oṣati.

8.12.9<sup>b</sup> (Parvata Kāṇva ; to Indra)

indraḥ sūryasya raçmibhir ny ārçasānam oṣati,  
agnīr vāneva sāsaḥ prā vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9<sup>d</sup> (Parucchepa Dāivodāsi ; to Indra)

sūraç cakrām prā vṛhaj jāta ojasā prapitvā vācam aruṇo muṣāyatiçānā ā muṣāyati,  
uçānā yāt parāvātó 'jagann utāye kave,  
sumnāni viçvā mānuṣeva turvānir āhā viçveva turvāniḥ.

8.7.26<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)

uçānā yāt parāvāta ukṣṇo rāndhram āyātana,  
dyāur nā cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.181.1f ; 8.12.22<sup>b</sup>, devāso dadhire purāḥ : 5.16.1<sup>d</sup>, mātāso dadhiré purāḥ :  
8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

[1.131.4<sup>b</sup>, pūro yād indra çāradīr avātiraḥ: 1.174.2<sup>b</sup>; 6.20.10<sup>c</sup>, saptā yāt pūrah çārma çāradīr dārt.]

1.132.1<sup>bc</sup> (Parucchepa Dāivodāsi; to Indra)

tvāya vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-  
yāma vanuṣyatāḥ,  
nédhiṣṭhe asmīnn āhany ādhi vocā nū sunvaté,  
asmīn yajñé vi cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7<sup>de</sup> (Nabhāka Kāṇva; to Indra and Agni)

yād indrāgnī jānā imé vihvāyante tānā girī,  
asmākebhīr nībhīr vayām sāsahyāma pṛtanyatō vanu-  
yāma vanuṣyatō  
nābhantām anyaké same.] refrain, 8.39.1<sup>f</sup> ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4<sup>e</sup> (q.v.); 9.61.29<sup>e</sup>; the cadence vanavad vanuṣyatāḥ at 2.25.1<sup>a</sup>, 2<sup>a</sup>; 26.1<sup>a</sup>.

[1.132.4<sup>b</sup>, yād āngirobhyō 'vṛṇor āpa vrajām: 1.51.3<sup>c</sup>, tvām gotrām āngirobhyo 'vṛṇor āpa.]

1.132.5<sup>e</sup> (Parucchepa Dāivodāsi; to Indra)

sām yāj jānān krátubhiḥ çūra rkṣāyad dhāne hité taruṣanta çravasyāvaḥ prā  
yaksanta çravasyāvaḥ,  
tāsmā āyuh prajāvad id bādhe arcanty ójasā,  
indra okyam didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1<sup>e</sup> (Parucchepa Dāivodāsi; to Viçve Devāḥ)

āstu çrāuṣat purō agnīm dhiyā dadha ā nū tāt chārdho divyām vṛṇimaha  
indravāyū vṛṇimahe,  
yād dha krāṇā vivāsvati nābhā samdāyi nāvyaṣī,  
ādha prā sū na ūpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70; Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg, RV. Noten, p. 141.

1.133.7<sup>e</sup> (Parucchepa Dāivodāsi; to Indra)

vanóti hí sunván kṣāyam páriṇasaḥ sunvānó hí śmā yājaty āva dviṣo devānām  
āva dviṣaḥ,  
sunvānā it siṣāsati sahāsrā vājy āvṛtaḥ,  
sunvanāyéndro dadāty ābhúvam rayīm dadāty ābhúvam.

8.32.18<sup>b</sup> (Medhatithi Kāṇva; to Indra)

pānya ā dardīrac chatā sahāsrā vājy āvṛtaḥ,  
indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2<sup>a+e</sup> (Parucchepa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkṛtā abhīdyavo góbhiḥ  
krāṇā abhīdyavaḥ,

yád dha krāṇā irādhyāi dākṣam sácanta útāyaḥ,

sadhricinā niyúto dāvāne dhīya úpa bruvata im dhīyaḥ.

2.11.11<sup>b</sup> (Gr̥tsamada; to Indra)

pibā-pibéd indra çūra sóman, māndantu tvā mandīnaḥ sutāsah,

2.11.11<sup>a</sup>

prpāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2<sup>b</sup> (R̥ṣabha Vāiçvāmītra; to Agni)

ṛtāva yāsya ródasi dākṣam sácanta útāyaḥ,

haviṣmantas tám īlate tám saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2<sup>b</sup>. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam sácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3<sup>b</sup> (Parucchepa Daivodāsi; to Vāyu)

vāyúr yuñkte róhitā vāyúr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā  
dhurí vólhave,

prā bodhayā púramdhiṁ jārā á sasatīm iva,

prā cakṣaya ródasi vāsayoṣāsah çrāvase vāsayoṣāsah.

5.56.6<sup>cd</sup> (Çyāvāçva Atreya; to Maruts)

yuṅgdhvām hy āruṣī rāthe, yuṅgdhvām rātheṣu rohītaḥ, 1.14.12<sup>a</sup>  
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under 1.14.12<sup>a</sup>.

1.134.6<sup>c+s</sup> (Parucchepa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sōmānām prathamāḥ pitīm arhasi sutānām  
pitīm arhasi,

utó vihútmatnām viçām vavarjūṣṇām,

viçvā it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām, sōmānām pitīm arhathaḥ, 4.47.2<sup>a</sup>

yuvām hí yántīndavo nimnām āpo ná sadhryak. 4.47.2<sup>d</sup>

5.51.6<sup>b</sup> (Svastyātreya Atreya; to Viçve Devāḥ)

indraç ca vāyav eṣām, sutānām pitīm arhathaḥ, 4.47.2<sup>a</sup>

tāñ juṣethām arepāsāv abhi prāyaḥ.

8.6.19<sup>b</sup> (Vatsa Kāṇva; to Indra)

imās ta indra pṛçnayo ghṛtām duhata āçiram,

enām rtāsya pipyūṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatnām suggests the common use of root varj in connexion with barhís; viçām vavarjūṣṇām would then mean, 'of people that have prepared (the barhís)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, *Ved. Stud.* i. 144; Ludwig, *Ueber Methode*, p. 28; Oldenberg, *RV. Noten*, p. 138. In 8.6.19 the pāda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the *Rig-Veda*, p. xix, note, remarks whimsically and pertinently anent 1.134.6<sup>abc</sup>: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2<sup>a+f</sup> (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyām sōmaḥ páripūto ádribhi spārhā vāsanaḥ pári kóçam arṣati çukrá  
vāsāno arṣati,

távāyām bhāgā āyúsu sōmo devésu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāno yāhy asmayúḥ.

8.82.5<sup>a</sup> (Kusidin Kāṇva; to Indra)

túbhyāyām ádribhiḥ sutó góbhiḥ ertó mādāya kām,

prā sōma indra hūyate.

7.90.1<sup>c</sup> (Vasiṣṭha; to Vāyu)

prā vīrayā çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsah,

vāha vāyo niyúto yāhy áchā, pībā sutāsyāndhaso mādāya. 5.51.5<sup>c</sup>

Oldenberg, *ZDMG.* lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2<sup>a</sup>: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5<sup>a</sup> illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2<sup>a</sup>. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2<sup>f</sup> and 7.90.1<sup>c</sup> suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>ab+c</sup> (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṣatínibhir adhvarám sahasrínibhir úpa yāhi vitāye vāyo  
havyāni vitāye,

tāvayām bhagā rtvīyaḥ sáraṣmiḥ sūrye sácā,

adhvaryúbhir bháramāṇā ayaṁsata, vāyo ṣukrá ayaṁsata.

☞ 1.135.3<sup>f</sup>

7.92.5<sup>ab</sup> (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṣatínibhir adhvarám sahasrínibhir úpa yāhi yajñám,

vāyo asmín sāvane mādayasva, yūyám pāta svastíbhiḥ sádā naḥ.

☞ c: cf. 7.23.5<sup>d</sup>; d: refrain, 7.1.20<sup>d</sup> ff.

The pāda 1.135.3<sup>c</sup> is repeated in the next stanza 1.135.4<sup>c</sup>. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5<sup>a</sup> is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3<sup>a</sup>. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmín chūra sāvane mādayasva, 7.23.5<sup>d</sup>; asmín ū sū sāvane mādayasva, 7.29.2<sup>c</sup>. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>c</sup>, 4<sup>c</sup>, vāyo havyāni vitāye.

1.135.3<sup>f</sup>, 6<sup>b</sup>, adhvaryúbhir bháramāṇā ayaṁsata.

1.135.4<sup>b+c</sup> (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvān vakṣad ávase 'bhí práyāṁsi súdhitāni vitāye vāyo

havyāni vitāye,

pibatam mādhu ándhasaḥ pūrvapéyam hí vām hitám,

vāyav ā candréṇa rádhasā gatam, índraḥ ca rádhasā gatam.

☞ cf. 1.135.4<sup>f</sup>

6.16.44<sup>b</sup> (Bharadvāja; to Agni)

áchā no yāhy ā vahābhí práyāṁsi vitāye,

ā devān sómapitaye.

☞ 1.14.6<sup>c</sup>

Pāda 1.135.4<sup>c</sup> is identical with 1.135.3<sup>c</sup>.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15<sup>a</sup>.

[1.135.4<sup>f</sup>, vāyav ā candréṇa rádhasā gatam: 4.48.1<sup>c</sup>–4<sup>c</sup>, vāyav ā candréṇa ráthena.]

[1.135.5<sup>c</sup>, āṣum átyam ná vājīnam: 1.129.2<sup>c</sup>, prkṣám átyam, &c.]

1.135.6<sup>e</sup> (Parucchepa Daivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih<sub>2</sub>ād<sub>2</sub>h<sub>2</sub>varyūbhir bhāramāṇā ayaṁsata, vāyo çukrá  
ayaṁsata, 1.135.3<sup>b</sup>

eté vām abhy āsr̥ṣata tirāḥ pavítram āçāvah,

yuvāyāvó 'ti rómāny avyáya sómāso áty avyáya.

9.62.1<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asr̥gram índavas tirāḥ pavítram āçāvah,

viçvāny abhi sāubhagā.

9.67.7<sup>b</sup> (Gotama ; to Soma Pavamāna)

ṛpāvamānāsa índavas, tirāḥ pavítram āçāvah,

9.24.1<sup>b</sup>

índraṁ yāmebhir āçata.

It seems natural to suppose that the repeated pāda, tirāḥ pavítram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7<sup>c</sup> (Parucchepa Daivodāsi ; to Vāyu and Indra)

āti vāyo sasató yāhi çāvato yātra grāvā vādati tát<sub>2</sub>ra gachatam gr̥hām índraç ca  
gachatam,

ví sūnītā dādṛçe ríyate ghṛtām ā pūrṇāyā niyúta yātho adhvarām índraç ca yātho  
adhvarām.

4.49.3<sup>b</sup> (Vāmadeva ; to Indra and Br̥haspati)

ā na indrābr̥haspati gr̥hām índraç ca gachatam,

ṛsomapá sōmapítaye.

1.23.3<sup>c</sup>

8.69.7<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpaṁ gr̥hām índraç ca gānvahi,

mādhvāḥ pítvā sacevahi triḥ sap<sub>2</sub>tā sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3<sup>ab</sup> shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1<sup>d</sup> (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

prā sú jyēṣṭham nicirābhyām br̥hān nāmo havyām matim bharatā mṛṇayādbhyām  
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsutī yajñé-yajña úpastutā,

áthāinoḥ kṣatrām ná kútaç canādhf̥se devatvām nú cid adh̥f̥se.

2.41.6<sup>a</sup> (Gr̥tsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī ṛadityā dānunas pāti,

1.136.3<sup>f</sup>

sácete ānavahvaram.

Cf. 8.29.9<sup>b</sup>, samrājā sarpirāsutī ; and 8.8.16<sup>d</sup>, vasūyād dānunas pāti. Note that 2.41.6<sup>b</sup> = 1.136.3<sup>f</sup>.

1.136.2<sup>e</sup> (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

adarçi gātūr urāve vāriyāsi pānthā ṛtasya sám ayaṁsta raçmibhiç cákṣur bhāgasya  
raçmibhiḥ,

dyukṣām mitrásya sādānam aryamno vāruṇasya ca,

áthā dadhāte br̥hād ukthyām váya upastútyām br̥hād váyah.



8.47.9<sup>d</sup> (Trita Āptya; to Ādityas)

āditir na uruṣyatv<sub>1</sub> āditiḥ cārma yachatu,<sub>1</sub>

6.75.12<sup>d</sup>

mātā mitrāsya revāto aryamṇó várūṇasya cā<sub>1</sub> nehāso va útāyaḥ suūtāyo  
va útāyaḥ.<sub>1</sub>

refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

1.136.3<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyótismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jāgrvāṇsā divé-  
dive,

jyótismat kṣatrām ācāte ādityā dānunas patī,

mitrās tāyor várūṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6<sup>b</sup> (Gṛtsamada; to Mitra and Varuṇa)

tā samrāja ghr̥tāsuti<sub>1</sub> ādityā dānunas patī,

1.136.1<sup>d</sup>

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16<sup>d</sup>, vasūyād dānunas patī. Note that 2.41.6<sup>a</sup> = 1.136.1<sup>d</sup>.

[1.136.4<sup>a</sup>, ayām mitrāya várūṇāya cāmtamah: 9.104.3<sup>c</sup>, yāthā mitrāya, &c.]

1.136.6<sup>bc</sup>, mitrāya vocam várūṇāya mīlhūṣe sumṛīkāya mīlhūṣe: 1.129.3<sup>fg</sup>,  
mitrāya vocam várūṇāya sapráthah sumṛīkāya sapráthah.

1.137.1<sup>e</sup>, 3<sup>d</sup>, asmatrá gantam úpa nah.

1.137.1<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādriḥhir gógr̥tā matsarā imé sómāso matsarā imé,

ā rājānā diviṣṣṛc̣āsmatrā gantam úpa nah,<sub>1</sub>

1.137.1<sup>e</sup>

imé vām mitrāvaruṇā gāvāçiraḥ sómāḥ çukrá gāvāçiraḥ.

9.64.28<sup>c</sup> (Kaçyapa Mārca: to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭóbhantya kṛpā,

sómāḥ çukrá gāvāçiraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2<sup>b</sup>: 1.5.5<sup>c</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, sómāso dādhy-  
açiraḥ.

1.137.2<sup>e</sup>: 1.47.7<sup>d</sup>; 5.79.8<sup>c</sup>; 8.101.2<sup>d</sup>, sākām sūryasya raçmibhiḥ.

1.137.2<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam índavaḥ<sub>1</sub> sómāso dādhyaçiraḥ<sub>1</sub> sutāso dādhyaçiraḥ,

1.5.5<sup>c</sup>

utā vām uśāso budhī<sub>1</sub> sākām sūryasya raçmibhiḥ,<sub>1</sub>

1.47.7<sup>d</sup>

sutó mitrāya várūṇāya pītāye cārur ṛtāya pītāye.

9.17.8<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
mādhora dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,  
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3<sup>bc</sup>, aṅçūm duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15<sup>b</sup>, tivrām  
duhanty ādribhiḥ.]

1.139.18 : 1.132.5<sup>c</sup>, devān āchā nā dhītāyaḥ.

[1.139.3<sup>d</sup>, yuvor viçvā ādhi çriyaḥ : 8.92.20<sup>a</sup>, yāsmiṇ viçvā, &c.]

[1.139.6<sup>c</sup>, sumṛīkō na ā gahi : 1.91.11<sup>c</sup>, sumṛīkō na ā viça.]

#### Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10<sup>a</sup> (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didiḥy ādha çvāsivān vṛsabho dāmūnāḥ,  
avāsyā çīçumatir adider vārmeva yutsū parijārbhurāṇaḥ.

6.8.6<sup>a</sup> (Bharadvāja Bārhaspatya ; to Vaiçvānara)  
asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāram suvīryam,  
vayām jayema çatīnam sahasrīnam vāiçvānara vājam agne tāvotībhiḥ.

[1.141.9<sup>d</sup>, arān nā nemih paribhūr ājāyathāḥ : 1.32.15<sup>d</sup>, arān nā nemih pari tā  
babhūva.]

Cf. 5.13.6.

1.142.1<sup>c</sup> (Dirghatamas Āucathya ; Āpra, here Agni)

sāmiddho agna ā vaha devān adyā yatāsrucē,  
tāntum tanuṣva pūrvyām sutāsomāya dāçūṣe.

8.13.14<sup>c</sup> (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)  
ā tū gahi prā tū drava mātṣvā sutāsyā gómataḥ, 8.13.14<sup>b</sup>  
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise  
banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-  
syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2,  
class B 3.

1.142.2<sup>b</sup> : 1.13.2<sup>a</sup>, mādhumantam tanūnapāt.

[1.142.2<sup>c</sup>, yajñām viprasya māvataḥ : 1.17.2<sup>b</sup>, hāvam viprasya, &c.]

1.142.3<sup>a</sup> (Dirghatamas Āucathya ; Āpra, here Nārāçāṇsa)

çūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,  
nārāçāṇsaḥ trīr ā divo devō devēṣu yajñīyaḥ.

8.13.19<sup>c</sup> (Nārada Kāṇva ; to Indra)  
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhé,  
 çúciḥ pāvakā ucyate só ádbhutaḥ.  
 9.24.6<sup>c</sup> (Viçvamanas Vāiṣṇava ; to Pavamāna Soma)  
 pávasva vṛtrahantamokthébbhir anumādyah,  
 çúciḥ pāvakó ádbhutaḥ.  
 9.24.7<sup>a</sup> (The same)  
 çúciḥ pāvakā ucyate sómaḥ sutāsyā mādhvah,  
 𑀓devāvīr aghaçaṇsahā.]

𑀓 9.24.7<sup>c</sup>

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çúciḥ pāvakā ucyate só ádbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çúci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19<sup>c</sup> has in só ádbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19<sup>c</sup>: 'Wer? der Stotṛ oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4<sup>ab</sup> (Dirghatamas Āucathya ; Āpriyaḥ)  
 īlito agna ā vahéndraṁ citrām ihā priyām,  
 iyām hī tvā matīr māmāchā sujihva vacyāte.

5.5.3<sup>ab</sup> (Vasuçruta Ātreya ; Āpra)  
 īlito agna ā vahéndraṁ citrām ihā priyām,  
 sukhāi ráthebbhir ūtāye.

For 1.142.4<sup>cd</sup> cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7<sup>c</sup> and 5.5.6<sup>b</sup>.

1.142.6<sup>a+d</sup>: 1.13.6<sup>a+b</sup>, vi çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātāḥ.

1.142.7<sup>b</sup>: 1.13.7<sup>a</sup>, náktosāsā supéçasā.

1.142.7<sup>c+d</sup> (Dirghatamas Āucathya ; Āpriyaḥ)  
 ā bhādamāne ūpāke 𑀓náktosāsā supéçasā,  
 yahvī ṛtāsyā mātārā sídatām barhīr ā sumāt.

𑀓 1.13.7<sup>a</sup>

5.5.6<sup>b</sup> (Vasuçruta Ātreya ; Āpra)  
 suprátike vayovīdha yahvī ṛtāsyā mātārā,  
 doṣām uśāsam imahe.  
 9.33.5<sup>b</sup> (Trita Āptya : to Soma Pavamāna)  
 abhī brāhmīr anuṣata yahvīr ṛtāsyā mātārāḥ,  
 marmṛjyānte divāḥ çīçum.

9.102.7<sup>b</sup> (Trīta Āptya ; to Soma Pavamāna)  
 samīciné abhī tmānā yahvī ṛtāsya mātārā,  
 tanvānā yajñām ānuśāg yād añjaté.

10.59.8<sup>b</sup> (Bandhu Gopāyana, or others ; to Dyāvapṛthivyāu)  
 cām rōdasī subāndhave yahvī ṛtāsya mātārā,  
 bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo ॥ mó śū te kīm canā-  
 mamat. ॥ § refrain, 10.59.8<sup>e</sup> ff.

8.87.4<sup>b</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)  
 pībatam sōmam mādhumantam aṇvinā barhiḥ sīdatam sumāt,  
 tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivérinam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7 ; 5.5.6 ; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2 ; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7<sup>d</sup> cf. ā barhiḥ sīdatam narā, 8.87.2<sup>b</sup>.—For the correspondence of 1.142 and 5.5 see also under 1.142.4<sup>ab</sup>.

1.142.8<sup>bc</sup> : 1.13.8<sup>bc</sup> ; 1.188.7<sup>bc</sup>, hótārā dāivyā kavī, yajñām no yakṣatām imām.

1.142.8<sup>d</sup> (Dīrghatamas Āucathya ; Āpra, here Divine Hotars)

mandrājīhvā jugurvānī ॥ hótārā dāivyā kavī, § 1.13.8<sup>b</sup>  
 ॥ yajñām no yakṣatām imām ॥ sidhrām adyā divispṛcām. § 1.13.8<sup>c</sup>

2.41.20<sup>b</sup> (Gṛtsamada ; to Dyāvapṛthivyāu, or Havirdhāne)  
 dyāva naḥ pṛthivī imām sidhrām adyā divispṛcām,  
 yajñām devēṣu yachatām.

5.13.2<sup>b</sup> (Sutamābhara Ātreya ; to Agni)  
 agnē stōmam manāmahe sidhrām adyā divispṛcāḥ,  
 devāsya draviṇasyāvaḥ.

The question of interpretation involved is this : Is divispṛcāḥ, in 5.13.2<sup>b</sup>, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe ? The translators, Ludwig, 351 ; Grassmann ; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely : 'divispṛcāḥ, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1 ; 2.5.7 ; 5.52.4 ; 6.16.22 ; 8.6.3 ; §§. 10.9.17. We may accept this conclusion notwithstanding that divispṛc is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2 : 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11<sup>cd</sup> : 1.105.14<sup>cd</sup>, agnīr havyā suṣūdati devó devēṣu médhiraḥ ; 1.188.10<sup>c</sup>,  
 agnīr havyāni siṣvadat.

1.143.2<sup>a</sup> (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,  
asyá krátvā samidhānāsyā majmānā prá dyāvā çocīḥ pṛthiví arocayat.

6.8.2<sup>a</sup> (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapā arakṣata,  
vy àntarikṣam amimīta sukrátur vaiçvānaró mahinā nákam aspr̥çat.

7.5.7<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòman vāyur ná páthaḥ pári pāsi sadyāḥ,  
tvām bhúvanā janáyann abhi krann ápatyāya jātavedo daçasyán.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8<sup>ed</sup>, ádabdhebbhir ádr̥pítebbhir iṣṭé 'nimīṣadbhiḥ pári pāhi no jáḥ : 6.8.7<sup>ab</sup>,  
ádabdhebbhis táva gopābbhir iṣṭé 'smākaṁ pāhi triṣadhasṭha sūrín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4<sup>b</sup>, samāné yónā mithunā sámokasā : 1.159.4<sup>b</sup>, jāmí sáyonī mithunā  
sámokasā.]

1.144.5<sup>b</sup> (Dirghatamas Āucathya ; to Agni)

tám im hinvanti dhítāyo dáça vriço devām mártāsa útāye havāmahe,  
dhānor ádhi praváta á sá r̥ṇvaty abhivrájadbhir vayúnā návādhita.

3.9.1<sup>b</sup> (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vav̥mahe devām mártāsa útāye,

ṽapām nápātaṁ subhāgaṁ sud̥ditiṁ, ṽsuprátūrtim anehásam.]

cf. c : 3.9.1<sup>c</sup> ; d : 1.40.4<sup>d</sup>

5.22.3<sup>b</sup> (Viçvasāman Ātreya ; to Agni)

eikitvinmanasaṁ tvā devām mártāsa útāye,

vāreṇyasya té 'vasa iyānáso amanmahi.

8.11.6<sup>b</sup> (Vatsa Kāṇva ; to Agni)

vīpraṁ vīprāsó 'vase devām mártāsa útāye,

ṽagnīm gīrbhīr havāmahe.]

cf. 8.11.6<sup>c</sup>

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7<sup>b+d</sup> (Dirghatamas Āucathya ; to Agni)

ágne juṣásva prāti harya tát váco mándra svádhāva řtajāta súkrato,  
yó viçvátāḥ pratyāññ ási darçató raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7<sup>c</sup> (Gopavana Ātreya ; to Agni)

iyām te návyasi matir ágne ádhāyy asmád á,

mándra sújāta súkrató 'mura dāsmátithe.

10.64.11<sup>a</sup> (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyō bhadrá rudrāṇām marútām  
úpastutiḥ,

góbhiḥ ṣyāma yaçáso jáneṣv á sádā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sām̐dr̥ṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3<sup>a</sup>, samānām vatsām abhī samcāranti: 3.33.3<sup>d</sup>; 10.17.11<sup>c</sup>, samānām yōnim ānu samcāranti (10.17.11<sup>c</sup>, samcāranti).]

1.147.1<sup>d</sup> (Dirghatamas Āucathya; to Agni)  
kathā te agne ṣucāyanta āyōr dadācūr vājebhir āṣuṣāṇāḥ,  
ubhé yāt toké tanye dādhānā ṛtāsyā sāman raṇāyanta devāḥ.

4.7.7<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
sasāsyā yād vīyutā sāsminn ūdhann ṛtāsyā dhāman raṇāyanta devāḥ,  
mahān agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvah (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1<sup>a</sup> to āyāvah.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)  
yé pāyāvo māmāteyām te agne pācyanto andhām duritād āraṁkṣan,  
rarāṁkṣa tān sukṛto viṣvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12<sup>c</sup> (té pāyāvah . . . yé pāyāvah). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1<sup>a</sup>, mātṛid yād Im viṣṭō mātariṣvā: 1.71.4<sup>a</sup>, mātṛid yād Im vibhṛto mātariṣvā.

1.148.4<sup>c</sup> (Dirghatamas Āucathya; to Agni)  
purūṇi dasmō nī ripāti jāmbhāir ād rocate vāna ā vibhāvā,  
ād asya vāto ānu vāti ṣocir āstur nā ṣāryām asanām ānu dyūn.

7.3.2<sup>c</sup> (Vasiṣṭha Māitravaruṇi; to Agni)  
prōthad āṣvo nā yāvase 'viṣyān yadā mahāḥ samvāraṇād vy āsthat,  
ād asya vāto ānu vāti ṣocir ādha sma te vrājanām kṛṣṇām asti.

Very similar lines are: 4.7.10<sup>b</sup>, yād asya vāto anuvāti ṣociḥ, and 10.142.4<sup>c</sup>, yadā te vāto anuvāti ṣociḥ, both times also of Agni.

1.149.1<sup>a</sup> (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄n iná ináśya vásunaḥ padā á,  
úpa dhṛājantam ádrayo vidhān̄n it̄.

10.93.6<sup>c</sup> (Tānva Pārtha; to Viṣve Devāḥ)

utá no devā́v aṣvínā ṣubhás pátir dhāmabhir mitrávárūṇā uruṣyatām,  
mahāḥ sá rāyá éṣaté 'ti dhānveva duritā.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1<sup>a</sup>, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4<sup>b</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá ítāvānāv ṛtām á ghoṣatho bṛhát,  
yuvām divó bṛható dákṣam ābhúvaṁ gām ná dhury úpa yuñjāthe apāḥ.

8.25.4<sup>c</sup> (Viṣvamanas Vāyaṣva; to Mitra and Varuṇa)

mahāntā mitrávárūṇā samrājā devā́v ásurā,  
ṛtāvānāv ṛtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV. Noten*, p. 149.

1.152.1<sup>d</sup>, ṛténa mitrávárūṇā sacethe: 1.2.8<sup>a</sup>, ṛténa mitrávárūṇā.

[1.152.4<sup>d</sup>, priyām mitráśya várūṇasya dhāma; 7.61.4<sup>a</sup>, ṣānsā mitráśya, &c.; 10.10.6<sup>c</sup>, bṛhān mitráśya, &c.; 10.89.8<sup>c</sup>, prá yé mitráśya, &c. Cf. also under 2.27.7<sup>c</sup> and 4.5.4<sup>c</sup>.]

1.152.5<sup>a</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ūrdhvāsānuḥ,  
acittam bráhma jujuṣur yuvānaḥ prá mitré dhāma várūṇe gṛṇántaḥ.

4.36.1<sup>a</sup> (Vāmadeva; to Ṛbhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájaḥ,  
mahát tát vo devyāśya pravācanaṁ dyām ṛbhavaḥ pṛthivīm yác ca  
púśyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aqvin; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5\* will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1<sup>a</sup>; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7<sup>a</sup>, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4<sup>a</sup>, ā no mitrā<sup>o</sup>; see under 3.62.16.]

1.153.1<sup>b</sup> (Dīrghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajōṣā havyébhir mitrāvaruṇā nāmobhiḥ,  
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhitībhir bhāranti.

4.42.9<sup>b</sup> (Trasadasyu Paurukutsya; to Indra and Varuṇa)  
purukūtsāni hī vām ādācad dhavyébhir indrāvaruṇā nāmobhiḥ,  
āthā rājanam trasādasyum asyā vṛtrahānam dadathur ardhadevām.

7.84.1<sup>b</sup> (Vasiṣṭha; to Indra and Varuṇa)  
ā vām rājanāv adhvaré vavṛtyām havyebhir indrāvaruṇā nāmobhiḥ,  
prā vām ghṛtācī bahvōr dādhanā pāri tmānā viṣurūpā jigāti. 5.15.4<sup>d</sup>

1.154.2<sup>b</sup> (Dīrghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgō ná bhīmāḥ kucarō giriṣṭhāḥ,  
yāsyorūṣu trīṣū vikramaṇeṣv adhikṣiyānti bhūvanāni vīcivā.

10.180.2<sup>a</sup> (Jaya Āindri; to Indra)  
mṛgō na bhīmāḥ kucarō giriṣṭhāḥ parāvāta ā jaganthā pārayāḥ,  
srkām samcāya pavim indra tigamāḥ vī cātrūn tālhi vī mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāḥ kucarō giriṣṭhāḥ, parāvāta ā jagamyāt pārayāḥ. Just such processes without doubt preceded the Rīg-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5<sup>b</sup> (Dīrghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pātho aṣyām nāro yātra devayāvo mādanti,  
urukramāsya sá hī bāndhur itthā viṣṇoḥ padé paramé mādha utsah.



7.97.1<sup>b</sup> (Vasiṣṭha ; to Indra)  
 yaññe divó nṛśádane pṛthivyá náro yátra devayávo mādanti,  
 indráya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3<sup>cd</sup> (Dirghatamas Āucathya ; to Viṣṇu and Indra)  
 tā im vardhanti máhy asya páuṁsyaṁ ní mātārā nayati rétase bhuje,  
 dádhāti putró 'varam páram pitúr náma tṛtíyam ádhi rocané divāḥ.

9.75.2<sup>cd</sup> (Kavi Bhārgava ; to Pavamāna Soma)  
 r̥tasya jihvá pavate mādhu priyām vaktā pátir dhiyó asyá ádābhyāḥ,  
 dádhāti putráḥ pitrór apīcyāṁ náma tṛtíyam ádhi rocané divāḥ.

Cf. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2<sup>cd</sup> : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3<sup>cd</sup> : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult : Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4<sup>d</sup> (Dirghatamas Āucathya ; to Viṣṇu)  
 tát-tad id asya páuṁsyaṁ gṛṇīmasināsya trātúr avṛkāsya mīlhūṣaḥ,  
 yāḥ pāṛthivāni tribhīr id vígāmbhir urú kramiṣṭorugāyāya jīvāse.

8.63.9<sup>b</sup> (Pragātha Kāṇva ; to Indra)  
 asyá vīṣṇo vyódana urú kramiṣṭa jīvāse,  
 yāvaṁ ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, vīṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vīṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1<sup>c</sup> (Dirghatamas Āucathya ; to Aṇvins)  
 ábodhy agnir jná úd eti súryo vy usāç candrā mahy āvo arcīṣā,  
 áyukṣātām aṇvīnā yátave rátham prāsāvid devāḥ savitá jágat pṛthak.

10.35.6<sup>c</sup> (Luça Dhānāka ; to Viçve Devāḥ)  
 anamivá usāsa á carantu na úd agnáyo jihatām jyótiṣā brhāt,  
 áyukṣātām aṇvīnā tútujiṁ rátham svasty agnīm samidhānām imahe.

1.157.4<sup>a</sup>: 1.92.17<sup>c</sup>, ā na ūrjam vahatam açvinā yuvām.

1.157.4<sup>cd</sup>: 1.34.11<sup>cd</sup>, prāyus tāriṣṭam nī rāpāṇsi mṛkṣataṁ sēdhataṁ dvēṣo  
bhāvataṁ sacābhūvā.

1.159.1<sup>a</sup> (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)  
prā dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,  
devēbhir yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1<sup>a</sup> (Vasiṣṭha; to Dyāvapṛthivyāu)  
prā dyāvā yajñāḥ pṛthivī nāmobbhiḥ sabādha iḥe brhatī yājatre,  
tē cid dhī pūrve kavāyo gṛṇāntaḥ purō mahī dadhirē devāputre.

[1.159.4<sup>b</sup>, jamī sāyonī mithunā sāmokasā: 1.144.4<sup>b</sup>, samāné yonā mithunā  
sāmokasā.]

[1.159.4<sup>d</sup>, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1<sup>c</sup>, samudré antāḥ kavāyo  
vi cakṣate.]

1.159.5<sup>d</sup> (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)  
tād rādho adyā savitūr vāreṇyaṁ vayāṁ devāsya prasavē manāmahe,  
asmābhyaṁ dyāvapṛthivī sucetūnā rayīm dhattaṁ vāsumantaṁ ṣatagvīnam.

4.34.10<sup>b</sup> (Vāmadeva; to Ṛbhus)  
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-  
kṣum,  
tē agrepā ṛbhavo mandasānā asmé dhatta yē ca rātīm gṛṇānti.  
4.49.4<sup>b</sup> (Vāmadeva; to Indra and Bṛhaspatī)  
asmé indrābṛhaspatī rayīm dhattaṁ ṣatagvīnam,  
āçvāvantaṁ sahasrīnam.  
6.68.6<sup>b</sup> (Bharadvāja; to Indra and Varuṇa)  
yām yuvām dāçvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣum,  
asmé sá indrāvaruṇāv āpi syāt prā yó bhanākti vanūṣām āçastīḥ.  
7.84.4<sup>b</sup> (Vasiṣṭha; to Indra and Varuṇa)  
asmé indrāvaruṇā viçvāvāraṁ rayīm dhattaṁ vāsumantaṁ purukṣum,  
prā yā ādityó ānṛtā mināty āmitā çūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣum, 'containing much cattle',  
Bloomfield, IF. xxv. 190.

[1.160.1<sup>c</sup>, sujānmani dhiṣāṇe antār iyate: 1.35.9<sup>b</sup>, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4<sup>c</sup> (Dīrghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)  
ayām devānām apāsām apāstamo yó jajāna ródasi viçvāçambhuvā,  
vi yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sám ānṛce.

6.7.7<sup>a</sup> (Bharadvāja Bārhaspatya ; to Vaiçvānara)

vī yó rájáñsy ámimīta sukrátur [vāiçvānaró ví divó rocanā kavīh,]

~~cf.~~ cf. 6.6.7<sup>b</sup>

pári yó víçvā bhúvanāni paprathé 'dabdhó gopā amṛtasya rakṣitā.

Cf. 6.49.13<sup>a</sup>, yó rájáñsi vimamé párthivāni, of Viṣṇu ; and 6.8.2<sup>c</sup>, vy āntárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated pāda see Part 2, chapter 2, class A 3 ; for sám āñce in 1.160.4<sup>a</sup>, Oldenberg, RV. Noten, p. 152.

1.161.4<sup>a</sup>, 13<sup>a</sup>, cakrīvāñsa (13<sup>a</sup>, suṣupvāñsa) ṛbhavas tát aprchata.

1.161.7<sup>a</sup> (Dirghatamas Āucathya ; to Ṛbhus)

nīç cārmaṇo gām ariṇīta dhītībhir yā jāranta yuvaçā tákr̥notana,  
sāudhanvanā āçvād āçvam atakṣata yuktivā rátham úpa devān ayātana.

4.36.4<sup>b</sup> (Vāmadeva ; to Ṛbhus)

lékam ví cakra camasām caturvayam, nīç cārmaṇo gām ariṇīta dhītī-  
bhiḥ,

~~cf.~~ 4.35.2<sup>d</sup>

áthā devésv amṛtatvām ānaça çruṣṭī vājā ṛbhavas tát va ukthyam.

1.162.1<sup>ab</sup> (Dirghatamas Āucathya ; Açvastutiḥ)

mā no mitró várūṇo aryamāyūr indra ṛbhukṣā marútaḥ pári khyan,  
yád vājīno devājātasya sápteḥ pravakṣyāmo vidáthe vīryāni.

5.41.2<sup>ab</sup> (Atri Bhāuma ; to Viçve Devāḥ)

té no mitró várūṇo aryamāyūr indra ṛbhukṣā marúto juṣanta,  
námobhir vā yé dádhate suvr̥ktīm stóman̄ rudrāya mīl̥hūṣe sajóṣāḥ.

Cf. the parallel relation of 8.73.14<sup>ab</sup> to 8.73.15<sup>ab</sup>, under 6.60.14<sup>ab</sup>.—For 1.162.1<sup>ab</sup> cf. also 7.93.8<sup>c</sup>, méndro no viṣṇur marútaḥ pári khyan.

1.162.6<sup>d</sup>, 12<sup>d</sup>, utó téṣām abhīgūrtir na invatu.

1.162.8<sup>d</sup>, 9<sup>d</sup>, 14<sup>d</sup>, sárva tá te ápi devésv asti.

[1.162.22<sup>c</sup>, anāgastvām no áditih̄ kr̥notu : 4.39.3<sup>c</sup>, ānāgasam̄ tám áditih̄ kr̥notu.]

1.163.7<sup>c</sup> (Dirghatamas Āucathya ; Açvastutiḥ)

átrā te rūpām uttamām apaçyam̄ jīgīṣamānam isā ā padé góḥ,  
yadā te márto ánu bhógam ānaḥ ād id grásiṣṭha ṣadhir̄ ajigah̄.

10.7.2<sup>c</sup> (Trita Āptya ; to Agni)

imā agne matāyas túbhyam̄ jātā góbhir̄ āçvāir̄ abhí gr̥nanti rádhah̄,  
yadā te márto ánu bhógam̄ ānaḥ vásó dádhāno matibhiḥ̄ sujāta.

Cf. Oldenberg, RV. Noten, p. 156 ; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10<sup>c</sup> (Dirghatamas Āucathya ; Açvastutiḥ)

irmāntasaḥ̄ sīlikamadhyamasaḥ̄ sám̄ çūranāso divyāso átyāḥ,  
hañsā̄ iva çreniçó̄ yatante yád ākṣiṣur̄ divyām̄ ájnam̄ āçvāḥ.

3.8.9<sup>a</sup> (Viçvāmitra Gāthina; to the Yūpa)  
 haṁsā iva çreṇiçó yātānāḥ çukrá vāsānāḥ svāravo na āguḥ,  
 unnyāmānāḥ kavībhiḥ purāstād 1 devā devānām āpi yanti pāthah. ]  
 3.8.9<sup>d</sup>

In the light of anta and madhyama, çūraṇāso, in 1.163.10, may perhaps harbour a compound çūra-ṇās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahīdhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: ĩrmāntāsaḥ, 'broad-haunched'; silikamadhyamāsaḥ, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3<sup>c</sup>, saptā svāsāro abhī sām navante: 10.71.3<sup>d</sup>, tām saptā rebhā abhī sām navante.]

[1.164.21<sup>c</sup>, inó viçvasya bhūvanasya gopāḥ: 2.27.4<sup>b</sup>, devā viçvasya, &c.]

1.164.30<sup>d</sup>, 38<sup>b</sup>, āmartyo mārtyenā sāyonih.

1.164.31 (Dīrghatamas Āucathya; to Viçve Devāḥ) =

10.177.3 (Pataṅga Prajāpatya; Māyābhedaḥ)  
 āpaçyam gopām ānipadyamānam ā ca pārā ca pathībhiç cārantam,  
 sā sadhrīcīḥ sā viçūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40<sup>b</sup>, ātho vayām bhāgavantah syāma: 7.41.5<sup>b</sup>, téna vayām, &c.]

1.164.43<sup>d</sup>, 50<sup>b</sup>, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dīrghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)  
 yajñéna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,  
 té ha nākam mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43<sup>d</sup>.

1.164.52<sup>b</sup> (Dīrghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbham darçatām oṣadhīnām,  
 abhipatō vṛṣṭībhis tarpāyantam sārāsvantam āvase johavīmī.

3.1.13<sup>a</sup> (Viçvāmitra Gāthina; to Agni)  
 apām gārbham darçatām oṣadhīnām vānā jajāna subhāgā vīrūpam,  
 devāsaç cin mānasā sām hī jagmūḥ pāniṣṭham jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13<sup>a</sup> shows that the words apām gārbhaṁ darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

### Group 15. Hymns 165–191, ascribed to Agastya Māitrāvaruṇi

[1.165.13<sup>d</sup> eṣām bhūta nāvedā ma ṛtānām; 4.23.4<sup>c</sup>, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;  
to Maruts)

eṣā va stōmo maruta iyām gīr mādāryāsyā mānyāsyā kārōḥ,  
eṣā yāsiṣṭa tanvā vayām vidyāmeṣām vṛjānām jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15<sup>d</sup> ff.

1.165.15<sup>d</sup>; 166.15<sup>d</sup>; 167.11<sup>d</sup>; 168.10<sup>d</sup>; 169.8<sup>d</sup>; 171.6<sup>d</sup>; 173.13<sup>d</sup>; 174.10<sup>d</sup>;  
175.6<sup>d</sup>; 176.6<sup>d</sup>; 177.5<sup>d</sup>; 178.5<sup>d</sup>; 180.10<sup>d</sup>; 181.9<sup>d</sup>; 182.8<sup>d</sup>; 183.6<sup>d</sup>;  
184.6<sup>d</sup>; 185.11<sup>d</sup>; 186.11<sup>d</sup>; 189.8<sup>d</sup>; 190.8<sup>d</sup>, vidyāmeṣām vṛjānām  
jīrādānum.

1.166.4<sup>a</sup>, bhāyante viçvā bhūvanāni harmyā: 1.85.8<sup>c</sup>, bhāyante viçvā bhūvanā  
marūdbhyaḥ.

[1.166.8<sup>b</sup>, pūrbhī rakṣatā maruto yām āvata: 1.64.13<sup>b</sup>, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1<sup>d</sup>, sahasrīna ūpa no yantu vājāḥ: 7.26.5<sup>c</sup>, sahasrīna ūpa no mahi vājān.]

[1.167.9<sup>b</sup>, arāttāc cic chāvaso āntam āpūḥ: 1.100.15<sup>b</sup>, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1<sup>d</sup>, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1<sup>d</sup>, éndram vavṛtyām, &c.]

1.168.9<sup>d</sup> (Agastya Māitrāvaruṇi; to Maruts)

āsūta pṛçṇir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,  
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām pārya apacyan.

10.157.5<sup>b</sup> (Bhuvana Āptya, or Sadhana Bhāuvana ; to Viṣve Devāḥ)  
 pratyāñcam arkām anayañ chācibhir  
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5<sup>c</sup>, té śu no marúto mṛṇayantu : 1.171.3<sup>a</sup>, stutáso no marúto, &c.]

1.170.5<sup>a</sup> (Agastya ; to Indra)  
 tvám içiṣe vasupate vásūnām tvám mitráṇām mitrapate dhéṣṭhah,  
 indra tvám marúdbhiḥ sám vadasvādha práçāna ṛtuthá havīṣi.

8.71.8<sup>c</sup> (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)  
 āgne mákiṣ ṭe devāsya rātīm ádevo yuyota,  
 tvám içiṣe vásūnām.

[1.171.3<sup>a</sup>, stutáso no marúto mṛṇayantu : 1.169.5<sup>c</sup>, té śu no marúto, &c.]

1.174.2<sup>b</sup> (Agastya ; to Indra)  
 dāno viça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çāradīr dārt,  
 ṛṇór apó anavadyāṇā yūne vṛtrām purukutsāya randhīḥ.

6.20.10<sup>c</sup> (Bharadvāja ; to Indra)  
 sanēma té 'vasā návyā indra prá pūráva stavanta enā yajñāiḥ,  
 saptá yát púraḥ çárma çāradīr dārd dhán dāsīḥ purukutsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10<sup>c</sup>, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2<sup>a</sup>: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2<sup>a</sup>, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106 ; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10<sup>c</sup> is obvious, and supported by 1.131.4<sup>b</sup>, pūro yád indra çāradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han ; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff. ; Hillebrandt, *Ved. Myth.* i. 112 ; iii. 272.

1.174.5<sup>a</sup>, váha kútsam indra yásmiñ cākán : 1.33.14<sup>a</sup>, ávāḥ kútsam indra yásmiñ cākán.

1.174.5<sup>c</sup> (Agastya ; to Indra)  
 váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyāçvā, 1.33.14<sup>a</sup>  
 prá súraç cakráṁ vṛhatād abhíke 'bhí spídho yāsiṣad vājrabāhuḥ.

4.16.12<sup>d</sup> (Vāmadeva Gāutama ; to Indra)  
 kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavam sahásrā,  
 sadyó dāsýūn prá mṛṇa kutsyēna prá súraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first pāda with 1.33.14 ; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24 ; Geldner, *ibid.* ii. 171 ; Oldenberg, RV. Noten, p. 278.

1.174.8<sup>d</sup> (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viranāya pūrvīḥ,  
bhināt pūro ná bhīdo ádevir nanámo vādhar ádevasya pīyóḥ.

2.19.7<sup>d</sup> (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema çravasyā ná tmānā vājáyantah,  
açyāma tát sáptam açuṣāṇā nanámo vādhar ádevasya pīyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhúnir indra dhūnimatir ṛṇór apāḥ sīrá ná srávantiḥ,  
prá yát samudrām áti çūra pársi párayā turvāçam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2<sup>b</sup> = 6.20.10<sup>c</sup>.

[1.175.2<sup>b</sup>, víṣā mádo várenyaḥ : 8.46.8<sup>a</sup>, yás te mádo várenyaḥ.]

[1.175.3<sup>c</sup>, sahāvān dásyum avratám : 9.41.2<sup>c</sup>, sahāvānso dásyum, &c.]

1.175.5<sup>ab</sup> : 1.127.9<sup>de</sup>, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvēbhyo jaritṛbhya indra máya ivápo ná tṛṣyate babbhútha,  
tām ānu tvā nivīdam johavīmi [vidyāmeṣām vṛjānam jirádānum.]

☞ refrain, 1.165.15<sup>d</sup> ff.

1.176.1<sup>b</sup> (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,  
rghāyāmāna invasi, çátrum ánti ná vindasi.

☞ 1.10.8<sup>b</sup>

9.2.1<sup>c</sup> (Medhatithi Kāva ; to Soma Pavamāna)

[pāvasva devavīr áti] pavítram soma ráhhyā,  
índram indo vṛṣá viça.

☞ 9.2.1<sup>a</sup>

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier flies ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetical character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8<sup>b</sup> (q.v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2:

sā vāhniḥ soma jāgrviḥ pávasva devavír āti, abhi kócam madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1<sup>c</sup>, rghāyāmāṇa invasi: 1.10.8<sup>b</sup>, rghāyāmāṇam invataḥ.

1.176.2<sup>b</sup>: 1.7.9<sup>a</sup>, yá ékaç carṣaṇinām.

[1.176.2<sup>d</sup>, yávanā ná cārkrṣad vīṣā: 1.23.15<sup>c</sup>, góbhir yávanā ná cārkrṣat.]

1.176.3<sup>a</sup> (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínām vásu,

spāçáyasva yó asmadhrūg divyévāçānir jahi.

6.45.8<sup>a</sup> (Çamīyu Barhaspatya; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,

vīrāsya pṛtanāṣāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5<sup>d</sup>: 1.4.8<sup>c</sup>, právo vájeṣu vajinam.

1.176.6 = 1.175.6.

1.177.1<sup>b</sup> (Agastya; to Indra)

ā carṣaṇiprá vīṣabhó jánānām rájá kṛṣṭínām puruhūtá indrah,

stutáḥ çravyānān āvasópa madrig yuktvá hári vīṣanā yāhy arvān.] ~~cf~~ cf 1.177.1<sup>d</sup>

4.17.5<sup>b</sup> (Vāmadeva Gāutama; to Indra)

yá éka ío cyāváyati prá bhūmā rájá kṛṣṭínām puruhūtá indrah,

satyām enam ānu víçve madanti rātīm devāsya grṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vīṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1<sup>d</sup>, yuktvá hári vīṣanā yāhy arvān: 5.40.4<sup>c</sup>, yuktvá háribhyām úpa yāsad arvān.]

1.177.3<sup>b</sup> (Agastya; to Indra)

ā tiṣṭha rátham vīṣanaṁ vīṣā te sutáḥ sómah páriṣiktā mádhūni,

yuktvá vīṣabhyām vīṣabha kṣitínām háribhyām yahi pravátópa madrik.

7.24.2<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi; to Indra)

grbhītām te mána indra dvibárhah sutáḥ sómah páriṣiktā mádhūni,

vīrṣṭadhenā bharate suvrktír iyām indram jóhuvati manīṣā.

See the preceding item. For vīrṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.



1.177.5<sup>c</sup> (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmāṇi mānyāsya kārōḥ,

vidyāma vāstor ávasā grṇānto [vidyāmeṣām vrjānam jirādānum.]

refrain, 1.165.15<sup>d</sup> ff.

6.25.9<sup>c</sup> (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ádeviḥ,

vidyāma vāstor ávasā grṇānto [bharadvāja utā ta indra nūnām.]

6.25.9<sup>d</sup>

10.89.17<sup>c</sup> (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatīnām [vidyāma sumatīnām nāvānām.]

1.4.3<sup>b</sup>

vidyāma vāstor ávasā grṇānto [viṣvāmitrā utā ta indra nūnām.]

6.25.9<sup>d</sup>

For the relation of 10.89.17 to 6.25.9 see under 1.4.3<sup>b</sup>.—Stanza 1.177.5 is late ; cf. under 1.177.1<sup>b</sup>. For the construction of ávasā grṇānto see Oldenberg, RV. Noten, p. 176 ; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff. ; Oldenberg, ibid. p. 79.

1.179.2<sup>a</sup> (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākām devébhīr ávadann ṛtāni,

té cid ávāsūr nahy ántam āpūḥ sām ū nū pātñīr vṛṣabhir jagamyuḥ.

10.154.4<sup>a</sup> (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ,

pītṛn tāpasvato yama tāñ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff. ; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5<sup>c</sup> (Pupil of Agastya ; to Rati)

imām nū sómam ántito hṛtsú pītām ūpa bruve,

yát sīm ágaḥ cakṛmā tát sú mṛlatu pulukāmo hí mártyaḥ.

5.85.7<sup>d</sup> (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sākhayām vā sādām id bhrātaram vā.]

1.185.5<sup>b</sup>

veçām vā nītyām varuṇāraṇām vā yát sīm ágaḥ cakṛmā çirāthas tát.

7.93.7<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitráṁ várūṇam índraṁ voceḥ,

yát sīm ágaḥ cakṛmā tát sú mṛla tād aryamādītiḥ çirathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10<sup>a</sup> (Agastya ; to Açvins)

tām vām rátham vayām adyā huvema stómair açvinā suvitāya návyam,

áristanemim pári dyām iyanām [vidyāmeṣām vrjānam jirādānum.]

refrain, 1.165.15<sup>d</sup> ff.

4.44.1<sup>a</sup> (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Aṣvins)  
 tāṁ vām rátham vayám adyá huvema pr̥thujráyam aṣvinā sámgaṭim  
 góḥ,  
 yáḥ sūryám váhati vandhurāyúr gírvāhasam purutáman̄ vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6<sup>b</sup> (Agastya ; to Aṣvins)

ávaviddham̄ tāugryám apsv antár anārambhaṇé támasi práviddham,  
 cátasro návo jáṭhalasya júṣṭā úd aṣvibhyám íṣitāḥ párayanti.

7.104.3<sup>b</sup> (Vasiṣṭha ; to Indra and Soma)  
 indrásomā duṣkṛto vavré antár anārambhaṇé támasi prá vidhyatam,  
 yáthā nātāḥ púnar ékaḥ canódāyat tād vām astu sáhase manyumác chāvah̄.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For jáṭhalasya in 1.182.6<sup>c</sup> see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1<sup>b</sup>, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1<sup>d</sup>, trivandhuró vṛṣaṇā vāta-  
 ran̄bhāḥ.

1.183.3<sup>cd</sup> (Agastya ; to Aṣvins)

á tiṣṭhataṁ suvṛtaṁ yó rátho vām ánu vratáni vártate haviṣmān,  
 yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmáne ca.

1.184.5<sup>c</sup> (The same)  
 eṣá vām stómo aṣvināv akāri mānebhir maghavānā suvṛkti,  
 yātām vartís tánayāya tmáne cāgāstye nāsatyā mādantā.  
 6.49.5<sup>cd</sup> (R̥jigvan Bhāradvāja ; to Viṣve Devāḥ)  
 sá me vápuḥ chādayad aṣvinor yó rátho virúkmān manasā yujānāḥ,  
 yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5<sup>cd</sup>, and compare yó rátho in 1.183.3<sup>a</sup>. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4<sup>c+d</sup> (Agastya ; to Aṣvins)

mā vām vṛko mā vṛkír á dadharshin̄ mā pári varktam utá māti dhaktam,  
 ayám vām bhāgó nihita iyám gír dāsrāv imé vām nidháyo mād̄hūnām.

8.57(Vāl. 9).4<sup>a</sup> (Medhya Kāṇva ; to Aṣvins)  
 ayám vām bhāgó nihito yajatremā giro nāsatyópa yātam,  
 pibatām sómam mād̄humantam asmé prá dāṣvāṇsam avataṁ čácibhiḥ.

3.58.5<sup>d</sup> (Viçvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájaṁsy āṅgūṣó vām maghavānā jáneṣu,  
 〔éhá yātaṁ pathibhir devayānāir〕 dāsrāv imé vām nidháyo mádhūnām.

☞ 1.183.6<sup>c</sup>

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5<sup>a</sup> in 1.183.6<sup>c</sup> (also 1.187.6<sup>c</sup>); and 3.58.5<sup>d</sup> in 1.183.4<sup>d</sup>.

1.183.5<sup>d</sup> (Agastya; to Aṣvins)

yuvām gótamaḥ purumīḥó átrir dāsrā hávaté 'vase haviṣmān,  
 diṣaṁ na diṣtām ṛjūyéva yāntā me hávaṁ nāsatyópa yātam.

8.85.1<sup>a</sup> (Kṛṣṇa Āṅgīrasa; to Aṣvins)

á me hávaṁ nāsatyá, 〔aṣvinā gáchataṁ yuvám,〕  
 〔mádhvaḥ sómasya pítāye.〕

☞ 5.75.3<sup>b</sup>

☞ 1.47.9<sup>d</sup>

The metre of 8.85.1<sup>a</sup> is defective; apparently the line is merely a curtailed version of 1.183.5<sup>d</sup>. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1<sup>c</sup> cf. under asyá sómasya pítāye in 1.22.1<sup>c</sup>.

1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>: 1.93.6<sup>a</sup>; 7.73.1<sup>a</sup>, átāriṣma támasas pārám asyá.

1.183.6<sup>c</sup> = 1.184.6<sup>c</sup> (Agastya; to Aṣvins)

〔átāriṣma támasas pārám asyá〕 práti vām stómo aṣvināv adhāyi, ☞ 1.93.6<sup>a</sup>  
 éhá yātaṁ pathibhir devayānāir 〔vidyāmeṣām vṛjānaṁ jirádānum.〕

☞ refrain, 1.165.15<sup>d</sup> ff.

3.58.5<sup>c</sup> (Viçvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájaṁsy āṅgūṣó vām maghavānā jáneṣu,  
 éhá yātaṁ pathibhir devayānāir 〔dāsrāv imé vām nidháyo mádhūnām.〕

☞ 1.183.4<sup>d</sup>

Note the correspondence of 1.183.3<sup>d</sup> with 1.184.5<sup>c</sup>, above.—Cf. 4.37.1<sup>b</sup>, closely allied to 7.38.8<sup>d</sup>, and the cadence pathibhir devayānāih, 5.43.6<sup>d</sup>.

[1.184.2<sup>a</sup>, asmé ū śu vṛṣaṇā mādayetham: 4.14.4<sup>d</sup>, asmín yajñé vṛṣaṇā, &c.]

1.184.5<sup>c</sup>, yātām vartís tánayāya tmáne ca: 1.183.3<sup>cd</sup>; 6.49.5<sup>cd</sup>, yéna narā nāsa-  
 tyeṣayādhyāi vartír yāthás tánayāya tmáne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2<sup>d-8<sup>d</sup></sup>, dyāvā ráksataṁ prthivi no ábhvāt.

1.185.8<sup>b</sup> (Agastya; to Dyāvāprthivyāu)

deván vā yác cakṛmā kác cid ágaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,  
 iyám dhír bhūyā avayānam eṣāṁ 〔dyāvā ráksataṁ prthivi no ábhvāt.〕

☞ refrain, 1.185.2<sup>d-8<sup>d</sup></sup>

5.85.7<sup>b</sup> (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādām id bhrātaram vā,  
veçām vā nityam varuṇāraṇam vā yāt sim āgaç cakṛmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2<sup>b</sup> (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,  
bhūvan yāthā no viçve vṛdhāsah karan suṣāḥ vithurām nā çāvah.

7.60.4<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ū sūryo aruhac chukram āraṇaḥ,

☞ a : 4.45.2<sup>a</sup> ; b : 5.45.10<sup>a</sup>

yāsmā ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3<sup>a</sup> (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim grñiṣe 'gnīm çastibhir turvāṇiḥ sajōṣāḥ,  
āsad yāthā no vāruṇaḥ sukṛtīr iṣaç ca paṣad arigūrtāḥ sūrīḥ.

8.84.1<sup>a</sup> (Uçanas Kāvya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyām,

agnīm rātham nā vēdyam.

☞ 8.19.8<sup>b</sup>

Pāda 8.84.1<sup>a</sup>, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3<sup>a</sup>, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyāṇām stuyḥ . . . agnīm . . .

1.186.4<sup>b</sup> (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,  
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,

barhiṣādā puruhūtē maghóni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6<sup>b</sup> contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ gūṣāiḥ . . . arkāiḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6<sup>b</sup>, content to take it as it is, because the slight alteration to uṣāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der Ṛṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uṣāsānāktā hier akkusative sind?'

1.188.4<sup>a</sup> (Agastya ; Āpra, to Barhis)  
prācīnaṁ barhīr ōjasā sahasravīram astrīṇaṁ,  
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)  
barhīḥ prācīnaṁ ōjasā pāvamaṇa strīṇān hāriḥ,  
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamaṇa stanza is accordingly late.

1.188.7<sup>bc</sup> : 1.13.8<sup>bc</sup> ; 1.142.8<sup>bc</sup>, hōtārā dāivyā kavī, yajñāṁ no yakṣatām imām.

1.188.10<sup>c</sup>, agnīr havyāni siṣvadat : 1.105.14<sup>c</sup> ; 142.11<sup>c</sup>, agnīr havyā suṣūdati.

1.189.1<sup>b</sup> (Agastya ; to Agni)  
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,  
yuyodhy āsmāj juhuraṇām éno bhūyisṭhaṁ te nāmaūktīm vidhema.

3.5.6<sup>b</sup> (Viçvāmitra Gathina ; to Agni)  
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devō vayūnāni vidvān,  
sasāsya cārma ghr̥tāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2<sup>b</sup> (Agastya ; to Agni)  
agne tvām pārayā nāvyo asmān svastībhir āti durgāni viçvā,  
pūç ca prthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.  
10.56.7<sup>b</sup> (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)  
nāvā ná kṣódaḥ pradīçaḥ prthivyāḥ svastībhir āti durgāni viçvā,  
svām prajām bṛhāduktho mahitvāvařeṣv adadhād ā parēṣu.

Cf. 1.99.1<sup>c</sup>, sá naḥ parṣad āti durgāni viçvā.

[1.190.2<sup>b</sup>, sárgo ná yó devayatām ásarji : 9.97.46<sup>d</sup>, kámo ná, &c.]

1.190.8<sup>c</sup> (Agastya ; to Bṛhaspati)  
evā mahás tuvijātás tūviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,  
sá na stutó virāvad dhātu gómad 1 vidyāmeṣām vṛjānaṁ jirādānum.]  
refrain, 1.165.15<sup>d</sup> ff.

7.23.6<sup>c</sup> (Vasiṣṭha Maitravaruni ; to Indra)  
1 evéd indraṁ vṛṣaṇaṁ vājrabāhum, vasiṣṭhāso abhy ārcanty arkāiḥ,  
cf. 7.23.6<sup>a</sup>

sá na stutó virāvad dhātu gómad 1 yūyām pāta svastībhiḥ sādā naḥ.]  
refrain, 7.1.20<sup>d</sup> ff.

For 7.23.6<sup>a</sup> cf. 9.97.4<sup>d</sup>, abhíndraṁ vṛṣaṇaṁ vājrabāhum.

1.191.1<sup>d</sup>, 4<sup>d</sup>, ny ādr̥ṣṭā alipsata.

1.191.4<sup>c</sup> (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

ni gāvō goṣṭhē asadan ni mṛgāso avikṣata,

ni ketāvo jānānām ny ādr̥ṣṭā alipsata.]

1.191.1<sup>d</sup>

5.66.4<sup>c</sup> (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

ādḥā hī kāvyā yuvām dākṣasya pūrbhīr adbhuṭā,

ni ketūnā jānānām cikēthe pūtaḍakṣasā.

1.191.5<sup>a</sup> (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṣṇan pradoṣām tāskarā iva,

ādr̥ṣṭā viṣvadr̥ṣṭāḥ prātibuddhā abhūṭana.

1.191.5<sup>c</sup>

7.78.3<sup>a</sup> (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṇan purāstāj jyōtir yāchantīr uṣāso vibhātīḥ,

ājñjanan sūryam yajñam agnīm apācīnam tāmo agād ājuṣṭam. 7.78.3<sup>c</sup>

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5<sup>c</sup>, 6<sup>c</sup>, ādr̥ṣṭā viṣvadr̥ṣṭāḥ.

1.191.10<sup>c-f</sup>, 11<sup>c-f</sup>, só cin nú ná marāti nó vayām marāmāré asya yójanam hariṣṭhā

mádhu tvā madhulā cakāra ; 1.191.12<sup>c-f</sup>, táç cin nú ná maranti nó

vayām, &c. ; 1.191.13<sup>de</sup>, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

## REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čāunaka, formerly Čāunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām táva potrām ṛtvíyaṁ táva neṣtrām tvám agníd  
ṛtāyatáh,  
táva praçāstrām tvám adhvarīyasi brahmá cāsi gṛhāpatiḥ ca no dáme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13<sup>d</sup>: 1.94.3<sup>b</sup>, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām ácvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,  
asmāñ ca tāñç ca prá hí néṣi vāsya á bṛhád vadema vidátthe suvírāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, Prol. p. 431 ; RV. Noten, p. 189 ; Pischel, Ved. Stud. ii. 114.

2.1.16<sup>d</sup>; 2.13<sup>d</sup>; 11.21<sup>d</sup>; 13.13<sup>d</sup>; 14.12<sup>d</sup>; 15.10<sup>d</sup>; 16.9<sup>d</sup>; 17.9<sup>d</sup>; 18.9<sup>d</sup>; 20.9<sup>d</sup>;  
23.19<sup>d</sup>; 24.16<sup>d</sup>; 27.17<sup>d</sup>; 28.11<sup>d</sup>; 29.7<sup>d</sup>; 33.15<sup>d</sup>; 35.15<sup>d</sup>; 39.8<sup>d</sup>;  
40.6<sup>d</sup>; 42.3<sup>d</sup>; 9.86.48<sup>d</sup>, bṛhád vadema vidátthe suvírāḥ.

2.2.2<sup>b</sup> (Gr̥tsamada, &c., as above ; to Agni)

abhí tvā náktīr uṣáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,  
divá ivéd aratír mānuṣā yugá kṣápo bhāsi puruvāra samyátah.

8.88.1<sup>c</sup> (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtiṣāhaṁ vásor mandānām ándhasaḥ,  
abhí vatsám ná svásareṣu dhenáva ḥindram gīrbhír navāmahe.]

8.76.5<sup>c</sup>

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktīr uṣáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire ; cf. 9.94.2.

[2.2.4<sup>d</sup>, pāthó ná pāyūm jānaṣi ubhé ánu : 9.70.3<sup>b</sup>, ádābhyāso janūṣi ubhé ánu.]

2.2.8<sup>c</sup> (Gr̥tsamada, &c., as above; to Agni)

sá idhāná uśáso rámyā ánu svār ná dīdē aruśēṇa bhānūnā,  
hótrābhīr agnīr mānuṣaḥ svadhvaró rájā viçám átithiç cārur āyāve.

10.11.5<sup>b</sup> (Havirdhāna Āngi; to Agni)

sádāsi raṇvó yāvaseva pūṣyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,  
víprasya vā yāc chaçamānā ukthyām vājam sasavān upayāsi bhūribhīḥ.

Cf. 1.36.7<sup>c</sup>, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1<sup>d</sup> (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnir níhitāḥ pr̥thivyām pratyān víçvāni bhūvanāny asthāt,  
hóta pāvakāḥ pradivāḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2<sup>d</sup> (Trita Āptya; to Agni)

ṽeṣi hotrām utá potrām jánanām, mandhātāsi draviṇodā ṛtāvā,  
svāhā vayām kṛṇāvāmā havīṇsi devó devān yajatv agnīr árhan. 1.76.4<sup>c</sup>

2.3.7<sup>a+d</sup> (Gr̥tsamada, &c., as above; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā vidúṣṭara ṛjū yakṣataḥ sám ṛcā vapuṣṭarā,  
devān yājantāv ṛtuthā sám añjato nābhā pr̥thivyā ádhi sánuṣu triṣú.

3.4.7<sup>a</sup> (Viçvāmitra Gāthina; Āpra, to Dāivyā Hotārā) =

3.7.8<sup>a</sup> (Viçvāmitra Gāthina; to Agni)

dāivyā hótārā prathamā ny ṛñje saptá pr̥kṣásāḥ svadhāyā madanti,  
ṛtām çānsanta ṛtām ít tá āhur ánu vratām vratapá dídhyanāḥ.

10.66.13<sup>a</sup> (Vasukarṇa Vārukra; to Viçve Devāḥ)

dāivyā hótārā prathamā puróhita ṛtāsya pántham ánv emi sādhyā,  
1.124.3<sup>c</sup>

kṣétrasya pátim prátiveçam Imahe víçvān devān amṛtān áprayuchataḥ.

10.110.7<sup>a</sup> (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā suvácā mīmānā yajñām mānuṣo yājadhyāi,  
pracodáyantā vidátheṣu kārū prāçnam jyótiḥ pradivā diçántā.

3.29.4<sup>b</sup> (Viçvāmitra; to Agni)

ilāyās tvā padé vayām nābhā pr̥thivyā ádhi,

jātavedo ní dhīmāhy ṽagne havyāya vólhave. 1.45.6<sup>d</sup>

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3<sup>cd</sup>).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhantu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG, lx. 557.—For the apparently shortened páda 3.29.4<sup>b</sup> cf. 3.8.3<sup>b</sup>, vārsman pr̥thivyā ádhi, and see Part 2, chapter 2, class B 9.



[2.3.9<sup>d</sup>, áthā devānām ápy etu páthah : 3.8.9<sup>d</sup> ; 7.47.3<sup>b</sup>, devā (7.47.3<sup>b</sup>, devír) devānām ápi yanti páthah.]

2.3.11<sup>c</sup> (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)  
ghṛtām mimikṣe ghṛtām asya yónir ghṛté gṛitó ghṛtām v asya dhāma,  
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9<sup>d</sup> (Somāhuti Bhārgava ; to Agni)

āibhir agne sarātham yāhy arvān nānārathām vā vibhāvo hy āçvāh,  
pātnivatas triṇçātām triṇç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11<sup>c</sup> has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2<sup>a</sup> (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,  
eṣā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvaḥ.

10.46.2<sup>a</sup> (Vatsapri Bhālandana ; to Agni)

imām vidhānto apām sadhāsthe paçūm nā naṣtām padāir ānu gman,  
gūhā cātantam uçijo nāmobhir ichānto dhīrā bhṛgāvo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4<sup>c</sup> ; 6.52.15<sup>b</sup>.

2.5.4<sup>d</sup> (Somāhuti Bhārgava ; to Agni)

sākām hī çūcinā çūciḥ praçastā kratunājani,  
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6<sup>c</sup> (Nārada Kaṇva ; to Indra)

stotā yāt te vicarṣaṇir atipraçardhāyad girāḥ,  
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5<sup>c</sup>. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlv. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nṛvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣaṇi in 8.13.6<sup>c</sup> is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnām vicarṣaṇiḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣaṇi shows that the vicarṣaṇi means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8<sup>c</sup> (Somāhuti Bhārgava ; to Agni)

yáthā vidván áram kárad víçvebhyo yajatébhyaḥ,  
ayám agne tvé ápi yám yajñám cakrmá vayám.

8.44.28<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhūtu santya,  
ṭásmāi pāvaka mṛṇaya.

cf. 1.10.9<sup>c</sup>

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissünger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1<sup>c</sup>: 1.26.5<sup>c</sup>; 1.45.5<sup>b</sup>, imá u śú çrudhī girāḥ.

2.6.5<sup>a</sup> (Somāhuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājam anarváṇam,  
sá naḥ sahasrīṇīr iṣaḥ.

9.65.24<sup>a</sup> (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divás pári pávantām á suvīryam,  
suvāná devāsa indavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3<sup>c</sup>: áti gāhemahi dvīṣaḥ: 3.27.3<sup>c</sup>, áti dvēsāṁsi tarema.]

2.7.4<sup>a</sup> (Somāhuti Bhārgava ; to Agni)

çúciḥ pāvaka vándyó 'gne brhád ví rocase,  
tvám ghṛtébhir áhutaḥ.

7.15.10<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

agní rákṣāṁsi sedhati, çukráçocir ámartyaḥ,  
çúciḥ pāvaká íḍyaḥ.

cf. 1.79.12<sup>b</sup>

Cf. agnīḥ pāvaká íḍyaḥ, 3.27.4<sup>b</sup>.

[2.8.5<sup>b</sup>, agním uktháni vāvṛdhuḥ: 8.6.35<sup>a</sup>; 95.6<sup>b</sup>, indram uktháni, &c.]

2.8.5<sup>c</sup> (Gr̥tsamada ; to Agni)

átrim ánu svarájyam ṭagním uktháni vāvṛdhuḥ,  
víçvā ádhi çriyo dadhe.

cf. 2.8.5<sup>b</sup>

10.21.3<sup>d</sup> (Vimada Āindra, or others ; to Agni)  
 tvé dharmāṇa āsate juhūbhīḥ siñcatīr iva,  
 kṛṣṇā rūpāṇy ārjunā ví vo máde víçvā ádhi çrīyo dhise vívakṣase.  
 10.127.1<sup>c</sup> (Kuçika Saubhara, or Ratri Bhāradvāji ; Rātristavaḥ)  
 rátri vy ákhyad āyatí purutrā devy akṣābhīḥ,  
 víçvā ádhi çrīyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5<sup>c</sup>, saptó ádhi çrīyo dhire.

2.8.6<sup>c+d</sup> (Gr̥tsamada ; to Agni)  
 agnér indrasya sómasya devānām ūtibhir vayām,  
 áriṣyantaḥ sacemahy abhí ṣyāma pṛtanyatāḥ.

8.25.11<sup>c</sup> (Viçvamanas Vāiçaçva ; to Viçve Devāḥ)  
 té no nāvām uruṣyata dívā náktan sudānavaḥ,  
 áriṣyanto ní pāyūbhīḥ sacemahi.  
 9.35.3<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)  
 tvāyā víreṇa víravo 'bhí ṣyāma pṛtanyatāḥ,  
 kṣārā ṇo abhí váryam.

Cf. sāsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2<sup>b</sup> (Gr̥tsamada ; to Indra)  
 sr̥jó mahír indra yá ápinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 ámartyaṁ cid dāsāṁ mānyamānam ávābhinaḍ ukthāir vāvṛdhanāḥ.

7.21.3<sup>b</sup> (Vasiṣṭha Māitravaruṇi ; to Indra)  
 tvám indra sr̥ávitavā apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 tvád vāvakre rathyò na dhénā réjante víçvā kṛtrimāṇi bhiṣá.

Particularly good example of the difficulty in determining which stanza is secondary.—  
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4<sup>d</sup>, 5<sup>a</sup> (Gr̥tsamada ; to Indra)  
 çubhrām nú te çuṣmaṁ vardháyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,  
 çubhrás tvám indra vāvṛdhānó asmé dāsír víçaḥ sūryeṇa sahyāḥ.  
 gūhā hitām gūhyaṁ gūlhām apsv ápivṛtaṁ mayīnam kṣiyántam,  
 utó apó dyām tastabhvānsam áhann áhim çūra vryeṇa.

3.39.6<sup>c</sup> (Viçvāmitra ; to Indra)  
 índro mādhu sámabhṛtam usriyāyām padvād viveda çaphávan náme góḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú háste dadhe dákṣiṇe dákṣiṇāvān.  
 10.148.2<sup>b+c</sup> (Prthu Vāinya ; to Indra)  
 ṛṣvás tvám indra çūra jātó dāsír víçaḥ sūryeṇa sahyāḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávane ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75 : 'le Soma caché dans les eaux (dans la nuée).' Sāyaṇa refers the pāda to the demon Kuyava : the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility ; 10.148.2<sup>cd</sup> would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyaṇa still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds ; see the passages in Grassmann under hāste ; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyaṇa contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1<sup>a</sup> and 10.148.5<sup>a</sup>, and cf. Oldenberg, RV. Noten, p. 194.

### 2.11.11<sup>a</sup> (Gr̥tsamada ; to Indra)

pībā-pibéd indra çūra sómaṁ ṽmāndantu tvā mandīnaḥ sutāsaḥ, 1.134.2<sup>a</sup>  
prñāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15<sup>a</sup> (Vimada Āindra, or some other ; to Indra)

pībā-pibéd indra çūra sómaṁ mā riṣaṇyo vasavāna vāsuḥ sán,  
ṽutā trāyasva gr̥ṇatō maghōno mahāç ca rāyō revātas kṛdhi naḥ.

10.22.15<sup>c</sup>

2.11.11<sup>b</sup>, māndantu tvā mandīnaḥ sutāsaḥ : 1.134.2<sup>a</sup>, māndantu tvā mandīno  
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada ; to  
Indra)

nūnām sá te prāti váraṁ jaritré duhīyád indra dākṣiṇā maghōnī,  
çíkṣā stotṛbhyo máti dhag bhāgo no ṽbrhád vadema vidáthe suvíraḥ.

refrain, 2.1.16<sup>d</sup> ff.

Cf. Fischel, Ved. Stud. ii. 107 ; Oldenberg, RV. Noten, p. 196.

[2.12 : 10.121, sundry looser resemblances ; see p. 19, and Oldenberg, Prol.  
p. 316, note.]

[2.12.3<sup>a</sup>, yó hatvāhim ārināt saptā síndhūn : 4.28.1<sup>c</sup> ; 10.67.12<sup>c</sup>, āhann āhim, &c.]

[2.12.12<sup>a</sup>, yāḥ saptāraçmir vṛṣabhás túviṣmān : 4.5.3<sup>b</sup>, sahásraretā vṛṣabhás, &c.]

2.12.12<sup>b</sup>, avāsṛjat sártave saptā síndhūn : 1.32.12<sup>d</sup>, avāsṛjaḥ sártave saptā síndhūn.

### 2.12.14<sup>b</sup> (Gr̥tsamada ; to Indra)

yāḥ sunvāntam ávati yāḥ pácantaṁ yāḥ çānsantaṁ yāḥ çaçamānām ūtī,  
yasya bráhma vārdhanaṁ yasya sómo yásyedām rādhaḥ sá janāsa índraḥ.

2.20.3<sup>c</sup> (The same)

sá no yúvandro johūtraḥ sákha çivó narām astu pātá,  
yāḥ çānsantaṁ yāḥ çaçamānām ūtī pácantaṁ ca stuvāntam ca prañéṣat.

2.12.15<sup>c</sup> (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kilāsi satyāḥ,  
vayám ta indra viçvāha priyāsah ṽsuvírāso vidátham á vadema. § 1.117.25<sup>d</sup>

8.48.14<sup>c</sup> (Pragātha Kāṇva; to Soma)

trātāro devā ádhi vocatā no má no nidrá ṛçata mótá jálpiḥ,  
vayám sómasya viçvāha priyāsah ṽsuvírāso vidátham á vadema. § 1.117.25<sup>d</sup>

2.12.15<sup>d</sup>: 1.117.25<sup>d</sup>; 8.48.14<sup>d</sup>, suvírāso vidátham á vadema.

2.13.2<sup>d</sup>–4<sup>d</sup>, yás tákr̥ṇoh̐ prathamám sásy ukthyāḥ.

2.13.9<sup>b</sup> (Gr̥tsamada; to Indra)

çatām vā yásya dāça sākām ádya ékasya çruṣṭāu yád dha codám ávitha,  
arajjú dāsyūn sám unab dabhítaye suprávyò abhavaḥ sásy ukthyāḥ.

8.3.12<sup>a</sup> (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra siśāsataḥ,  
çagdhí yáthā rúçaman̐ çyāvakan̐ kípam indra právaḥ svāṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, stotṛñāṁ prerakām yajamānam<sup>1</sup>); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmābhyam̐ tād vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,  
indra yác citráṁ çravasyá ánu dyūn̐ ṽbrhád vadema vidátthe suvírāḥ. § refrain, 2.1.16<sup>d</sup> ff.

2.14.1<sup>a</sup> (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,  
kāmí hí vīráḥ sadám asya pítim̐ juhóta vīṣṇe tád id eṣá vaṣṭi.

10.30.15<sup>c</sup> (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptr̥)

ágmann̐ ápa uçatír̐ barhír̐ édám̐ ny ádhvaré asadan devayántiḥ,  
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

<sup>1</sup> Sāyaṇa has in mind expressions such as yajamānasya codāu in 2.30.6, or yajamānasya coditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṣt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2<sup>c</sup> (Gr̥tsamada; to Indra)

ádhvaryavo yó apó vavriváṁsam vṛtrám jaghānáçányeva vṛkṣám,  
tásmā etám bharata tadvaçáyāḥ eṣá indro arhati pítim asya.

2.37.1<sup>c</sup> (Gr̥tsamada; to R̥tus)

mándasva hotrád ánu jósam ándhasó ṽdhvaryaṇṇáḥ sá pūrṇám vaṣṭy  
ásicam,] cf. 2.37.1<sup>b</sup>  
tásmā etám bharata tadvaçó dadír hotrád sómam draviṇodaḥ píba  
ṛtúbhiḥ.

2.14.10<sup>b</sup> (Gr̥tsamada; to Indra)

ádhvaryaṇṇáḥ páyasódhar yáthā góḥ sómebhir ím pṛṇatā bhojám índram,  
védahám asya níbhṛtaḥ ma etád dítsantaḥ bhúyo yajatáç ciketa.

6.23.9<sup>b</sup> (Bharadvāja; to Indra)

tám vaḥ sakḥayaḥ sám yáthā sutéṣu sómebhir ím pṛṇatā bhojám índram,  
kuvit tásmā ásatí no bháraya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1<sup>c</sup>: 1.32.3<sup>b</sup>, trikadrúkeṣv apibat sutásya.

2.15.2<sup>c</sup>: 1.103.2<sup>a</sup>, sá dhārayat pṛthivím papráthac ca.

2.15.2<sup>d</sup>–9<sup>d</sup>, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9: see 2.15.10.

2.17.4<sup>a</sup> (Gr̥tsamada; to Indra)

ádḥā yó víçvā bhúvanābhí majmánēçānakít právayā abhy ávardhata,  
ád ródasī jyotiṣā váhnir átanot sívyan támaṁsi dúdhitā sám avyayat.

9.110.9<sup>b</sup> (Tryarūṇa and Trasadasyu; to Pavamāna Soma)

ádḥa yád imé pavamāna ródasī imā ca víçvā bhúvanābhí majmánā,  
yūthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4<sup>a</sup>, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9<sup>b</sup>, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4<sup>a</sup>, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9<sup>b</sup>, 'so weil . . . über alle wesen an grösze (du bist)'. The omission of the verb in 9.110.9<sup>b</sup> possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6: see 2.15.10.

22 [H.O.S. 20]

**2.18.3<sup>d</sup>** (Gr̥tsamada; to Indra)

hārī nū kaṁ rátha indrasya yojám āyāi súktena vácasā návena,  
mó śú tvām átra bahávo hí viprā ní rīraman yájamānāso anyé.

3.35.5<sup>b</sup> (Viçvāmitra; to Indra)

mā te harī vīṣaṇā vītápr̥sthā ní rīraman yájamānāso anyé,  
atyāyāhi çāçvato vayám té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160.1<sup>cd</sup>, indra mā tvā yájamānāso anyé ni rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opfer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayántah, 4.44.5<sup>c</sup>; 7.69.6<sup>d</sup>, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

**2.18.7<sup>d</sup>** (Gr̥tsamada; to Indra)

māma bráhmendra yāhy áchā víçvā hārī dhurī dhiṣvā ráthasya,  
purutrā hí vihávyo babbhūthāsmiñ chūra sávane mādayasva.

7.23.5<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvirádhasaṁ jaritré,  
éko devatrā dáyase hí mártān asmiñ chūra sávane mādayasva.

7.29.2<sup>c</sup> (The same)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīnó háribhir yāhi tūyam,]

asmínn ū śú sávane mādayasvó,pa bráhmāṇi çṛṇava imā naḥ.]

cf. 3.43.3<sup>b</sup>  
6.40.4<sup>c</sup>

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. vāyo asmín sávane mādayasva, 7.92.5<sup>d</sup>.

**2.18.9** = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

**2.19.7<sup>d</sup>**: 1.174.8<sup>d</sup>, nanámo vādhar ádevasya pīyóh.

**2.19.9**: see 2.18.9.

**2.20.3<sup>c</sup>**: 2.12.14<sup>b</sup>, yáḥ çāṁsantaṁ yáḥ çaçamānám ūtí.

**2.20.5<sup>d</sup>** (Gr̥tsamada; to Indra)

só āṅgirasāṁ ucáthā jujuṣvān bráhmā tutod índro gātúm iṣṇān,  
muṣṇān uṣásah sūryeṇa stavān ácnasya cic chiṇnathat pūrvyāṇi.

6.4.3<sup>d</sup> (Bharadvāja Bārhaspatya; to Agni)

dyāvo ná yásya panáyanty ábhvaṁ bhāsāṁsi vaste sūryo ná çukráḥ,  
ví yá inóty ajārah pāvako 'cnasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2<sup>c</sup>.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2<sup>b</sup> (Grtsamada; to Indra)

abhibhúve 'bhibhaṅgāya vanvaté 'śālhāya sáhamānāya vedhāse,  
tuvigrāye váhnaye duṣṭāritave satrāsāhe náma indrāya vocata.

7.46.1<sup>c</sup> (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,  
āśālhāya sáhamānāya vedhāse tigmāyudhāya bharatā ṛṇótu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1<sup>c</sup>. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3<sup>d</sup>, indrasya vocam̐ prā kṛtāni vīryā: 1.32.1<sup>a</sup>, indrasya nú vīryāni prā vocam.]

2.22.1<sup>d</sup>–3<sup>d</sup>, sāinaṁ saçcad devó devāṁ satyām indraṁ satyā induḥ.

2.22.4<sup>c</sup>, divi pravācyam̐ kṛtām: 1.105.16<sup>b</sup>, divi pravācyam̐ kṛtāḥ.

2.23.5<sup>a</sup> (Grtsamada; to Brahmanaspati)

ná tám áñho ná duritām kútaç caná nárātayas titirur ná dvayāvinaḥ,  
viçvā id asmāḍ dhvarāso vi bādhase yām sugopā rākṣasi brahmanas pate.

8.19.6<sup>c</sup> (Sobhari Kāṇva; to Agni)

tāsyéd árvanto ranhayanta açávas tāsya dyumnítamam̐ yáçah,  
ná tám áñho devákṛtam kútaç caná na mártyakṛtam naçat.

10.126.1<sup>a</sup> (Kulmalabarhiṣa Çailūṣi, or Áñhomuc Vāmadevya; to Viçve Devāḥ)

ná tám áñho ná duritām dévāso aṣṭa mártyam,  
sajóṣaso yām aryamā mitró náyanti várūṇo áti dviṣaḥ.

Cf. 7.82.7, ná tám áñho ná duritāni mártyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1<sup>a</sup> is a truncated form of 2.23.5<sup>a</sup>, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms áñhas and duritā makes it certain that 8.19.6<sup>c</sup> is a sophisticated form of 2.35.5<sup>a</sup>, because it substitutes devákṛtam for ná duritām.

2.23.8<sup>c</sup> (Grtsamada; to Brhaspati)

trātāraṁ tvā tanūnām havāmahé 'vaspartar adhivaktāram asmayūm,  
bṛhaspate devanído ní barhaya mā durévā úttaraṁ sumnām ún naçan.

6.61.3<sup>a</sup> (Bharadvāja; to Sarasvatī)

sārasvati devanído ní barhaya prajāṁ viçvasya bṛsayasya māyinaḥ,  
utā kṣitibhyo 'vánir avindo viṣām ebhyo asravo vājiniṇvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . ní bar-



haya marks that composition as primary ; cf. 2.23.13, bṛhaspátir ví vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree : in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati ; in st. 7 she slays Vṛtra ; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328 ; ii. 317 ; iii. 80.

2.23.10<sup>c</sup>, mǎ no duḥṣāṅso abhidipsúr iṣata : 1.23.9<sup>c</sup> ; 7.94.7<sup>c</sup>, mǎ no duḥṣāṅsa iṣata ; 10.25.7<sup>d</sup>, mǎ no duḥṣāṅsa iṣatā vívaksase.

2.23.11<sup>c</sup>, ási satyá ṛṇayá brahmaṇas pate : 1.87.4<sup>c</sup>, ási satyá ṛṇayá vānedyah.

[2.23.15<sup>d</sup>, tát asmāsu dráviṇaṁ dhehi citrám : 10.37.10<sup>d</sup>, tát sūrya dráviṇaṁ, &c.]

2.23.19<sup>cd</sup> = 2.24.16<sup>cd</sup> (Gṛtsamada ; to Brahmanaspati)

bráhmanas pate tvám asyá yantá súktásya bodhi tánayaṁ ca jinva,  
viṣvaṁ tát bhadráṁ yád ávanti devá [bṛhád vadema vidáthe suvírāḥ.]

☞ refrain, 2.1.16<sup>d</sup> ff.

2.35.15<sup>cd</sup> (Gṛtsamada ; to Aponaptar)

áyāṅsam agne suksitīm jánāyáyāṅsam u maghávadbhyaḥ suvṛktīm,  
viṣvaṁ tát bhadráṁ yád ávanti devá [bṛhád vadema vidáthe su-  
vírāḥ.]

☞ refrain, 2.1.16<sup>d</sup> ff.

2.24.16 : see preceding item.

2.25.1<sup>d</sup>–5<sup>d</sup>, yám-yaṁ yújam kṛṇuté bráhmanas pátiḥ.

[2.25.4<sup>b</sup>, sá sátvabhiḥ prathamó góṣu gachati : 1.83.1<sup>a</sup>, ácāvavati prathamó, &c.]

Cf. 9.86.12.

2.25.5<sup>b</sup> (Gṛtsamada ; to Brahmanaspati)

tásmā íd viṣve dhunayanta síndhavó 'chidrā çárma dadhire purūṇi,  
devānām sumné subhāgaḥ sá edhate [yám-yaṁ yújam kṛṇuté bráhmanas pátiḥ.]

☞ refrain, 2.25.1<sup>d</sup>–5<sup>d</sup>

3.15.5<sup>a</sup> (Utkīla Kātya ; to Agni)

áchidrā çárma jaritaḥ purūṇi devān áchā dídyānaḥ sumedhāḥ,  
rátho ná sásnir abhí vakṣi vūjam ágne tvám ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160 ; Oldenberg, SBE. xlv. 223.

2.26.2<sup>b</sup> (Gṛtsamada ; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadráṁ mánah kṛṇuṣva vṛtratúrye,  
haviṣ kṛṇuṣva subhāgo yáthāsasi [bráhmanas páter áva á vṛṇimahe.]

☞ cf. 2.26.2<sup>d</sup>

8.19.20<sup>a</sup> (Sopḥari Kāṇva ; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratúrye yénā samátsu sāsāhaḥ,  
áva sthirá tanuhi bhūri çárdhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2<sup>b</sup>: 'mache tüchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20<sup>a</sup>: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2<sup>b</sup>: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20<sup>a</sup>: 'betätigte beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirām mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2<sup>d</sup>, brāhmaṇas pāter āva ā vṛṇīmahe: 10.35.2<sup>a</sup>, divāsprthivyor āva, &c.]

2.26.3<sup>b</sup>, sā putrāir vājāṃ bharate dhānā nṛbhiḥ: 1.64.13<sup>c</sup>, ārvadbhir vājāṃ, &c.; 10.147.4<sup>d</sup>, makṣū sā vājāṃ, &c.

2.27.2<sup>b</sup>, mitrō aryamā vāruṇo juṣanta: 7.64.1<sup>d</sup>, rājā suksātrō vāruṇo juṣanta.]

[2.27.4<sup>b</sup>, devā viçvasya bhūvanasya gopāḥ: 1.164.21<sup>c</sup>, inō viçvasya, &c.]

2.27.7<sup>c</sup> (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

pīpartu no āditi rājaputrāti dvēṣānsy aryamā sugēbhiḥ,

bṛhān mitrāsya vāruṇasya çārmōpa syāma puruvīrā āriṣṭaḥ.

10.10.6<sup>c</sup> (Yami Vaivasvatī; Saṃvāda)

kō asyā veda prathamasyāhnaḥ ká m̐ dadarça ká ihā prá vocat,

bṛhān mitrāsya vāruṇasya dhāma kád u brava āhano vícyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9<sup>a</sup> (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

trī rocanā divyā dhārayanta hiranyāyāḥ çucayo dhārapūtāḥ,

āsvapnajo animiṣā ādabdhā uruçānsā rjāve mārtyāya.

5.29.1<sup>b</sup> (Gaurivīti Çāktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,

ārcanti tvā marutaḥ pūtādakṣās tvām eṣām řṣir indrāsi dhīraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1<sup>a</sup> is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řṣir dhīraḥ), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arīr = aryō, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtsamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ ḡnam āpéh,  
mā rāyó rājan suyāmād áva sthām [bṛhád vadema vidáthe suvírāḥ.]  
☞ d: refrain, 2.1.16<sup>d</sup> ff.

2.28.1<sup>b</sup> (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)

idám kavér ādityāsya svarájō viḡvāni sánty abhy āstu mahná,  
āti yó mandró yajāthāya devāḥ sukirtīm bhikṣe vāruṇasya bhūreḥ.

8.100.4<sup>b</sup> (Indra; to Indra)

ayám asmi jaritāḥ páçya mehá viḡvā jātāny abhy āsmi mahná,  
ṛtāsya mā pradiḡo vardhayanty ādardiró bhúvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5<sup>d</sup>; 8.88.4<sup>b</sup>.

[2.28.3<sup>c</sup>, yūyám naḥ putrá aditer adabdhāḥ: 7.60.5<sup>d</sup>, çagmāsah putrá āditer  
ādabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2<sup>b</sup>, yūyám dvēṣāṁsi sanutár yuyota: 10.100.9<sup>b</sup>, viḡvā dvēṣāṁsi, &c.]

2.29.7: see 2.27.17.

2.31.1<sup>b</sup> (Gṛtsamada; to Viṣve Devāḥ)

asmākam mitrāvaruṇāvataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,  
prá yád váyo ná páptan vásmanas pári çravyávo hṡivanto vanarṡadaḥ.

8.35.1<sup>b</sup> (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa vāruṇena viṡṇunādityái rudráir vásubhiḥ sacābhúvā,

[sajōṡasā uṡāsā sūryeṇa ca] [sóman pibatam açvinā.]

☞ c: refrain, 8.35.1<sup>c</sup>–21<sup>c</sup>; d: refrain, 8.35.1<sup>d</sup>–3<sup>d</sup>

2.33.2<sup>c</sup> (Gṛtsamada; to Rudra)

tvādattebhī rudra çāmtamebhiḥ çatām himā açīya bheṡajébhiḥ,  
vy āsmád dvēṡo vitarām vy áṅho vy ámivāç cātayasvā viṡūciḥ.

6.44.16<sup>d</sup> (Çamyu Bārhaspatya; to Indra)

idám tyát pátram indrapānam índrasya priyám amftam apāyi,  
mātsad yáthā sāumanasāya devām vy āsmád dvēṡo yuyávad vy áṅhaḥ.

For 2.33.2<sup>cd</sup> cf. 6.74.2<sup>ab</sup>.

2.33.14<sup>a</sup> (Gṛtsamada; to Rudra)

pári ño hetí rudrásya vṛjyāḥ pári tveṡásya durmatír mahí gāt,  
áva sthirā maghāvadbhyas tanuṡva [mídhvas tokáya tánayāya mṛḷa.] ☞ 1.114.6<sup>d</sup>

6.28.7<sup>d</sup> (Bharadvāja ; to Gāvah)

prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇé pibantīḥ,  
[mā va stenā içata mágghāçansaḥ] pári vo hetí rudrásya vṛjyāḥ.

५८ 2.42.3<sup>c</sup>

7.84.2<sup>c</sup> (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭrāṁ brhād invati dyāur yāu setṛbhīr arajjúbhiḥ sinīthāḥ,  
pári no hélo várūṇasya vṛjyā urúm na índraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under *pari no rudrasya hetir vṛṇaktu*. We need not assume really conscious imitation of one another on the part of the two types *pári hetīḥ* and *pári hélaḥ*. Yet I believe that *pári hetīḥ* preceded *pári hélaḥ* ; cf. the opening paragraphs of Part 2, chapter 4.—The expression *áva sthirā maghāvadbhyas tanuṣva* means 'loosen the strung bows that are directed against our patrons' (anent Geldner, *Ved. Stud.* iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14<sup>d</sup>, mīdhvas tokāya tánayāya mṛḷa : 1.114.6<sup>d</sup>, tmāne tokāya tánayāya mṛḷa.

2.34.4<sup>c</sup> (Gṛtsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitráya vā sádām ā jirádānavāḥ,  
pṛṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūṇeṣu dhūrṣádāḥ.

3.26.6<sup>c</sup> (Viçvāmītra ; to Agni and Maruts)

vṛātām-vṛātām gaṇām-gaṇām suçastībhīr agnér bhāmām marūtām ója  
Imahe,  
pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidātheṣu dhīrāḥ.

For sundry points in 2.34.6 see Pischel, *Ved. Stud.* i. 301 ; Max Müller, *SBE.* xxxii. 302 ; Ludwig, *Ueber Methode*, p. 30 ; Oldenberg, *RV. Noten*, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, *Ved. Stud.* iii. 153, 157.—Cf. 5.57.5<sup>b</sup>.

2.34.11<sup>b</sup> (Gṛtsamada ; to Maruts)

tān vo mahó marúta evayāvno viṣṇor eśásya prabhṛthé havāmahe,  
hīraṇyavarṇān kakuhān yatásruco brahmaṇyāntaḥ çāṁsyaṁ rádha imahe.

7.40.5<sup>b</sup> (Vasiṣṭha ; to Viçve Devāḥ)

asýa devásya mīḥúṣo vayá viṣṇor eśásya prabhṛthé havírbhiḥ,  
vidé hí rudró rudríyaṁ mahitvām yāsiṣṭām vartír açvināv írāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders *prabhṛthé* by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, *SBE.* xxxii. 296, 306.

[2.35.2<sup>d</sup>, viçvāny aryó bhūvanā jajāna : 2.40.5<sup>a</sup>, viçvāny anyó bhūvanā jajāna ;  
10.85.18<sup>c</sup>, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9<sup>b</sup>, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5<sup>b</sup>, jihmánām ūrdhvāḥ  
svayáçā upāsthe.]

**2.35.12<sup>b</sup>** (Gr̥tsamada; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema námasā havírbhiḥ,  
sām sānu mārjmi didhiṣāmi bilmāir dádhāmy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6<sup>b</sup> (Vāmadeva; to Bṛhaspati)

evā pitré viṣvādevāya viṣṇe yajñāir vidhema námasā havírbhiḥ,  
bṛhaspate suprajā virāvanto [vayām syāma pátayo rayiṇām.] 4.50.6<sup>d</sup>

[2.35.14<sup>a</sup>, asmín padé paramé tasthivāṁsam : 1.72.4<sup>d</sup>, agnín padé, &c.]

2.35.15<sup>ed</sup>: 2.23.19<sup>ed</sup> = 2.24.16<sup>ed</sup>, viṣvaṁ tād bhadráṁ yád ávanti devā bṛhád  
vadema vidátthe suvírāḥ.

[2.36.4<sup>a</sup>, á vakṣi devān ihá vipra yáksi ca : 5.26.1<sup>c</sup>; 6.16.2<sup>c</sup>; 8.102.16<sup>c</sup>, á devān  
vakṣi yáksi ca.]

**2.36.5<sup>c</sup>** (Gr̥tsamada; to Ṛtus)

eṣá syá te tanvò nṛmnavárdhanaḥ sáha ójah pradívi bāhvór hitāḥ,  
túbhyaṁ sutó maghavan túbhyaṁ ábhṛtas tvám asya bráhmaṇád á tṛpát piba.

10.116.7<sup>c</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idám havir maghavan túbhyaṁ rātām prāti samrāḥ áhrṇāno ṛgbhāya,  
túbhyaṁ sutó maghavan túbhyaṁ pakvò 'ddhīndra piba ca prásthitasya.

**2.36.6<sup>a</sup>** (Gr̥tsamada; to Ṛtus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nivídaḥ pūrvyá ānu,  
áchā rájānā náma ety āvītaṁ praçāstrád á pibataṁ somyám mádhu.

8.35.4<sup>a</sup> (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viṣvehá devāu sávanāva  
gachataṁ,  
[sajósasā uśásā sūryeṇa céṣam no vōham açvinā.]

4.50.6<sup>c</sup>: refrain, 8.35.1<sup>c</sup>–2<sup>c</sup>; d: refrain, 8.35.4<sup>d</sup>–6<sup>d</sup>

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1<sup>b</sup>, ádhvaryavaḥ sá pūrṇām vaṣṭy āsícām : 7.16.11<sup>b</sup>, pūrṇām vivaṣṭy āsícām.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1<sup>c</sup>, tásmā etām bharata tadvaçó dadīḥ : 2.14.2<sup>c</sup>, tásmā etām bharata tadvaçāya.

**2.38.1<sup>a</sup>** (Gr̥tsamada; to Savitar)

úd u ṣyá devāḥ savitá savāya çaçvattamām tādapā váhnir asthāt,  
nūnām devébhyo ví hi dhāti rátnam áthābhajad vitihotraṁ svastáu.

6.71.1<sup>a</sup> (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiraṇyáyā bāhū ayaṅsta sávanāya sukrátuh,  
ghṛténa pāṇí abhí pruşṇute makhó yuvā sudákṣo rájaso vídharmaṇi.

6.71.4<sup>a</sup> (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiraṇyapāṇih pratidoṣám asthāt,  
áyohanur yajató mandrájihva á dāçúṣe suvati bhūri vāmám.

7.38.1<sup>a</sup> (Vasiṣṭha ; to Savitar)

[cf. 3.38.8<sup>b</sup>

úd u syá deváh savitá yayāma hiraṇyáyim amátim yām áçiret,  
nūnám bhágo hávyo mānuṣebhir ví yó rátnā purūvāsor dádhati.

[2.38.4<sup>d</sup>, arámatiḥ savitá devá ágāt : 1.35.8<sup>c</sup>, hiraṇyākṣáh savitá, &c.]

2.38.11<sup>c</sup> (Gr̥tsamada ; to Savitar)

asmábhyaṁ tād divó adbhyáh pṛthivyás tváyā dattám kámyaṁ rádha á gāt,  
çám yát stotṛbhya āpáye bhávāty uruçánsāya savitar jaritré.

7.8.6<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

idám vácaḥ çatasáh sámsahasram úd agnáye janīṣiṣṭha dvibárhāḥ,  
çám yát stotṛbhya āpáye bhávāti dyumád amivacátanam rakṣohá.

2.39.8<sup>a</sup>, etáni vām açvinā várdhanāni : 1.117.25<sup>a</sup>, etáni vām açvinā vīryāni.

[2.40.1<sup>b</sup>, jánana divó jánana pṛthivyáh : 8.36.4<sup>a</sup>, janitá divó janitá pṛthivyáh.]

2.40.1<sup>d</sup> (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánana rayiṇám jánana divó jánana pṛthivyáh, cf. 2.40.1<sup>b</sup>  
játáu víçvasya bhúvanasya gopáu devá akr̥ṇvann amṛtasya nábbhim.

3.17.4<sup>d</sup> (Kata Vāiçvāmītra ; to Agni)

agníṁ sudṛtíṁ sudṛçam gr̥nānto namasyāmas tvédyam jātavedaḥ,  
tvám dūtám aratím havyaváham devá akr̥ṇvann amṛtasya nábbhim.

Possibly the expression amṛtasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2<sup>c</sup>, ābhyám índraḥ pakvám āmāsv antáh : 6.72.4<sup>a</sup>, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5<sup>a</sup>, víçvāny anyó bhúvanā jajāna : 2.35.2<sup>d</sup>, víçvāny anyó bhúvanā jajāna :  
10.85.18<sup>c</sup>, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5<sup>c</sup> (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna víçvam anyó abhicāksāna eti, cf. 2.35.2<sup>d</sup>  
sómāpūṣanāv ávataṁ dhíyam me yuvābhyām víçvāḥ pṛtanā jayema.

6.52.16<sup>a</sup> (R̥jigvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)  
 āgnīparjanyaṽ āvataṁ dhiyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,  
 iḷam anyo janāyad gārbham anyāḥ prajāvatīr iṣa ā dhattam asmé.

[2.40.6<sup>c</sup>, āvatu devy āditir anarvā : 7.40.4<sup>c</sup>, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2<sup>b</sup> (Gr̥tsamada ; to Vāyu)  
 niyūtvan vāyav ā gahy ayām çukró ayāmi te,  
 gāntāsi sunvató gṛhām.

4.47.1<sup>a</sup> (Vāmadeva ; to Vāyu)  
 vāyo çukró ayāmi te mādho āgrāṁ diviṣṭiṣu,  
 ā yāhi sómapitaye spārhó deva niyūtvatā.  
 8.101.9<sup>d</sup> (Jamadagni Bhārgava ; to Vāyu)  
 ā no yajñāṁ diviṣpṛçāṁ vāyo yāhi sumānmabhiḥ,  
 antāḥ pavitra upāri çṛṇānò 'yām çukró ayāmi te.

2.41.4<sup>b</sup> : 1.47.1<sup>b</sup>, sutāḥ sóma rtāvṛdhā.

2.41.6<sup>a</sup> : 1.136.1<sup>d</sup>, tā samrājā gṛtāsuti.

2.41.6<sup>b</sup> : 1.136.3<sup>e</sup>, ādityā dānunas pati.

2.41.8<sup>a+c</sup> (Gr̥tsamada ; to Açvins)  
 ná yāt páro nāntara ādadhārṣad viṣaṇvasū,  
 duḥçāṁso mārtyo ripūḥ.

6.63.2<sup>d</sup> (Bharadvāja ; to Açvins)  
 āraṁ me gantaṁ hāvanāyāsmāi gṛṇānā yāthā pibātho āndhaḥ,  
 pāri ha tyād vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.  
 8.18.14<sup>b</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 sām ít tām aghām açnavad duḥçāṁsaṁ mārtyaṁ ripúm,  
 yó asmatrá durhāṇāvān úpa dvayúḥ.

2.41.13<sup>a</sup> = 6.52.7<sup>a</sup> : 1.3.7<sup>b</sup>, viçve devāsa ā gata.

2.41.13<sup>b</sup> (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7<sup>b</sup> (R̥jigvan Bhāradvāja ; to Viçve Devāḥ)  
 1 viçve devāsa ā gata 1 çṛṇutā ma imām hāvam, ☞ 1.3.7<sup>b</sup>  
 édām barhīr ní ṣidata.  
 8.73.10<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)  
 ihā gataṁ viṣaṇvasū çṛṇutām ma imām hāvam,  
 1 ānti śād bhutu vām āvaḥ 1 ☞ refrain, 8.73.1<sup>c</sup>–18<sup>c</sup>

Cf. imām me çṛṇutām hāvam, 8.85.2<sup>b</sup>, and imām naḥ çṛṇavad dhāvam, under 8.43.22<sup>c</sup>.

2.41.15 = 1.23.8.

2.41.16<sup>c</sup>, apraṣastá iva smasi : 1.29.1<sup>b</sup>, anāṣastá iva smási.

2.41.20<sup>b</sup> : 1.142.8<sup>d</sup>, sidhrám adyá divispṛcam ; 5.13.2<sup>b</sup>, sidhrám adyá divispṛcaḥ.

2.42.3<sup>c</sup> (Gṛtsamada ; Adhvani vāḡyamānasya ṣakuntasya stutiḥ)

áva kranda dakṣinató gṛhāṇāṁ sumañgálo bhadravādí ṣakunte,

má na stená iṣata mághāṣaṁso 1bṛhád vadema vidátthe suvīraḥ.]

☞ refrain, 2.1.16<sup>d</sup> ff.

6.28.7<sup>c</sup> (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyávasaṁ riṣántīḥ cūddhá apāḥ suprapāṇé pībantīḥ,

má va stená iṣata mághāṣaṁsaḥ 1pári vo hetí rudrásya vrjyāḥ.]

☞ 2.33.14<sup>a</sup>

Cf. má no duḡṣāṁsa iṣata, under 1.23.9<sup>c</sup>.



## REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5<sup>b</sup>, krátum punanāḥ kavibhiḥ pavitrāḥ : 3.3.1.16<sup>c</sup>, mādхваḥ punanāḥ, &c.]

3.1.13<sup>a</sup> : 1.164.52<sup>b</sup>, apām gārbhaṁ darçatām oṣadhīnām.

3.1.15<sup>d</sup> (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yājamāno havīrbhir īle sakhitvām sumatīm nikāmaḥ,  
devāir āvo mimihī sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1<sup>c</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,  
here Agni)

imām mahé vidathyāya çūśām çāçvat kṛtvā īdyāya prā jabhruḥ,  
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : ‘und schütze uns durch häusliches Erglänzen’; and ‘es hör’ uns Agni mit des Hauses Feuern’. Ludwig, 303, ad 3.1.15, ‘behüt’ uns mit deinen hausliebenden [vilen] antlitzen’; and, 200, ad 3.54.1, ‘er erhöere uns mit seinen hausfreundlichen angesichtern’. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests ‘ses formes domestiques’ for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because ‘hearing with domestic forms’ is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, ‘protect us with thy several faces (which thou showest as house-fire)’. A bolder poet treats the idea more secondarily, to wit, ‘hear us with thy faces’, i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvī. 221.

3.1.19<sup>ab</sup> (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān,  
asmé rayīm bahulām sāmtarutram suvācam bhāgām yaçāsam kṛdhi naḥ.

3.3.1.18<sup>cd</sup> (Kuçika Āiçirathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnītānām girām viçvāyur vṛṣabhó vayodhāḥ,  
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saraṇyān.

4.32.1<sup>c</sup> (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,  
mahān mahībhir ūtibhiḥ.

3.1.20<sup>c+d</sup> (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,  
mahānti vṛṣṇe sāvānā kṛtémā jānmañ-janman níhito jātāvedāḥ.

3.30.2<sup>c</sup> (Viṣvāmitra ; to Indra)  
 ná te dūrē paramā cid rājāṁsy á tú prā yāhi harivo hāribhyām,  
 sthirāya vṛṣṇe sávanā kṛtémā yuktā grāvāṇaḥ samidhānē agnāu.

For 3.1.20<sup>d</sup> see the next full paragraph, i.e. under 3.1.21<sup>cd</sup>.

3.1.21<sup>a</sup>: 3.1.20<sup>d</sup>, jánmañ-janman nihito jātāvedāḥ.

3.1.21<sup>cd</sup> (Viṣvāmitra Gāthina ; to Agni)

┌jánmañ-janman nihito jātāvedā, viṣvāmitrebhir idhyate ájasraḥ, 3.1.20<sup>d</sup>  
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

3.59.4<sup>cd</sup> (Viṣvāmitra ; to Mitra)  
 ayām mitró namasyāḥ suṣévo rája suksatró ajanīṣṭa vedhāḥ,  
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

6.47.13<sup>ab</sup> (Garga Bhāradvāja ; to Indra) =  
 10.131.7<sup>ab</sup> (Sukīrti Kaksivata ; to Indra)  
 tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,  
 ┌sá sutráma svāvān indro asmé ārāc cid dvéṣaḥ sanutár yuyotu.┐

6.47.13<sup>cd</sup>

10.14.6<sup>cd</sup> (Yama Vāivasvata ; Liṅgoktadevataḥ)  
 āṅgirasō naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyāsaḥ,  
 téṣāṁ vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22<sup>d</sup> (Viṣvāmitra Gāthina ; to Agni)

imām yajñām sahasāvan tvām no devatrā dhehi sukrato rārāṇaḥ,  
 prā yaṁsi hotar brhatír īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7<sup>d</sup> (Agni Sāucika, or Agni Vāiṣvānara ; to Agni)  
 agnáye bráhma ṛbhāvas tataksur agníṁ mahám avocāmā suvr̥ktīm,  
 ágne práva jaritāraṁ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viṣvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla  
 Kātya ; to Agni) = 3.22.5 (Gāthin Kauçika ; to Agni) = 3.23.5  
 (Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāṁsaṁ sanīm góḥ ṣaṣvattamām hāvamānāya sādha,  
 syān naḥ sūnūs tánayo vijāvāgne sá te sumatír bhūtv asmé.

3.2.2<sup>c</sup> (Viṣvāmitra Gāthina ; to Agni)

sá rocayaj janúṣā ródasī ubhé sá mātṛór abhavat putrá íḍyaḥ,  
 havyavāḷ agnir ajáraḥ cānohito dūlābho viçám átithir vibhāvasuḥ.

5.4.2<sup>a</sup> (Vasuṣruta Ātreya ; to Agni)  
 havyavāḷ agnir ajáraḥ pitā no vibhūr vibhāvā sudṛçiko asmé,  
 sugārhapatyāḥ sām īṣo didihy ┌asmadryāk sām mimihi ṣrāvāṁsi.┐

3.54.22<sup>b</sup>

The two hymns correspond also in 3.2.10<sup>c</sup> = 5.4.3<sup>a</sup>.

**3.2.5<sup>a</sup>** (Viṣvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktábarhiṣaḥ,  
yatásrucaḥ surúcam viṣvādevyaṁ rudrám yajñánām sádhadiṣṭim apásam.

10.140.6<sup>b</sup> (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣám viṣvadarçatam agnīm sumnāya dadhire puró jánāḥ,  
çrútkarṇaṁ sapráthastamaṁ tvā girá, dáivyaṁ mānuṣā yugá. 1.45.7<sup>c</sup>

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7<sup>c</sup>. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

**3.2.8<sup>d</sup>** (Viṣvāmitra Gāthina; to Vaiṣvānara)

namasyāta havyádātīm svadhvarám duvasyāta dāmyaṁ jātávedasam,  
rathír ṛtasya bṛhāto vicarṣaṇir agnir devānām abhavat puróhitaḥ.

10.110.11<sup>b</sup> (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)

sadyó jató vy āmimita yajñām agnir devānām abhavat purogāḥ,  
asyá hótuh pradīçy ṛtasya vāci svāhākṛtaṁ havir adantu devāḥ.

10.150.4<sup>a</sup> (Mṛṇīka Vasiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sām idhire,  
agnīm mahó dhānasātāv ahám huve mṛṇīkām dhānasātaye.

The pāda 10.150.4<sup>a</sup> is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

**3.2.10<sup>a</sup>** (Viṣvāmitra Gāthina; to Vaiṣvānara)

viçám kavīm viçpátīm mānuṣīr iṣaḥ sām sīm akr̥ṇvan svádhitīm ná téjase  
sá udvāto nivāto yāti véviṣat sá gárbham eṣú bhúvaneṣu didharat.

5.4.3<sup>a</sup> (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátīm mānuṣīnām gúciṁ pāvakām gṛtápr̥ṣṭham agnīm  
ní hótāraṁ viçvavidāṁ dadhidhve sá devéṣu vanate váryāni.

6.1.8<sup>a</sup> (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátīm çáçvatīnām nitóçanaṁ vṛṣabhám carṣaṇīnām,  
prétiṣaṇīm iṣáyantaṁ pāvakām rájantaṁ agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2<sup>c</sup> = 5.4.2<sup>a</sup>.

3.2.11<sup>c</sup> (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāññivān vṛṣā citréṣu nānadan ná sinhāḥ,  
vāiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno ví dāçúṣe.

3.27.5<sup>a</sup> (Viçvāmitra ; to Agni)

pṛthupājā ámartyo ghṛtānirṇik svāhutaḥ,  
agnir yajñāsya havyavāt.

3.4.6<sup>c</sup>, yāthā no mitró váruṇo jújoṣat : 1.43.3<sup>a</sup>, yāthā no mitró váruṇaḥ.

## 3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Dāivya Hotārā)

ḍāivya hotārā prathamā ny ṛñje, saptá pṛkṣāsah svadhāyā madanti,  
ṛtām çānsanta ṛtām ít tá āhur ānu vratām vratapā dīdhyānāḥ. 2.3.7<sup>a</sup>

3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivya hotārā prathamā ny ṛñje : 2.3.7<sup>a</sup>, dāivya hotārā prathamā  
vidūstarā ; 10.66.13<sup>a</sup>, dāivya hotārā prathamā puróhitā ; 10.110.7<sup>a</sup>,  
dāivya hotārā prathamā suvācā.

## 3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā devāir manuṣyēbhir agnīḥ,  
sārasvatī sārasvatēbhir arvāk tisor devir barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

## 3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,  
yáto vīrāḥ karmaṇyaḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

## 3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va srjopa devān agnir haviḥ çamitā sūdayāti,  
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10<sup>ab</sup>.

3.4.11<sup>b+d</sup> (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11<sup>b+d</sup> (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvān indreṇa devāiḥ sarátham turébhiḥ,  
barhīr na āstām éditīḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2<sup>c</sup> (Sutamābhara Ātreya ; to Agni)

ḍyajñāsya ketūm prathamām puróhitam, agnīm náras triṣadhassthé sám  
rdhire, 5.11.2<sup>a</sup>

indreṇa devāiḥ sarátham sá barhīsi sídan ní hótā yajāthaya sukrātuḥ.

10.15.10<sup>b</sup> (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirādo haviṣpā indreṇa devāiḥ sarátham dādhanāḥ,  
ágne yāhi sahāsram devavandāiḥ páraih pūrvāiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11<sup>d</sup> (Sumitra Bādhryaṣva; Āpra, here Agni)  
 āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriṣṭāt,  
 sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11<sup>d</sup> cf. 10.16.8<sup>d</sup>, tāsmin devā amṛtā mādayante.

[3.5.4<sup>a</sup>, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1<sup>d</sup>, tvām mitrō bhavasi yāt, &c.]  
 Cf. 3.18.5<sup>b</sup>.

3.5.4<sup>b</sup> (Viṣvāmitra Gāthina; to Agni)  
 mitrō agnīr bhavati yāt sāmiddho, mitrō hótā vāruṇo jātāvedāḥ, ~~cf.~~ cf. 3.5.4<sup>a</sup>  
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhūnām utā pārvatānām.

10.83.2<sup>b</sup> (Manyu Tāpasa; to Manyu)  
 manyūr indro manyūr evāsa devō manyūr hótā vāruṇo jātāvedāḥ,  
 manyūm viṣva ilāte mānuṣīr yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5<sup>a</sup> (Viṣvāmitra Gāthina; to Agni)  
 pāti priyām ripō āgram padām vēḥ pāti yahvāc cāraṇam sūryasya,  
 pāti nābhā saptāṅṛṣaṇam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8<sup>d</sup> (Vāmadeva Gāutama; to Vaiṣvānara)  
 pravācyaṁ vācasah kim me asyā gūhā hitām ūpa niṇig vadanti,  
 yād usriyāṇām āpa vār iva vrān pāti priyām rupō āgram padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6<sup>b</sup>, viṣvāni devō vayūnāni vidvān : 1.189.1<sup>b</sup>, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2<sup>a</sup> (Viṣvāmitra Gāthina; to Agni)  
 ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,  
 divāc cid agne mahinā pṛthivyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5<sup>d</sup> (Sāmivāda Indrāditivāmadevānām)  
 avadyām iva mānyamānā gūhākar indram mātā vīryeṇa nyiṣṭam,  
 āthód asthāt svayām ātkam vāsāna ā ródasī aprṇāj jāyamānaḥ.

7.13.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Vaiçvānara)  
 tvām agne çociṣā çocucāna ā ródasī aprṇā jāyamānaḥ,  
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvá.  
 10.45.6<sup>b</sup> (Vatsapri Bhālandana ; to Agni)  
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,  
 viḷūm cid ādrim abhinat parāyāñ jānā yád agním áyajanta páñca.

For 3.6.2<sup>d</sup> see Geldner, Ved. Stud. ii. 258.

3.6.6<sup>d</sup> (Viçvāmitra Gāthina ; to Agni)

ṛtāsya vā keçinā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣva,  
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1<sup>d</sup> (Bharadvāja Bārhaspatya ; to Agni) [dhvam,  
 puró vo mandráṁ divyám suvṛktím prayati yajñé agním adhvaré dadhi-  
 purá ukthēbhiḥ sá hí no vibhávā svadhvarā karati jātavedaḥ.  
 7.17.3<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 ágne víhí havīṣā yáksi devān svadhvarā kṛṇuhi jātavedaḥ.  
 7.17.4<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 svadhvarā karati jātavedā yáksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1<sup>b</sup> agním is apparently the secondary element in the hypermetric line ; mandráṁ in pāda a without agním in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9<sup>d</sup>: 2.3.11<sup>c</sup>, anuṣvadhám ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3<sup>d</sup> (Viçvāmitra Gāthina ; to Yūpa)

úc chrayasva vanaspate vārṣman prthivyā ádhi,  
 súmiti mīyámāno várco dhā yajñāvāhase.

3.24.1<sup>d</sup> (Viçvāmitra ; to Agni)  
 ágne sáhasva pṛtanā abhīmātir ápāsya,  
 duṣṭáras tārann árātir várco dhā yajñāvāhase.

For 3.8.3<sup>b</sup> cf. 3.29.4<sup>b</sup>, nábhā prthivyā ádhi, under 2.3.7<sup>d</sup>.

[3.8.8<sup>a</sup>, ádityā rudrá vásavaḥ sunthāḥ ; 7.35.14<sup>a</sup>, ádityā rudrá vásavo juṣanta  
 (idám bráhma) ; 10.66.12<sup>c</sup>, ádityā rúdrā vásavaḥ súdānavaḥ (imá  
 bráhma).]

3.8.9<sup>a</sup>, haṁsá iva çreniçó yátānāḥ : 1.163.10<sup>c</sup>, haṁsá iva çreniçó yatante.

3.8.9<sup>d</sup> (Viçvāmitra Gāthina ; to Yūpāḥ)

haṁsá iva çreniçó yátānāḥ, çukrá vásānāḥ sváravo na águḥ, 1.163.10<sup>c</sup>  
 unṛyámānāḥ kavibhiḥ purástād devā devānām ápi yanti páthaḥ.

7.47.3<sup>b</sup> (Vasiṣṭha; to Āpah)  
 çatāpavitrāḥ svadhāyā mādanṭir devīr devānām āpi yanti pāthah,  
 [tā indrasya nā minanti vratāni] [sindhuhbyo havyām ghṛtāvaj juhota.]  
 § c: cf. 7.47.3<sup>c</sup>; d: cf. 3.59.1<sup>d</sup>

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9<sup>d</sup>, āthā devānām āpy etu pāthah.

3.9.1<sup>b</sup>: 5.22.3<sup>b</sup>; 8.11.6<sup>b</sup>, devām mātāsa utāye; 1.144.5<sup>b</sup>, devām mātāsa utāye havāmahe.

3.9.1<sup>c</sup> (Viṣvāmitra Gāthina; to Agni)  
 sākḥāyas tvā vavṛmahe [devām mātāsa utāye,]  
 apām nāpātām subhāgam sudīditim [suprātūrtim anehāsam.]  
 § 1.144.5<sup>b</sup>  
 § 1.40.4<sup>d</sup>

8.19.4<sup>a</sup> (Sobhari Kāṇva; to Agni)  
 ūrjō nāpātām subhāgam sudīditim agnīm çreṣṭhaçocīṣam,  
 sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1<sup>d</sup>: 1.40.4<sup>d</sup>, suprātūrtim anehāsam.

3.9.6<sup>b</sup> (Viṣvāmitra Gāthina; to Agni)  
 tām tvā mātā agrbhṇata devébhyo havyavāhana,  
 viçvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5<sup>b</sup> (Urukṣaya Āmahiyava; to Agni Rakṣohan)  
 jaramāṇaḥ sām idhyase devébhyo havyavāhana,  
 tām tvā havanta mārtyāḥ.

10.119.13<sup>b</sup> (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)  
 grhó yāmy āramkrto devébhyo havyavāhanaḥ,  
 [kuvīt sómasyāpām iti.]  
 § refrain, 10.119.1<sup>c</sup>–13<sup>c</sup>

10.150.1<sup>b</sup> (Mṛṛika Vasiṣṭha; to Agni)  
 sāmiddhaç cit sām idhyase devébhyo havyavāhana,  
 ādityāi rudrāir vāsubhir na ā gahi mṛṛikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhó = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads gráho for grhó: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8<sup>b</sup> (Viçvāmitra Gāthina ; to Agni)

á juhota svadhvarám çirám pāvakāçocişam,  
açúm dutám ajirám pratnám ídyañ çruṣṭí devám saparyata.

8.43.31<sup>b</sup> (Virūpa Āṅgīrasa ; to Agni)

agním mandráñ purupriyám çirám pāvakāçocişam,  
hr̥dbhír mandrébhīr Imahe.

8.102.11<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)

çirám pāvakāçocişam jyēṣṭho yó dāmeṣv á,  
dīdāya dirghaçruttamaḥ.

10.21.1<sup>d</sup> (Vimada Āindra, or others ; to Agni)

ágním ná svāvṛktibhír ḥótārañ tvā vṛṇīmahe, 5.20.3<sup>a</sup>  
yajñāya stīrṇābarhiṣe ví vo máde çirám pāvakāçocişam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçocişam, 8.44.13<sup>b</sup>.

## 3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīñi çatā trī sahāsrāny agnīm triñçác ca devā náva cāsaparyan,  
áuksan ghṛtāir āstrṇan barhír asmā ád id dhótārañ ny āsādayanta.

Cf. 10.7.5<sup>d</sup>, vikṣú hótārañ ny āsādayanta.

3.10.1<sup>a+b</sup> (Viçvāmitra Gāthina ; to Agni)

tvám agne manīṣīṇaḥ samrájañ carṣaṇīnám,  
devám mártāsa indhate sám adhvaré.

8.44.19<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)

tvám agne manīṣīṇas tvám hinvanti cītibhiḥ,

ḥtvám vardhantu no gīrah,

1.5.8<sup>c</sup>

10.134.1<sup>d</sup> (Mādhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣá iva,

mahāntaṁ tvā mahīnām samrájañ carṣaṇīnám ḥdeví jānitry ajtjanad

bhadrá jānitry ajtjanat. 10.134.1<sup>ef-6ef</sup>

See under 1.5.8<sup>c</sup> for the character of 8.44.19. For the pāda samrájañ carṣaṇīnám cf. 8.16.1<sup>a</sup>, prá samrájañ carṣaṇīnám, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2<sup>a+c</sup> (Viçvāmitra Gāthina ; to Agni)

tvám yajñéṣv ṛtvijam ḥagne hótārañ ḥlate,

cf. 1.128.8<sup>a</sup>

gopá ṛtāsya dīdihi své dāme.

10.21.7<sup>a</sup> (Vimada Āindra, or others ; to Agni)

tvám yajñéṣv ṛtvijam cārum agne ní ṣedire,

ghṛtāpratīkañ mānuṣo ví vo máde çukráñ cētīṣṭham akṣābhīr vívaksase.

10.118.7<sup>c</sup> (Uruksaya Āmahyava ; to Agni Rakṣohan)

ādābhyena çocīṣāgne rákṣas tvám daha,

gopá ṛtāsya dīdihi.

Note that 3.10.2<sup>a</sup> and 10.21.7<sup>cd</sup> are both metrically composite.—Cf. gopám ṛtāsya dīdivim, 1.1.8<sup>b</sup>, and see p. 19.



3.10.2—] *Part 1: Repeated Passages belonging to Book III* [188

[3.10.2<sup>b</sup>, ágne hótāram īlate: 6.14.2<sup>c</sup>, agnīm hótāram īlate. See also under 1.128.8<sup>a</sup>.]

3.10.3<sup>b</sup> (Viçvāmitra Gāthina; to Agni)  
sá ghā yás te dádāçati samídhā jātávedase,  
só agne dhatte suvīryam sá puyati.

7.14.1<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
samídhā jātávedase devāya devāhūtibhiḥ,  
havírbhiḥ çukráçociṣe namasvīno vayam dāçemāgnāye.

[3.10.4<sup>b</sup>, agnir devébhir á gamat: 1.1.5<sup>c</sup>, devó devébhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8<sup>a</sup>, sá naḥ pāvaka dīdihi: 1.12.10<sup>a</sup>, sá naḥ pāvaka dīdivaḥ.

[3.10.8<sup>b</sup>, dyumád asmé suvīryam: 3.13.7<sup>c</sup>, dyumád agne suvīryam.]

3.10.9<sup>ab</sup>, tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate: 1.22.21<sup>ab</sup>, tād  
viprāso vipanyávaḥ jāgrváṁsaḥ sám indhate.

3.10.9<sup>c</sup> (Viçvāmitra Gāthina; to Agni)

ṭ tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate,]  
havyavāham ámartyam sahovīdham.

§ 1.22.21<sup>ab</sup>

4.8.1<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
dūtām vo viçvāvedasaṁ havyavāham ámartyam,  
yájiṣṭham rñjase girá.  
8.102.17<sup>c</sup> (Prayoga Bhārgava, or others; to Agni)  
tám tvājananta mātaraḥ kavīm devāso āngiraḥ,  
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21<sup>ab</sup> (see there).

[3.11.3<sup>b</sup>, ketúr yajñāsya pūrvyāḥ: 9.2.10<sup>c</sup>, ātmā yajñāsya pūrvyāḥ.]

3.11.4<sup>c</sup> (Viçvāmitra Gāthina; to Agni)

agnīm sūnūm sānaçrutam sāhaso jātávedasam,  
vāhniṁ devā akr̥vata.

7.16.12<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
tám hótāram adhvarāsya prāçetasam vāhniṁ devā akr̥vata,  
ṭ dādhati rātnam vidhaté suvīryam, agnir jānāyā dāçūṣe. § 4.12.3<sup>c</sup>

3.11.6<sup>c</sup> (Viçvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyūjaḥ krátur devānām āmr̥ktaḥ,  
agnis tuvīçravastamaḥ.

5.25.5<sup>a</sup> (Vasūyava Ātreyaḥ ; to Agni)

agnis tuviçravastamaṁ tuvībrahmāṇam uttamām,  
atūrtam çrāvayātpatiṁ putrāṁ dadāti dāçuṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8<sup>c</sup> (Viçvāmitra Gāthina ; to Agni)

pāri viçvāni sūdhitaṅgnér açyāma mánmabhiḥ,  
víprāso jātávedasaḥ.

8.11.5<sup>c</sup> (Vatsa Kāṇva ; to Agni)

mārtā ámartasya te bhūri náma manāmahe,  
víprāso jātávedasaḥ.

3.12.4<sup>b</sup> (Viçvāmitra Gāthina ; to Indra and Agni)

toçá vṛtrahánā huve sajítvanáparājitā,  
indrāgni vājasátamā.

8.38.2<sup>b</sup> (Çyāvāçva Ātreya ; to Indra and Agni)

toçásā rathayāvānā vṛtrahánáparājitā,  
indrāgni tása bodhatam.

One is obviously patterned after the other. But which?

[3.12.9<sup>c</sup>, tát vām ceti prá víryam : 1.93.4<sup>a</sup>, ágniṣomā ceti tát víryam vām.]

3.13.2<sup>b</sup> : 1.134.2<sup>e</sup>, dáksam sácanta utáyaḥ.

[3.13.7<sup>c</sup>, dyumád agne suvíryam : 3.10.8<sup>b</sup>, dyumád asmé suvíryam.]

3.14.5<sup>b</sup> (Rṣabha Vaiçvāmitra ; to Agni)

vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,  
yájiṣṭhena mánasā yakṣi devān áśredhatā mánmanā vipro agne.

6.16.46<sup>d</sup> (Bharadvāja ; to Agni)

vití yó devān mártó duvasyéd agním iñtādhvaré haviṣmān,  
[hótāram satyayájam ródasyor] uttánáhasto námasá vivāset. 4.3.1<sup>b</sup>  
10.79.2<sup>d</sup> (Agni Sāucika, or others ; to Agni)  
gūhā çíro nihitam ídhag akṣí ásinvann attí jihváyā vānāni,  
átrāṇy asmāi paḍbhíḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5<sup>a</sup>, áchidrā çárma jaritaḥ purūṇi : 2.25.5<sup>b</sup>, áchidrā çárma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2<sup>a</sup> (Utkla Kātya ; to Agni)

imám naro marutaḥ saçcatā vṛdham yásmín ráyaḥ çévṛdhāsaḥ,  
abhi yé sánti pñtanāsu dūḍhyò viçvāhā çátrum ádabhūh.

7.18.25<sup>a</sup> (Vasiṣṭha Maitravaruṇi; Sudāsaḥ Pajjavanasya dānastutiḥ)  
imān naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,  
aviṣṭānā pajjavanāsya kētaṁ dūṇāçaṁ kṣatrām ajāraṁ duvoyū.

For 7.18.25<sup>a</sup> cf. 6.46.10. For vīdham in 3.16.2<sup>a</sup>, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5<sup>c</sup>.

3.16.6<sup>d</sup>, tūvidyumna yāçasvataḥ: 1.9.6<sup>c</sup>, tūvidyumna yāçasvataḥ.

[3.17.2<sup>b</sup>, yāthā divo jātavedaḥ cikitvān: 4.3.8<sup>d</sup>, sādha divo, &c.]

3.17.4<sup>d</sup>: 2.40.1<sup>d</sup>, devā akṛṇvann amṛtasya nābhim.

3.17.5<sup>a</sup> (Kata Vaiçvāmītra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,  
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarām devāvitāu.

5.3.5<sup>a</sup> (Vasuçruta Ātreya; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,  
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavaḥ deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo dhótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5<sup>d</sup>); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1<sup>c</sup> (Gāthīn Kāuçika; to Agni)

agnīṁ hótāraṁ prā vṛṇe miyédhe gṛtsam kavīm viçvavidam āmūram,  
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1<sup>c</sup> (Agni Sāucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān páruṣaḥ cikitvān,  
sā no yakṣad devātātā yājīyān ní hí ṣātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2<sup>c</sup> (Gāthīn Kāuçika; to Agni)

prā te agne havīsmatīm iyarmy āchā sudyumnāṁ rātīnīm ghṛtācīm,  
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhir vásubhir yajñām açret.

4.6.3<sup>b</sup> (Vāmadeva Gāutama; to Agni)

yatā sujūrnī rātīnī ghṛtāçī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3<sup>a</sup>  
ūd u svārur navajā nákrāḥ paçvō anakti súdhitāḥ sumékaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akrá by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. i. 143.7, *indhāno akró vidátheṣv dídyac chukrávarpām úd u no yaṁsate dhiyam*, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akrá seems to mean ‘beacon’. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

### 3.20.5<sup>a</sup> (Gāthin Kāuçika; to Viçve Devāḥ)

*dadhikrām agnīm uṣāsam ca devīm bḥaspátim savitāram ca devām,  
açvínā mitrávaruṇā bhāgam ca vásun rudrān ādityān ihá huve.*

10.101.1<sup>c</sup> (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

*úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ  
sānīlāḥ,*

*dadhikrām agnīm uṣāsam ca devīm indrāvató vase ní hvaye vaḥ.*

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. i. 13.7–12, and see Bloomfield, *The Atharva-Veda*, p. 46.

### 3.21.1<sup>c</sup>, 4<sup>b</sup>, *stokānam* (4<sup>b</sup>, *stokāso*) *agne médaso ghṛtāsya*.

### 3.21.2<sup>d</sup> (Gāthin Kāuçika; to Agni)

*ghṛtāvantāḥ pāvaka te stokā çotanti médasaḥ,  
svádharman devāvitaye çréṣṭham no dhehi vāryam.*

10.24.2<sup>d</sup> (Vimada Āindra, or others; to Indra)

*tvām yājñēbhir uktháir úpa havyēbhir imāhe,*

*çáçpate çacnām ví vo máde çréṣṭham no dhehi vāryam vívakṣase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1<sup>d</sup>: 3.8.3<sup>d</sup>, *váro dhā yājñāvāhase*.

### 3.24.3<sup>b+c</sup> (Viçvāmitra; to Agni)

*ágne dyumnéna jāgrve sáhasaḥ sūnav āhuta,  
édám barhīḥ sado máma.*

8.19.25<sup>c</sup> (Sobhari Kāṇva; to Agni)

*yád agne mártayas tvām syām ahám mitramaho ámartayaḥ,  
sáhasaḥ sūnav āhuta.*

8.75.3<sup>b</sup> (Virūpa Āngirasa; to Agni)

*tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,  
ṛtāvā yājñīyo bhúvaḥ.*

8.17.1<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta īndra sómaṁ pībā imám,

cf. 8.17.1<sup>b</sup>

édām barhiḥ sado máma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3<sup>c</sup>, sá no agnīḥ suvīryam sváçvyam : 8.12.33<sup>a</sup>, suvīryam sváçvyam.]

3.26.6<sup>c</sup> : 2.34.4<sup>c</sup>, pr̥ṣadaçvāso anavabhrárādhasaḥ.

3.27.2<sup>b</sup>, girá yajñásya sádhanam : 1.44.11<sup>a</sup>, ní tvā yajñásya sádhanam ; 8.6.3<sup>b</sup>,  
stómair yajñásya sádhanam ; 8.23.9<sup>b</sup>, yajñásya sádhanam girá.

[3.27.3<sup>c</sup>, áti dvéṣānsi tarema : 2.7.3<sup>c</sup>, áti gahemahi dvīṣaḥ.]

[3.27.4<sup>b</sup>, agnīḥ pāvakā íḍyaḥ : 7.15.10<sup>c</sup>, çúciḥ pāvakā íḍyaḥ.]

3.27.5<sup>a</sup>, pr̥thupājá ámartyaḥ : 3.2.11<sup>c</sup>, vāiçvānarāḥ pr̥thupājá ámartyaḥ.

3.27.7<sup>a</sup> (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyāyā,

vidáthāni pracodāyan.

8.19.24<sup>d</sup> (Sobhari Kāṇva ; to Agni)

yó havyāny āirayatā mánurhito devá āsá sugandhinā,

vívāsate vāryāni svadhvaró hótā devó ámartyaḥ.

3.27.13<sup>b</sup> (Viçvāmitra ; to Agni)

īlényo namasyās tirás támāñsi darçatāḥ,

sám agnir idhyate víṣa.

8.74.5<sup>b</sup> (Gopavana Ātreya ; to Agni)

am̐ftam̐ jātāvedasam̐, tirás támāñsi darçatām,

cf. 6.48.1<sup>c</sup>

ghṛtāhavanam íḍyam.

The expressions tirás támāñsi darçatāḥ, and ghṛtāhavana íḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1<sup>b</sup>, 6<sup>b</sup>, puroḷāçam jātavedaḥ.

3.29.4<sup>b</sup>, nábhā pr̥thivyā ádhi : 2.3.7<sup>d</sup>, nábhā pr̥thivyā ádhi sánuṣu triṣú.

3.29.4<sup>d</sup> : 1.45.6<sup>d</sup>, ágne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3<sup>c</sup>.

3.29.16<sup>d</sup> (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótaç cikitvó 'vṛṇimahihá,

dhruvám aya dhruvám utáçamiṣṭhāḥ prajānān vidvān ūpa yāhi sómam.

3.35.4<sup>d</sup> (Viṣvāmitra ; to Indra)

brāhmaṇa te brahmayūjā yunajmi hāri sākhāyā sadhamāda açū,  
sthirām rātham sukhām indradhitīṣṭhan prajānān vidvān ūpa yāhi  
sómam.

3.30.2<sup>e</sup>, sthirāya vīṣṇe sávanā kṛtémā : 3.1.20<sup>e</sup>, mahānti vīṣṇe sávanā kṛtémā.

3.30.13<sup>d</sup> (Viṣvāmitra ; to Indra)

didrkṣanta uśāso yāmann aktōr vivāsvatyā māhi citrām anīkam,  
viṣve jānanti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8<sup>a</sup> (Viṣvāmitra ; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā ná minanti viṣve,  
ḍadhāra yāḥ pṛthivīm dyām utémām, jajāna sūryam uśāsam sudānsāḥ.  
cf. 3.32.8<sup>c</sup>

3.34.6<sup>b</sup> (Viṣvāmitra ; to Indra)

mahó mahāni panayanty asyéndrasya kārma sūkṛtā purūṇi,  
vrjānena vrjinān sám pipeṣa māyābhir dāsyuṇr abhībhūtyojāḥ.

For vrjānena vrjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8<sup>c</sup> cf. 3.34.8<sup>c</sup>, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17<sup>d</sup> (Viṣvāmitra ; to Indra)

úd vṛha rákṣaḥ sahāmūlam indra vṛṣṇá mādhyam práty ágram ṇṇhi,  
á kīvataḥ salalúkaṁ cakartha brahmadviṣe tápuṣim hetim asya.

6.52.3<sup>d</sup> (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

kím āṇgá tvā brāhmaṇaḥ soma gopām kím āṇgá tvāhur abhiṣastipām naḥ,  
kím āṇgá naḥ paṇyasi nidyāmānān brahmadviṣe tápuṣim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viṣvāmitra ; to Indra)

imām kāmam mandayā góbhir āçvāiç candrávatā rádhasā papráthaç ca,  
svaryávo matibhis túbhyam víprā indráya váhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347 ; Geldner, Ved. Stud. ii. 271.

3.30.21<sup>d</sup> (Viṣvāmitra ; to Indra)

á no gotrá dardṛhi gopate gāḥ sám asmábhyam sanāyo yantu vājāḥ,  
diváksā asi vṛṣabha satyāçuṣmo 'smábhyam sú maghavan bodhi godāḥ.

3.31.14<sup>d</sup> (Kuçika Āiṣṭrathi, or Viṣvāmitra ; to Indra)

māhy á te sakhyām vaçmi çaktír á vṛtraghné niyūto yanti pūrvīḥ,  
māhi stotrām áva āganma sūrér asmákam sú maghavan bodhi gopāḥ.

4.22.10<sup>d</sup> (Vāmadeva ; to Indra)

asmákam ít sú ṇṇuhi tvām indrāsmábhyam citrān ūpa māhi vājān,  
asmábhyam viçvā iṣaṇaḥ pūraṁdhīr asmákam sú maghavan bodhi  
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19<sup>e</sup>, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =  
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra,  
or his descendants; to Indra)

çunām huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,  
çṛṇvāntam ugrām ūtāye samātsu ghnāntaṃ vṛtrāṇi samjītaṃ dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8<sup>b</sup> (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

satāḥ-sataḥ pratimānaṃ purobhūr viçvā veda jānimā hānti çuṣṇam,  
prā no divāḥ padavīr gavyūr ārcan sākḥā sākḥīr amuñcan nir avadyāt.

10.111.5<sup>b</sup> (Aṣṭrādāṣṭra Vairūpa; to Indra)

indro divāḥ pratimānaṃ pṛthivyā viçvā veda sāvanā hānti çuṣṇam,  
mahīm cid dyām ātanot sūryeṇa cāskāmbha cit kāmbhanena skābhīyān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti çuṣṇam is the overshadowed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9<sup>b</sup>: 1.72.9<sup>b</sup>, ṛṇvānāso amṛtatvāya gātum.

3.31.14<sup>d</sup>, asmākaṃ sū maghavan bodhi gopāḥ: 3.30.21<sup>d</sup>; 4.22.10<sup>d</sup>, asmākaṃ  
(3.30.21<sup>d</sup>, asmābhyaṃ) sū maghavan bodhi godāḥ.

[3.31.16<sup>c</sup>, mādḥvaḥ punānāḥ kavībhiḥ pavitrāiḥ: 3.1.5<sup>b</sup>, krātum punānāḥ, &c.]

3.31.17<sup>a</sup> (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatṛe,  
pāri yāt te mahimānaṃ vṛjādhyāi sākḥāya indra kāmā rjipyāḥ.

4.48.3<sup>a</sup> (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

1 vāyav ā candreṇa rāthena yāhi sūtāsya pitāye. ~~refrain~~ 4.48.10<sup>d</sup>-40<sup>d</sup>

The words kṛṣṇé and vāsudhitī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosāṣā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8<sup>a</sup>. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Fischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18<sup>cd</sup>: 3.1.19<sup>ab</sup>, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ  
saranyān; 4.32.1<sup>c</sup>, mahān mahībhir utībhiḥ.

3.31.21<sup>d</sup> (Kuṇika Āiṣṛathi, or Viṣvāmitra; to Indra)

ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,  
prā sunṛtā diṣāmāna rtena dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8<sup>d</sup> (Bṛhaddiva Ātharvaṇa; to Indra)

imā brāhma bṛhaddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,  
mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4<sup>d</sup>, amarmāno mānyamānasya mārma: 5.32.5<sup>b</sup>, amarmāno vidād id asya mārma.]

3.32.7<sup>b</sup> (Viṣvāmitra; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,  
yāsyā priyē mamātur yajñiyasya nā ródasi mahimānam mamāte.

6.19.2<sup>b</sup> (Bharadvāja; to Indra)

indram evā dhiṣāṇā sātāye dhād bṛhāntam ṛṣvām ajāram yuvānam,  
āṣālḥena çavasā çuçuṣvāṇsam sadyāç cid yó vāvṛdhé āsāmi.

6.49.10<sup>c</sup> (Rjçvan Bhāradvāja; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhīr ābhī rudrām divā vardhāyā rudrām aktāu,  
bṛhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavineṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets mīdhvās and çivā; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1\*, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7<sup>cd</sup> see Oldenberg, RV. Noten, p. 244; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8<sup>a</sup>: 3.30.13<sup>d</sup>; 3.34.6<sup>b</sup>, indrasya kārma sūkṛtā purūṇi.

[3.32.8<sup>c</sup>, dādāhā yāḥ pṛthivīm dyām utémām: 3.34.8<sup>c</sup>, sasāna yāḥ, &c.]

Cf. under 3.59.1<sup>b</sup>.

3.32.11<sup>a</sup> (Viṣvāmitra; to Indra)

āhann āhim pariçáyānam ārṇa oṣayāmānam tuvijāta távyān,  
nā te mahitvām ānu bhud ādha dyāur yād anyāyā sphigyā kṣām āvasthāḥ.



4.19.2<sup>c</sup> (Vāmadeva; to Indra)

āvāsṛjanta jivrayo ná devá bhúvaḥ samrāḥ indra satyáyonih,  
áhann áhiṁ pariśáyānam árṇaḥ prá vartanír arado viṣvádhenāḥ.

6.30.4<sup>c</sup> (Bharadvāja; to Indra)

satyám ít tán ná tvávān anyó astíndra devó ná mártyo jyáyan,  
áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3<sup>d</sup>: 10.17.11<sup>c</sup>, samānám yónim ánu saṁcárantī (10.17.11<sup>c</sup>, saṁcárantam);  
1.146.3<sup>a</sup>, samānám vatsám abhī saṁcárantī.]

3.33.5<sup>c</sup> (Viṣvāmitra; to the Rivers)

rāmadhvaṁ me vácasa somyáya řtāvarír úpa muhūrtám évāih,  
prá sindhum áchā bṛhatí manīśāvasyúr ahve kuçikásya sūnūḥ.

6.49.4<sup>a</sup> (Rjigvan Bharadvāja; to Viṣve Devāḥ; here Vāyu)

prá vāyúm áchā bṛhatí manīśā bṛhādrayīm viṣvāvaram rathāprám,  
dyutádyamā niyútaḥ pátymānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí manīśā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2<sup>c</sup>, indra kṣitínám asi mánuṣīnām: 1.59.5<sup>c</sup>, rájá kṣitínám, &c.]

[3.34.5<sup>b</sup>, nṛvād dádhāno náryā purúṇi: 1.72.1<sup>b</sup>; 7.45.1<sup>c</sup>, háste dádhāno, &c.]

3.34.6<sup>b</sup>: 3.30.13<sup>d</sup>; 3.32.8<sup>a</sup>, indrasya kárma súkṛta purúṇi.

[3.34.7<sup>a</sup>, yudhéndro mahná várivaḥ cakāra . . . devébhyaḥ: 1.59.5<sup>d</sup>; 7.98.3<sup>d</sup>,  
yudhá devébhyo várivaḥ cakartha.]

3.34.8<sup>a</sup>, satrásāham vāreṇyam sahodām: 1.79.8<sup>b</sup>, satrásāham vāreṇyam.

[3.34.8<sup>c</sup>, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8<sup>c</sup>, dádhāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1<sup>b</sup> (Viṣvāmitra; to Indra)

tīṣṭhā hárí rátha á yujyámānā yāhí vāyúr ná niyúto no áchā,  
pibāsy ándho abhísṛṣto asmé indra svāhā rarimā te mādāya.

7.23.4<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

āpaç cit pipyu staryò ná gávo náksann řtām jaritāras ta indra,  
yāhí vāyúr ná niyúto no áchā tvām hí dhīrbhír dáyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhīḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4<sup>d</sup>: 3.29.16<sup>d</sup>, prajānān vidvān úpa yahi sómam.

3.35.5<sup>b</sup>: 2.18.3<sup>d</sup>, ní rīraman yājamānāso anyé.

3.35.6<sup>c</sup> (Viçvāmitra ; to Indra)

tāvayām sómas tvám éhy arvāñ chaçvattamām sumānā asyā pāhi,  
asmín yajñé barhişy ā nişádyā dadhişvémām jaṭhāra indum indra.

10.14.5<sup>d</sup> (Yama Vāivasvata ; Liṅgoktadevataḥ)

āṅgirobhir ā gahi yajñīyebhir yāma vāirūpāir ihā mādayasva,  
vivasvantaḥ huve yāḥ pitā te 'smín yajñé barhişy ā nişádyā.

3.35.11: see under 3.30.22.

3.36.2<sup>d</sup> (Viçvāmitra ; to Indra)

indrāya sómāḥ pradīvo vidānā r̥bhūr yēbhir vīşaparvā vihāyāḥ,  
prayamyāmānān prāti śū gr̥bhāyēndra pība vīşadhūtasya vīşṇaḥ.

3.43.7<sup>a</sup> (The same)

indra pība vīşadhūtasya vīşṇa ā yām te çyenā uçaté jabhāra,  
yāsyā māde cyāvāyasi prā kṛṣṭīr yāsyā māde āpa gotrā vavārtha.

3.36.7<sup>a+b</sup> (Viçvāmitra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sómāḥ sūşutam bhārantāḥ,  
aṅgūm duhanti hastīno bharitrāir mādhvah punanti dhārāyā pavitrāiḥ.

6.19.5<sup>d</sup> (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sā hī vāmāsyā vāsunaḥ purukṣūḥ,  
sām jagmire pathyā rāyo asmin samudré nā sīndhavo yādamānāḥ.

10.30.13<sup>d</sup> (Kavaṣa Āilusa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādīçram āyatīr ghr̥tām pāyānsi bibhratīr mādhtëni,  
adhvaryūbhir mānasā samvidānā indrāya sómāḥ sūşutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15<sup>b</sup>, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2<sup>a</sup>: 1.84.3<sup>c</sup>, arvācīnam sū te mānaḥ.

3.37.5<sup>a</sup> (Viçvāmitra ; to Indra)

indram vṛtrāya hāntave puruhūtām ūpa bruve,  
bhāreṣu vājasātaye.

8.12.22<sup>a</sup> (Paryata Kāva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,  
indram vāṇīr anūṣatā sām ōjase.

7.31.12<sup>a</sup>

9.61.22<sup>b</sup> (Āmahīyu Āṅgīrasa; to Soma Pavamāna)  
 sá pavasva yá ávithéndraṁ vṛtrāya hántave,  
 vavrivāṁsaṁ mahír apāḥ.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413; iii. 174.—Cf. 3.37.6<sup>c</sup>, indra vṛtrāya hántave, and 8.93.7<sup>b</sup>, mahé vṛtrāya hántave.

[3.37.8<sup>c</sup>, indra sómaṁ çatakrato (sc. pāhi): 8.76.7<sup>b</sup>, pibā sómaṁ çatakrato.]

3.37.11<sup>a+d</sup> (Viçvāmitra; to Indra)  
 arvāvato na ā gahy átho çakra parāvátāḥ,  
 u lokó yás te adriya índrehá tátā ā gahi.

3.40.8<sup>a</sup> (The same)  
 arvāvato na ā gahi parāvátāḥ ca vṛtrahan,  
 imá juṣasva no gírah.  
 3.40.9<sup>c</sup> (The same)  
 yád antará parāvátam arvāvátam ca hūyāse,  
 índrehá tátā ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvátāḥ ca vṛtrahan; and also under 8.13.15.

3.38.8<sup>b</sup>: 7.38.1<sup>b</sup>, hiraṇyáyīm amátīm yám áçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10: see under 3.30.22.

3.39.6<sup>c</sup>: 2.11.5<sup>a</sup>; 10.148.2<sup>c</sup>, gūhā hitám gūhyaṁ gūlhām apsú.

3.39.9: see under 3.30.22.

3.40.4<sup>a</sup> (Viçvāmitra; to Indra)  
 índra sómāḥ sutá imé táva prá yanti satpate,  
 kṣáyaṁ candrása índavaḥ.

3.42.5<sup>a</sup> (The same)  
 índra sómāḥ sutá imé tán dadhiṣva çatakrato,  
 jaṭhāre vājīnivaso.

Note the slight difference in the repeated pāda: sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25<sup>a</sup>, túbhyaṁ sómāḥ sutá imé.

3.40.6<sup>c</sup>: 1.10.7<sup>b</sup> indra tvádatam id yáçāḥ.

3.40.8<sup>a</sup>: 3.37.11<sup>a</sup>, arvāvato na ā gahi.

3.40.9<sup>c</sup>: 3.37.11<sup>d</sup>, índrehá tátā ā gahi.

3.41.2<sup>b</sup>, tistiré barhír ānuṣák: 1.13.5<sup>a</sup>, str̥ṇitá barhír ānuṣák; 8.45.1<sup>b</sup>, str̥ṇānti barhír ānuṣák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)  
sá mandasvā hy ándhaso rádhase tanvā mahé,  
ná stotāraṁ nidé karaḥ.

3.41.7<sup>a</sup> (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,  
utá tvám asmayúr vaso.

7.31.4<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)  
vayám indra tvāyávo 'bhi prá nonumo vṛṣan,  
viddhí tv āsyá no vaso.

10.133.6<sup>a</sup> (Sudās Pāijavana ; to Indra)  
vayám indra tvāyávaḥ sakhitvám á rabhāmahe, 9.61.4<sup>c</sup>  
rtāsya naḥ pathá nayāti viçvāni duritá nabhantām anyakéṣāṁ jyāká  
ádhi dhánvasu. refrain, 10.133.1<sup>fg</sup> ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9<sup>b</sup> (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçínā,  
ghṛtásnū barhír āsáde.

8.17.2<sup>b</sup> (Irimbiṭhi Kāṇva ; to Indra)  
á tvā brahmayújā hárí váhatām indra keçínā,  
úpa bráhmāṇi naḥ ṛṇu.

3.42.1<sup>a</sup>: 1.16.4<sup>a</sup>, úpa naḥ sutám á gahi ; 5.71.3<sup>a</sup>, úpa naḥ sutám á gatam.

3.42.4<sup>a</sup>: 1.16.3<sup>c</sup> ; 8.17.15<sup>d</sup> ; 92.5<sup>b</sup> ; 97.11<sup>b</sup> ; 9.12.2<sup>c</sup>, indraṁ sómasya pitáye.

3.42.5<sup>a</sup>: 3.40.4<sup>a</sup>, indra sómah sutá imé.

3.42.6<sup>a+c</sup> (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrām kave,  
ádihā te sumnám īmahe.

8.45.13<sup>a</sup> (Triçoka Kāṇva ; to Indra)  
vidmá hí tvā dhanamjayám indra dṛlhá cid ārujám,  
ādāriṇaṁ yáthā gāyam.

8.75.16<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
vidmá hí te purá vayám āgne pitúr yáthāvasaḥ,  
ádihā te sumnám īmahe.

8.98.11<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Indra)  
tvám hí naḥ pitá vaso tvám mātá çatakrato babbhúvitha,  
ádihā te sumnám īmahe.

3.42.8<sup>b</sup> (Viçvāmitra ; to Indra)

túbhyéd indra svá okyè sómañ codāmi pītāye,  
eṣā rārantu te hrdī.

8.68.7<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhase mahā indrañ codāmi pītāye,  
yāḥ pūrvyām ānuṣṭutim īce kṛṣṭinām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7<sup>c</sup> (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For īce with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3<sup>b</sup>, indra deva hāribhir yāhi tūyam : 7.29.2<sup>b</sup>, arvācīnó hāribhir, &c.]3.43.6<sup>a</sup> (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,  
prā yé dvitī divā rñjānty ātaḥ sūsammrṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19<sup>a</sup> (Çaṁyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayo 'tyāḥ,  
asmatrāñco vṛṣaṇo vajravāho vṛṣne mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7<sup>a</sup> : 3.36.2<sup>d</sup>, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1<sup>c</sup> (Viçvāmitra ; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,  
juṣānā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13<sup>c</sup> (Nārada Kāṇva ; to Indra)

hāve tvā sūra údite hāve madhyāmdine divāḥ,  
juṣānā indra sáptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sáptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4<sup>b</sup>, víçvam ā bhāti rocanām : 1.49.4<sup>b</sup>, víçvam abhāsi rocanām ; 1.50.4<sup>c</sup>,  
víçvam ā bhāsi rocanām.

3.46.2<sup>c</sup> (Viçvāmitra ; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspīd ugra sáhamāno anyāñ,  
éko víçvasya bhúvanasya rájā sá yodhāyā ca kṣayāyā ca jánāñ.

6.36.4<sup>d</sup> (Nara Bharadvāja ; to Indra)

sá rāyās khām ūpa srjā gr̥nānāḥ puruṣcandrāsya tvām indra vásvaḥ,  
pátir babhūtásamo jánānām éko viçvasya bhúvanasya rájā.

For the repeated pāda cf. 5.85.3<sup>c</sup>, téna viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c. ; 10.168.2<sup>d</sup>, asyá viçvasya, &c.

3.47.2<sup>ab</sup> (Viçvāmitra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván,  
jahí çátruṇr āpa mṛdho nudasvāthábhayaṁ kṛnuhi viçvato naḥ.

3.52.7<sup>cd</sup> (The same)

pūṣanváte te cakrma karambhām hárivate háryaçvāya dhānāḥ,  
apūpām addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3<sup>b</sup> (Viçvāmitra ; to Indra)

utá ṛtúbhir ṛtupāḥ pāhi sómam indra devébhiḥ sákhibhiḥ sutām naḥ,  
yān ābhajo marúto yé tvānv āhan vṛtrám ádadhus túbhyam ójaḥ.

3.51.8<sup>b</sup> (The same)

sá vāvaçāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutām naḥ,  
játām yát tvā pári devá ábhūṣan mahé bhārāya puruhūta víçve.

Note that 3.47.2<sup>ab</sup> is almost identical with 3.52.7<sup>ab</sup> (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantām vṛṣabhām vāvṛdhānām ákavāriṁ divyām çāsám  
índram,  
viçvāsáham ávase nūtanāyográṁ sahodám ihá tám huvema.

3.48.4<sup>b</sup> (Viçvāmitra ; to Indra)

ugrás turāśāḥ abhíbhūtyoḥ yathāvaçám tanvām cakra eṣāḥ,  
tváṣṭaram índro janúṣābhíbhūyāmúsyā sómam apíbac camúṣu.

7.101.3<sup>b</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,  
pitúḥ páyaḥ práti gr̥bhṇāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3 : 'At one time he (Parjanya) is sterile, at another he begets ; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father ; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8 ; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two : 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility ; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518 ; Geldner, *Ved. Stud.* ii. 51.

3.48.5 : see under 3.30.22.

3.49.5 : see under 3.30.22.

3.50.2<sup>d</sup> (Viṣvāmitra ; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛustīm āvaḥ,  
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cāroḥ.

7.29.1<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra) [7.29.1<sup>a</sup>  
[ayām sóma indra túbhyaṁ sunva] ā tú prā yāhi harivas tādokāḥ,  
pībā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition ; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5 : see under 3.30.22.

3.51.5<sup>a</sup> (Viṣvāmitra ; to Indra)

pūrvir asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,  
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)  
mā jāsvane vṛṣabha no rarithā mā te revātaḥ sakhyé riṣāma,  
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prā vṛhāpṛnataḥ.

A close parallel of 3.51.5<sup>ab</sup> is 3.55.22<sup>ab</sup>, niṣṣīdhvarīs ta ōṣadhīr utāpo rayīm ta indra pṛthivī bibharti ; cf. 8.59 (Vāl. 11).2.

3.51.6<sup>d</sup>, sákhe vaso jaritībhyo váyo dhāḥ : 1.30.10<sup>c</sup> ; 8.71.9<sup>c</sup>, sákhe vaso jari-  
tībhyaḥ.

3.51.8<sup>b</sup>, marúdbhir indra sákhibhiḥ sutām naḥ : 3.47.3<sup>b</sup>, indra devébhiḥ sákhi-  
bhiḥ sutām naḥ.

3.51.10<sup>c</sup> (Viṣvāmitra ; to Indra)

idām hy ānv ójasā sutām rādhānām pate,  
pībā tv āsyā girvanaḥ.

8.1.26<sup>a</sup> (Pragātha Kāva; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,  
pāriskṛtasya rasina iyām āsutiḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1<sup>ab</sup> (Viçvāmītra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,  
indra prātār juṣasva naḥ.

8.91.2<sup>de</sup> (Apālā Ātreya; to Indra)

asūu yā ēṣi vīrakó grhām-grhām vicākaṣat,  
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ  
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3<sup>c</sup> (Viçvāmītra; to Indra) =

4.32.16<sup>c</sup> (Vāmadeva; to Indra)

puroḷāṣaṁ ca no ghāso joṣāyāse gīraḥ ca naḥ,  
vadhūyūr iva yōṣaṇām.

3.62.8<sup>c</sup> (Viçvāmītra; to Pūṣan)

tām juṣasva gīraṁ māma vājyāntīm avā dhīyam,  
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāṣaṁ pacatyām juṣasvendrā gurasva ca, tūbhyām havyāni sistrāte. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṣaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartayā hāri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājyāntīm avā dhīyam.

3.52.7<sup>d</sup>, apūpām addhi sāgaṇo marúdbhīḥ sómaṁ piba vītrahā çūra vidvān:

3.47.2<sup>ab</sup>, sajōṣā indra sāgaṇo marúdbhīḥ sómaṁ piba vītrahā çūra  
vidvān.

3.53.3<sup>c</sup> (Viçvāmītra; to Indra)

çāṁsāvādhvāryo prāti me grīhīndrāya vāhaḥ kṛṇavāva juṣtam,  
édām barhīr yājamānasya sīdātha ca bhūd ukthām indrāya çastām



6.23.7<sup>c</sup> (Bharadvāja ; to Indra)

sá no bodhi puroḷāṣaṁ rāraṇaḥ pībā tú sómaṁ góṛjīkam indra,  
édám barhír yájamānasya sīdorūṁ kṛdhi tvāyatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza práti gr̥hihi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5<sup>c</sup>, 6<sup>c</sup>, yātrā ráthasya br̥ható nidhānam.3.53.7<sup>b+d</sup> (Viṣvāmitra ; to Indra)

imé bhojá āṅgirasó virūpā divás putráso ásurasya vīráḥ,  
viṣvāmitraya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2<sup>b</sup> (Ayāsyā Āṅgirasa ; to Brhaspati)

ṛtām cānsanta ṛjū dīdhyāna divás putráso ásurasya vīráḥ,  
vīpraṁ padám āṅgirasó dādhānā yajñāsya dhāma prathamām mananta.  
7.103.10<sup>d</sup> (Vasiṣṭha ; to the Frogs [Parjanya-stutiḥ])  
gómāyur adād ajāmāyur adāt pṛc̥nir adād dhārīto no vásūni,  
gāvāṁ maṇḍūkā dádataḥ ṣatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyana takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyākā oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7<sup>b</sup> cf. 10.10.2<sup>c</sup>, mahás putráso ásurasya vīráḥ.

3.53.12<sup>a</sup> (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám índram átuṣṭavam,  
viṣvāmitrasya rakṣati brāhmedām bhārataṁ jánam.

8.6.17<sup>a</sup> (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahí samicī samājagrabhit,  
tāmohir indra tām guhaḥ.

9.18.5<sup>d</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dōhate,

└mādeṣu sarvadhā asi.┘

☞ refrain, 9.18.1<sup>c</sup>–7<sup>c</sup>

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13<sup>b</sup> (Viçvāmitra; to Indra)

viçvāmitrā arāsata brāhmēndrāya vajrīṇe,

└kārād in naḥ surādhasaḥ.┘

☞ cf. 1.23.6<sup>c</sup>

8.24.1<sup>b</sup> (Viçvāmanas Vāiçaṇva; to Indra)

sākhāya ā çīṣamahī brāhmēndrāya vajrīṇe,

stuṣā ū ṣū vo nītamāya dhr̥ṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13<sup>c</sup>, kārād in naḥ surādhasaḥ : 1.23.6<sup>c</sup>, kārātām naḥ surādhasaḥ.]

3.53.16<sup>c</sup> (Viçvāmitra; to Vāc Sasarpārī)

sasarpārīr abharat tūyam ebhyó 'dhi çrávaḥ páñcājanyāsu kṛṣṭīṣu,

pakṣyā návyam áyur dádhanā yām me pulastijamadagnāyo dadūḥ.

7.80.2<sup>a</sup> (Vasiṣṭha; to Uṣas)

eṣā syā návyam áyur dádhanā gūdhvī támo jyótiṣoṣā abodhi,

ágra eti yuvatir áhrayānā prācikitat sūryam yajñām agnīm.┘ ☞ 7.78.3<sup>c</sup>

[3.53.18<sup>c</sup>, bálaṁ tókāya tánayāya jivāse : 10.35.12<sup>c</sup>, páçve tókūya, &c.]

3.54.1<sup>c</sup>, çṛṇótu no dāmyebhir ānīkaiḥ : 3.1.15<sup>d</sup>, rákṣa ca no dāmyebhir ānīkaiḥ.

3.54.3<sup>d</sup> : 1.58.7<sup>d</sup>, saparyāmi prāyasā yāmi rátanam.

3.54.5<sup>a+d</sup> (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihā prā vocat devān āchā pathyā ká sám eti,

dádṛçra eṣām avamā sādānsi páreṣu yā gūhyeṣu vratēṣu.

10.129.6<sup>a</sup> (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhā veda ká ihā prā vocat kúta ājātā kúta iyām visṛṣṭiḥ,

arvāg devā asyā visārjanenāthā kó veda yāta ābabhūva.

10.114.2<sup>d</sup> (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya nīrṭtir ūpāsate dirghaçrúto ví hi jānānti váhnayaḥ,

tāsām ní cikyuḥ kavāyo nidānam páreṣu yā gūhyeṣu vratēṣu.

As regards 3.54.5<sup>a</sup>; 10.129.6<sup>a</sup>, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6<sup>b</sup>, ká iñ dadarça ká ihā prā vocat; and 1.164.7, 18; 10.10.6; 114.7.

**3.54.11<sup>b</sup>** (Prajāpati Vāiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)  
hiraṇyapaṇīḥ savitā sujihvās trīr ā divo vidátthe pátyamānaḥ,  
devēṣu ca savitāḥ ślókam ācraṇ ād asmābhyam ā suva sarvātātim.

3.56.5<sup>d</sup> (The same)

trī śadhāsthā sindhavas trīḥ kavīnām utā trimātā vidáttheṣu samrāt,  
ṛtāvarīr yōṣaṇās tisro āpyās trīr ā divo vidátthe pátyamānaḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

**3.54.15<sup>b</sup>** (Prajāpati Vāiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro viṣvāir vīryāiḥ pátyamāna ubhé ā paprāu ródasī mahitvā,  
puraṇdaró vṛtrahā dhṛṣṇúṣeṇaḥ saṃgṛbhyā na ā bhara bhūri paçvāḥ.

4.16.5<sup>b</sup> (Vāmadeva Gāutama; to Indra)

vavakṣā indro ámitam rjīṣy ubhé ā paprāu ródasī mahitvā,  
ātaç cid asya mahimā ví recy abhí yó viçvā bhūvanaḥ babhūva.

8.25.18<sup>c</sup> (Viṣvamanas Vāiṣva; to Mitra and Varuṇa, here Sūrya)

pári yó raçmínā divo 'ntān mamé pṛthivyāḥ,  
ubhé ā paprāu ródasī mahitvā.

**3.54.18<sup>b</sup>**: 1.24.10<sup>c</sup>, ādabdhāni váruṇasya vratāni.

[**3.54.20<sup>b</sup>**, dhruvākṣemāsa īlayā mādantaḥ: 3.59.3<sup>a</sup>, anamivāsa īlayā mādantaḥ.]

**3.54.22<sup>b</sup>** (Prajāpati Vāiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
svádasva havyā sám īṣo didīhy asmadryāk sám mimīhi çrávāṇsi,  
vīçvān agne pṛtsú tāñ jesi çātrūn āhā viçvā sumānā didīhi naḥ.

5.4.2<sup>d</sup> (Vasuçruta Ātreya; to Agni)

havyavāḥ agnir ajāraḥ pitā no vibhūr vibhāvā sudṛçiko asmé, 3.2.2<sup>c</sup>  
sugārhapatyāḥ sám īṣo didīhy asmadryāk sám mimīhi çrávāṇsi.

6.19.3<sup>b</sup> (Bharadvāja; to Indra)

pṛthū karāsnā bahulā gābhastī asmadryāk sám mimīhi çrávāṇsi,  
yūthéva paçvāḥ paçupā dāmūnā asmān indrābhy ā vavṛtsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

**3.55.1<sup>d</sup>–22<sup>d</sup>**, mahād devānām asuratvām ékam: 10.55.4<sup>d</sup>, mahān mahatyā  
asuratvām ékam.

**3.55.9<sup>b</sup>** (Prajāpati Vāiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
ní veveti palitó dutā āsv antār mahāñç carati rocanéna,  
vāpūñsi bibhrad abhí no ví caṣṭe mahād devānām asuratvām ékam.]

refrain, 3.55.1<sup>d</sup>–22<sup>d</sup>

10.4.2<sup>d</sup> (Trita Āptya; to Agni)

yām tvā jānāso abhi sañcāranti gāva usṇām iva vrajām yaviṣṭha,  
dūtō devānām asi mārtyānām antār mahāṅṅ carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, Prol. 432; RV. Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13<sup>ab</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,  
ṛtāsyā sá páyasāpinvatēḷa mahād devūnām asuratvām ékam.]

refrain, 3.55.1<sup>d</sup>-2<sup>d</sup>

10.27.14<sup>ed</sup> (Vasukra Āindra; to Indra)

bṛhānn achāyō apalāṣō ārvā tasthāu mātā viṣito atti gārbhaḥ,  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19<sup>a</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)  
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jajāna,  
imā ca viçvā bhūvanāny asya mahād devūnām asuratvām ékam.]

refrain, 3.55.1<sup>d</sup>-2<sup>d</sup>

10.10.5<sup>b</sup> (Yami Vāivasvati; Saṁvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,  
nākir asya prā minanti vratāni véda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181; Hillebrandt, Ved. Myth. i. 528; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5<sup>c</sup> cf. 1.69.7<sup>a</sup>; 7.47.3<sup>c</sup>.

3.55.21<sup>abc</sup>, imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣeti hitāmitro ná rája,  
puraḥsádah çarnasádo ná virāḥ: 1.73.3<sup>abc</sup>, devō ná yāḥ pṛthivīm  
... upakṣéti, &c.

3.56.3<sup>d</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)  
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,  
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūṣaḥ ca,]

I. 115.1<sup>c</sup>

tān ma ṛtām pātu çatāçaradāya yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāuṣ pitā in 5.83.6).

3.56.5<sup>d</sup>, trīr ā divō vidāthe pātyamānaḥ: 3.54.11<sup>b</sup>, trīr ā divō vidāthe pātyamānaḥ.

3.56.7<sup>b</sup>: 1.71.9<sup>c</sup>, rájānā mitráváruṇā supāṇī.

3.58.3—] *Part 1 : Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravádyāmanā, whereas 3.58.3 has in its place, suyūgbhir āçvāih.

3.58.5<sup>c</sup>: 1.183.6<sup>c</sup> = 1.184.6<sup>c</sup>, éhá yātaṁ pathībhir devayānāih.

3.58.5<sup>d</sup>: 1.183.4<sup>d</sup>, dāsrāv imé vām nidhāyo mādihūnām.

3.58.8<sup>d</sup>, pári dyāvāpṛthivī yāti sadyāḥ: 1.115.3<sup>d</sup>, pári dyāvāpṛthivī yanti sadyāḥ.

[3.59.1<sup>a</sup>, mitró jánān yātayati bruvāṇāḥ: 7.36.2<sup>d</sup>, jánān ca mitró yatati bruvāṇāḥ.]

[3.59.1<sup>b</sup>, mitró dādihāra pṛthivīm utá dyām: 6.51.8<sup>b</sup>, námo dādihāra, &c.]

Cf. under 3.32.8<sup>c</sup>.

[3.59.1<sup>d</sup>, mitráya havayām ghṛtāvaj juhota: 7.47.3<sup>d</sup>, síndhubhyo havayām, &c.]

[3.59.3<sup>a</sup>, anamivāsa ilayā mādantaḥ: 3.54.20<sup>b</sup>, dhruvákṣemāsa ilayā mādantaḥ.]

3.59.4<sup>cd</sup>: 3.1.21<sup>cd</sup>; 6.47.13<sup>ab</sup> = 10.131.7<sup>ab</sup>, tāsya vayām sumatāu yajñiyasyāpi bhadre sāumanasé syāma; 10.14.6<sup>cd</sup>, téṣān vayām sumatāu yajñi-yānām āpi, &c.

3.59.9<sup>b</sup> (Viçvāmitra; to Mitra)  
mitró devéṣv āyūṣu jánāya vṛktābarhiṣe,  
iṣa iṣṭāvratā akah.

5.23.3<sup>b</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

viçve hí tvā sajóṣaso, jánāso vṛktābarhiṣaḥ,  
hótāraṁ sádmāsu priyām vyānti váryā purú.

5.21.3<sup>a</sup>

5.35.6<sup>b</sup> (Prabhūvasu Āngirasa; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,  
ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

5.35.6<sup>a</sup>

5.35.6<sup>d</sup>

8.5.17<sup>a</sup> (Brahmatithi Kāva; to Açvins)

jánāso vṛktābarhiṣo haviṣmanto aramkṛtaḥ,  
yuvām havante açvinā.

1.14.5<sup>c</sup>

1.47.4<sup>d</sup>

8.6.37<sup>b</sup> (Vatsa Kāva; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,  
hāvante vājasātaye.

5.35.6<sup>a</sup>

5.35.6<sup>d</sup>

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. kāvāso vṛktābarhiṣaḥ, 1.14.5<sup>c</sup>, q.v.

3.60.3<sup>d</sup> (Viçvāmitra; to Ṛbhus)

indrasya sakhyām ṛbhávaḥ sām ānaçur mánor nāpāta apāso dadhanvire,  
sāudhanvanāso amṛtatvām érire viṣṭvī çámībhiḥ sukṛtaḥ sukrtyāyā.

10.94.2<sup>c</sup> (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatāvat sahāsravad abhi krandanti hāritebhir asābhiḥ,

viṣṭvī grāvāṇaḥ sukṛtaḥ sukrtyāyā hótuc cit pūrve havirādyam āçata.

We render 3.60.3, 'The Ṛbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī çāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēṣa* . . . *çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhus in their *nivid*, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṛtaḥ sukrtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhāvaḥ sukrtaḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhus are said to have fashioned the sacrifice *ūrdhvagrāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhus to Grāvāṇaḥ.

### 3.61.7<sup>b</sup> (Viçvāmitra; to Uṣas)

ṛtasya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,  
mahī mitrásyā váruṇasya māyā candréva bhānūm ví dadhe purutrā.

10.80.2<sup>b</sup> (Agni Säucika, or Agni Vaiçvānara; to Agni)

agnēr āpnasaḥ samid astu bhadrágnir mahī ródasī á viveça,  
agnir ékaṁ codayat samátsv agnir vṛtrāṇi dayate purūṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7<sup>a</sup> see last Oldenberg, RV. Noten, p. 261.

3.62.8<sup>c</sup>: 3.52.3<sup>c</sup> = 4.32.16<sup>c</sup>, vadhūyūr iva yōṣaṇām.

### 3.62.9<sup>ab</sup> (Viçvāmitra; to Pūṣan)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,  
sá naḥ pūṣāvitā bhuvat.

10.187.4<sup>ab</sup> (Vatsa Āgneya; to Agni)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,

ṣá naḥ parṣad āti dvīṣaḥ.

~~¶~~ refrain, 10.187.10<sup>c</sup>–5<sup>c</sup>

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

### 3.62.13<sup>c</sup> (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,  
ṛtasya yónim āsadam.

5.21.4<sup>d</sup> (Sasa Ātreya; to Agni)

devām vo devayajyāyagnim īlita mártyaḥ,

sámiddhaḥ çukra didihy ṛtasya yónim āsadaḥ sasasya yónim āsadaḥ.

9.8.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ṇdrasya soma rádhase, punānó hárdi codaya,

~~¶~~ 9.8.3<sup>ab</sup>

ṛtasya yónim āsadam.

9.64.22<sup>c</sup> (Kaṣyapa Mārica; to Soma Pavamāna)  
 indrāyendo marútvate pávasva mādhumattamah,  
 ṛtāsya yónim āsadam.

Cf. arkāsya yónim āsadam, under 9.25.6; yónāv ṛtāsya sīdatam, 3.62.18<sup>b</sup>; sīdann ṛtāsya yónim ā, 6.16.35<sup>c</sup>; and yónim ṛtāsya sīdata, under 9.13.9<sup>c</sup>.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16<sup>ab</sup> (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)  
 ā no mitrāvaruṇā ghr̥tāir gāvvyūtim ukṣatam,  
 mādhvā rājānsi sukratū.

7.65.4<sup>ab</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
 ā no mitrāvaruṇā havyájusṭim ghr̥tāir gāvvyūtim ukṣatam ilābhiḥ,  
 pr̥atī vām ātra vāram ā jānāya, pr̥itām udnó divyāsya cāroh. ~~cf.~~ 7.65.4<sup>c</sup>  
 8.5.6<sup>c</sup> (Brahmatithi Kaṇva; to Aṣvins)  
 tā sudevāya dāṣuse sumedhām āvitārīṃ,  
 ghr̥tāir gāvvyūtim ukṣatam.

Cf. ā no gāvvyūtim ukṣatam ghr̥tēna, 7.62.5<sup>b</sup>. There can be little doubt that the pāda, ghr̥tāir gāvvyūtim ukṣatam in 3.62.16<sup>b</sup> and 8.5.6<sup>c</sup> is the 'mother' form, from which is derived ghr̥tāir gāvvyūtim ukṣatam ilābhiḥ. By the same terms 7.65.4<sup>ab</sup> is an extended form of 3.62.16<sup>ab</sup>. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16<sup>a</sup>, without having in mind ā no mitrāvaruṇā havyájusṭim in 7.65.4<sup>a</sup>. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvvyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4<sup>c</sup> has a partial parallel in 7.70.5<sup>c</sup>, pr̥atī pr̥a yātām vāram ā jānāya; and 7.65.4<sup>a</sup> is reproduced even more closely in 1.15.2.7<sup>a</sup>, ā vām mitrāvaruṇā havyájusṭim.

3.62.18<sup>a</sup> (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)  
 gr̥ṇānā jamádagninā yónāv ṛtāsya sīdatam,  
 pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9<sup>c</sup>

~~cf.~~ 1.47.3<sup>b</sup>

7.96.3<sup>c</sup> (Vasiṣṭha; to Sarasvatī)  
 bhadram id bhadrá kṛṇavat sárasvaty ákavārī cetati vājīnīvati,  
 gr̥ṇānā jamádagnivát stuvānā ca vasiṣṭhavát.  
 8.101.8<sup>d</sup> (Jamadagni Bhārgava; to Aṣvins)  
 rātīm yád vām arakṣāsam hāvāmahe yuvábhyām vājīnīvasū,  
 pr̥acīm hótṛām pratirāntāv itām narā gr̥ṇānā jamádagninā.  
 9.62.24<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 utā no gómatir īso víḥvā arsa pariṣṭúbhah,  
 gr̥ṇānó jamádagninā.  
 9.65.25<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 pávate haryató hárir gr̥ṇānó jamádagninā,  
 hinvānó gór ādhi tvací.

The pāda-type gr̥ṇānā jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 7.66.19<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sómam ṛtāvṛdhā.

## REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)  
sákhe sákḥāyam abhy á vavṛtsvāçum ná cakráñ ráthyeva ráñhyāsmābhyam  
dasma ráñhyā,  
ágne mṛṇíkām vāruṇe sácā vido marútsu viçvābhānuṣu,  
tokāya tujé çuçucāna çām kṛdhy asmābhyam dasma çām kṛdhi.

8.27.3<sup>d</sup> (Manu Vāivasvata ; to Viçve Devāḥ)  
prá sú na etv adhvarò 'gná devēsu pūrvyāḥ,  
ādityēsu prá vāruṇe dhrtávrata marútsu viçvābhānuṣu.

For 4.1.3<sup>a</sup> cf. 10.10.1<sup>a</sup>.—For the same stanza see Oldenberg, *ProL* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11<sup>b</sup>, mahó budhné rájaso asyá yónāu : 4.17.14<sup>d</sup>, tvacó budhné, &c.]

[4.1.13<sup>c</sup>, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3<sup>c</sup>, prācodayat sudúghā, &c.]

4.1.15<sup>d</sup> (Vāmadeva Gāutama ; to Agni)  
té gavyatā mánasā drdhrām ubdhām gá yemānām pári śántam ádrim,  
dṛḷhām náro vácasā dáivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6<sup>d</sup> (Vāmadeva Gāutama ; to Indra)  
viçvāni çakró nāryāni vidvān, apó rireca sákhibhir nikāmāiḥ,  
áçmānām cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.  
10.45.11<sup>d</sup> (Vatsapri Bhālandana ; to Agni)  
tvām agne yájamānā ánu dyún viçvā vāsu dadhire váryāni,  
tváyā sahá dráviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4<sup>a</sup>, gávyam cid ūrvām uçijo ví vavruḥ.

4.1.17<sup>d</sup> (Vāmadeva Gāutama ; to Agni)  
néçat támo dúdhitam rócata dyāur úd devyā usáso bhānúr arta,  
á súryo bṛhatás tiṣṭhad ájrañ rjú mārteṣu vrjinā ca paçyan.



6.51.2<sup>c</sup> (R̥jigvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,  
ṛjū mārteṣu vṛjinā ca pācyann abhī caṣṭe sūro aryā évān.

7.60.2<sup>d</sup> (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇā nṛcāksā ubhé úd eti sūryo abhī jmān,  
[viṣvasya sthātūr jāgataḥ ca gopā] ṛjū mārteṣu vṛjinā ca pācyan.

6.50.7<sup>d</sup>

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20<sup>d</sup> (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇāṃ,  
agnir devānāṃ āva avṛṇānāḥ sumṛṇīkó bhavatu jātávedāḥ.

6.47.12<sup>b</sup> (Garga Bhāradvāja; to Indra)=

10.131.6<sup>b</sup> (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvān āvobhiḥ sumṛṇīkó bhavatu viṣvāvedāḥ,  
bādhatāṃ dvēṣo ābhayaṃ kṛṇotu [suvīryasya pātayaḥ syāma.]

4.51.10<sup>d</sup>

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20<sup>b</sup> cf. 1.127.8<sup>d</sup>; 8.23.25<sup>a</sup>, ātithim mānuṣāṇāṃ.

4.2.1<sup>a</sup>: 1.77.1<sup>c</sup>, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2<sup>a</sup>, ihā tvām sūno sahaso no adyā: 1.58.8<sup>a</sup>, āchidrā sūno, &c.; 6.50.9<sup>a</sup>, utā tvām sūno, &c.]

[4.2.18<sup>ab</sup>, ā yūthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:  
7.60.3<sup>d</sup>, sām yó yūthēva jānimāni caṣṭe; 8.25.7<sup>ab</sup>, ādhi yā br̥ható divò 'bhī yūthēva pācyataḥ.]

4.2.20<sup>a</sup>: 1.73.10<sup>a</sup>, etā te agna ucāthāni vedhaḥ.

[4.2.20<sup>c</sup>, úc chocasva kṛṇuhí vásyaso naḥ: 8.48.6<sup>b</sup>, prá cakṣaya kṛṇuhí, &c.]

4.3.1<sup>b</sup> (Vāmadeva Gāutama; to Agni)

ā vo rájanam adhvarásya rudrām hótāraṃ satyayājāṃ ródasyoḥ,  
agnim purā tanayitnór acittād dhiraṇyarūpam āvase kṛṇudhvam.

6.16.46<sup>c</sup> (Bharadvāja; to Agni)

vītí yó devām máрто duvasyéd agnim ṛtādhvaré havismān,  
hótāraṃ satyayājāṃ ródasyor [uttānāhasto námasā vivāset.]

3.14.5<sup>b</sup>

Cf. Bergaigne, iii. 36; v. Bradke, Dyāus Asura, p. 54.

4.3.2<sup>b</sup>: 1.124.7<sup>c</sup>; 10.71.4<sup>d</sup>; 91.13<sup>d</sup>, jāyeva pātya uṇatī suvāsah.

[4.3.8<sup>d</sup>, sādha divo jātavedaḥ cikitvān: 3.17.2<sup>b</sup>, yātha divo, &c.]

4.3.10<sup>d</sup> (Vāmadeva; to Agni)

ṛtēna hī śmā vṛsabhāḥ cid aktāḥ pumān agniḥ pāyasā pṛṣṭhyēna,  
āspandamāno acarad vayo dhā vṛṣā ḥukrām duduhe pṛṇir ūdhaḥ.

6.66.1<sup>d</sup> (Bharadvāja; to Maruts)

vāpūr nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,  
mārteṣv anyād dohāse pṛpāya sakṛc chukrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fließen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1<sup>d</sup>. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10<sup>d</sup>, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1<sup>d</sup>: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11<sup>d</sup> (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidantaḥ sām āṅgirasō navanta góbhiḥ,  
ḥunām nārah pāri śadann uśāsam āvīḥ svār abhavaj jāté agnāu.

10.88.2<sup>b</sup> (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Sūrya and Vaiṣvānara)  
gṛṇām bhūvanam tāmasāpagūḥam āvīḥ svār abhavaj jāté agnāu,  
tāsyā devāḥ pṛthivī dyāur utāpó 'raṇayann ośadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1<sup>d</sup>, āvir akar bhūvanam viṣvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5<sup>c</sup> (Vāmadeva Gāutama; to Agni)

ūrdhvó bhava prāti vidhyādhy asmád āviṣ kṛṇusva dāivyāny agne,  
áva sthirá tanuhi yātujúnām jāmim ājānim prā mṛṇhi çátrūn.

10.116.5<sup>b</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)  
ní tigmāni bhrāçāyan bhrāçyany áva sthirá tanuhi yātujúnām,  
ugrīya te sáho bālam dadāmi pratīya çátrūn vigadēṣu vṛça.

For the repeated pāda cf. 2.33.14<sup>c</sup>; 8.19.20<sup>c</sup>. See note under 2.33.14<sup>a</sup>.

[4.4.7<sup>b</sup>, yás tvā nītyena haviṣā yá ukthāih: 6.5.5<sup>a</sup>, yás te yajñēna samídha yá ukthāih.]

4.4.13 = 1.147.3.

4.4.15<sup>a</sup> (Vāmadeva Gāutama; to Agni)

ayá te agna samídha vidhema prāti stóman çasyámānam gṛbhāya,  
dāhāçaso rakṣásah pāhy āsmān druho nidó mahāmaho avadyāt.

7.14.2<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
vayám te agne samídha vidhema vayám dāçema suṣutí yajatra,  
vayám ghṛténādhvarasya hotar vayám deva haviṣā bhadrāçoce.

Cf. 5.4.7<sup>a</sup>, vayám te agna ukthāir vidhema.

[4.5.3<sup>b</sup>, sahasrareta vṛṣabhás túviṣmān: 2.12.12<sup>a</sup>, yāḥ saptāraçmir vṛṣabhás, &c.]

4.5.4<sup>c</sup> (Vāmadeva Gāutama; to Vāiçvānara)

prá tñn agnir babhasat tigmájambhas tápiṣṭhena çocíṣā yāḥ surádhaḥ,  
prá yé minánti váruṇasya dhāma priyá mitrásyā cétato dhruvāni.

10.89.8<sup>c</sup> (Reṇu Vāiçvāmitra; to Indra)  
tvāni ha tyād ṇayá indra dhíro 'sír ná páruva vṛjiná çṛṇāsi,  
prá yé mitrásyā váruṇasya dhāma yujam ná jánā minánti mitráṁ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minánti, but the verb has the preposition prá in the third pāda, and pra + ā + mī does not exist. Oldenberg, Prol. p. 74, reads prá minanti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmitrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8<sup>d</sup>, pāti priyām rupó ágram padám véh: 3.5.5<sup>a</sup>, pāti priyām ripó ágram padám véh.

4.6.2<sup>c</sup> (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnīr mandró vidátheṣu prācetaḥ,  
ūrdhvām bhānūm savitā́vāçren méteva dhūmām stabhāyad ūpa dyām.

4.13.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām bhānūm savitā́ devó açred drapsām dávidhavad gaviṣó ná  
sátvā,

ānu vratām váruṇo yanti mitró yát sūryam divy ārohayānti.

4.14.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām ketūm savitā́ devó açrej ṽjyótir viçvasmāi bhūvanāya kṛṇvān,  
cf. 1.92.4<sup>c</sup>

ṽprā dyāvāprthivī antárikṣam ṽ sūryo raçmibhiç cékitānaḥ.

cf. 1.115.1<sup>c</sup>

7.72.4<sup>c</sup> (Vasiṣṭha; to Aṇvins)

vī céd uchānti açvinā usāsaḥ ṽprā vām brāhmāṇi kārāvo bharante,

cf. 6.67.10<sup>a</sup>

ūrdhvām bhānūm savitā́ devó açred brhād agnāyaḥ samidhā jarante.

The case of 4.6.2<sup>c</sup> is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2<sup>a</sup>; 14.2<sup>a</sup>; 7.72.4<sup>c</sup> (cf. also 7.76.1<sup>b</sup>), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā́ *iva* açret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā́ dyām *ivopāri*, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3<sup>a</sup>, yatā́ sujūṇī́ rātīni ghṛtāci: 6.63.4<sup>b</sup>, prā́ rātīr eti jūṇīni ghṛtāci.]

Cf. under 3.19.2.

4.6.3<sup>b</sup>: 3.19.2<sup>c</sup>, pradakṣiṇīd devātātim urāṇāḥ.

4.6.4<sup>a</sup> (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agnā́ ūrdhvó adhvaryúr jujuṣāṇó asthāt,  
pāry agniḥ paçupā́ ná hótā triviṣṭy eti pradīva urāṇāḥ.

6.52.17<sup>a</sup> (Rjigvan Bhāradvāja; to Viçve Devāḥ)

stīrṇé barhiṣi samidhāné agnā́u sūkténa mahā́ námasā́ vivāse,  
asmīn no adyā́ vidáthe yajatrā́ viçve devā́ havīsi mādayadhvam.

4.6.5<sup>b</sup> (Vāmadeva Gāutama; to Agni)

pāri tmāná mitādrur eti hótāgnīr mandró mādhuvacā́ ṛtāvā,  
drāvanty asya vājino ná çókā bhāyante viçvā bhūvanā́ yād ābhrāt.

7.7.4<sup>d</sup> (Vasiṣṭha Māitravaruṇi; to Agni)  
 sadyó adhvaré rathirām jananta mānuṣāso vīcetaso yā eṣām,  
 viçām adhāyi viçpātir duronè 'gnír mandró mádhuvacā ṛtāvā.

4.6.11<sup>cd</sup> (Vāmadeva Gāutama; to Agni)  
 ākāri brāhma samidhāna túbhyaṃ çāṃsāty ukthām yājate vy ù dhāḥ,  
 hótāram agnīm mānuṣo ní ṣedur namasyānta uçijaḥ çāṃsam āyóḥ.

5.3.4<sup>cd</sup> (Vasucruta Ātreya; to Agni)  
 tāva çriyā sudṛço deva devāḥ purū dādhanā amītaṃ sapanta,  
 hótāram agnīm mānuṣo ní ṣedur daçasyānta uçijaḥ çāṃsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
 ayām ihā prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv ídyaḥ,  
 yām āpnavāno bhīgavo virurucúr vāneṣu citrām vibhvaṃ viçé-viçe.

8.60.3<sup>c</sup> (Bhargha Prāgātha; to Agni)  
 āgne kavír vedhā asi hótā pāvaka yákṣyaḥ,  
 mandró yájiṣṭho adhvaréṣv ídya ṽ viprebhiḥ çukra mánmabhiḥ.]  
 1.127.2<sup>c</sup>

Cf. 5.22.1<sup>cd</sup>, yó adhvaréṣv ídya hótā mandrátamo viçi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4<sup>b</sup>: 1.86.5<sup>b</sup>; 5.23.1<sup>c</sup>, viçvā yāç carṣaṇír abhí.

[4.7.8<sup>d</sup>, vidúṣṭaro divā āródhanāni; 4.8.4<sup>c</sup>, vidvān āródhanam divāḥ.]

4.7.9<sup>a</sup>, kṛṣṇām ta éma ruçataḥ puró bhāḥ: 1.58.4<sup>d</sup>, kṛṣṇām ta éma ruçadūrme ajara.

[4.7.10<sup>b</sup>, yád asya vāto anuvāti çociḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>c</sup>, ád asya vāto ánu vāti çociḥ; 10.142.4<sup>c</sup>, yadá te vāto anuvāti çociḥ.]

4.8.1<sup>b</sup>: 8.102.17<sup>c</sup>, havyavāham ámartyaṃ; 3.10.9<sup>c</sup>, havyavāham ámartyaṃ sahovṛdham.

4.8.2<sup>c</sup>: 1.1.2<sup>c</sup>, sá devān éhá vakṣati.

[4.8.4<sup>c</sup>, vidvān āródhanam divāḥ: 4.7.8<sup>d</sup>, vidúṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
 té rāyá té suvíryāḥ sasavāṇso ví çṛṇvire,  
 yé agná dadhiré dúvaḥ.

8.54(Vāl.6).6<sup>d</sup> (Mātariçvan Kāṇva ; to Indra)  
 ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,  
 vṛtī hōtrābhīr utā devāṛtibhiḥ sasavāṇso ví çṛṇvire.

In 8.54(Vāl.6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṇsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1<sup>a</sup>, āgne mṛīā mahān asi: 1.36.12<sup>d</sup>, sā no mṛīā mahān asi.]

4.9.5<sup>a</sup> (Vāmadeva Gāutama ; to Agni)  
 véṣi hy ādhvariṇyatām upavaktā jānānām,  
 havyā ca mānuṣāṇām.

6.2.10<sup>a</sup> (Bharadvāja Bārhaspatya ; to Agni)  
 véṣi hy ādhvariṇyatām āgne hōtā dāme viçām,  
 samīdho viçpate kṛṇu juṣāṣva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10<sup>ab</sup> correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5<sup>c</sup> is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5<sup>c</sup>, çriyé rukmó ná rocata upāké: 7.3.6<sup>b</sup>, ví yád rukmó ná rócasa upāké.]

4.11.5<sup>d</sup> (Vāmadeva Gāutama ; to Agni)  
 tvām agne prathamām devayānto devām mārta amṛta mandrājihvam,  
 dveṣoyūtām ā vivāsanti dhībhīr dāmūnasām grhāpatīm āmūram.

5.8.1<sup>d</sup> (Iṣa Ātreya ; to Agni)  
 tvām agna ṛtāyavaḥ sām idhire pratnām pratnāsa utāye sahasakṛta,  
 puruṣāndrām yajataḥ viçvādhyāsaḥ dāmūnasām grhāpatīm vā-  
 reṇyam.

[4.12.3<sup>b</sup>, agnir vājasya paramāsya rāyāḥ: 7.60.11<sup>b</sup>, vājasya sātāu paramāsya rāyāḥ.]

4.12.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)  
 agnir iṣe bṛhatāḥ ksatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3<sup>b</sup>  
 dādhatī rātanaḥ vidhaté yāviṣṭho vy ānuṣāṇ mārtyāya svadhāvān.

7.16.12<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

tām hótāram adhvarāśya prācetasāṃ vāhniṃ devā akr̥vata, 3.11.4<sup>c</sup>  
dādhati rātnaṃ vidhaté suvīryam agnir jānāya dācūṣe.

The preposition vi which limps, with sharp tmesis, behind its verb dādhati in 4.12.3<sup>cd</sup>, impresses me as secondary.—Cf. the parallel pādas under 4.44.4.

4.12.6 (Vāmadeva Gāutama ; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailūṣi, or Anhomuc Vāmadevya ; to Viṣve  
Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryāṃ cit padī śitām āmuñcatā yajatrāḥ,  
evó śv āsmān muñcatā vy āñhaḥ prá tāry agne pratarām na āyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109 ; particularly 10.59.1<sup>a</sup>, prá tāry āyuh pratarām nāvīyaḥ.

[4.13.1<sup>c</sup>, yātām açvinā sukṛto duroṇām : see under 1.117.2<sup>c</sup>.]

4.13.2<sup>a</sup>: 7.72.4<sup>c</sup>, ūrdhvām bhānūṃ savitā devó açret ; 4.6.2<sup>c</sup>, ūrdhvām bhānūṃ  
savitévāçret ; 4.14.2<sup>a</sup>, ūrdhvām ketūṃ savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama ; to Agni)

ānāyato ānibaddhaḥ kathāyām nyāññ uttāno 'va padyate ná,  
káyā yāti svadhāyā kó dadarça divā skambhāḥ sámṛtaḥ pāti nākam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197 ; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout ; see p. 13.

4.14.2<sup>a</sup>, ūrdhvām ketūṃ savitā devó açret : 4.6.2<sup>c</sup>: ūrdhvām bhānūṃ savitévāçret ;  
4.13.2<sup>a</sup> ; 7.72.4<sup>c</sup>, ūrdhvām bhānūṃ savitā devó açret.

4.14.2<sup>b</sup>, jyótir viçvasmāi bhūvanāya kr̥vān : 1.92.4<sup>c</sup>, jyótir viçvasmāi bhūvanāya  
kr̥vatī.

4.14.2<sup>c</sup>: 1.115.1<sup>c</sup>, āprā dyāvāprthivī antārikṣam.

4.14.3<sup>d</sup>, uṣā iyate suyújā rāthēna : 1.113.14<sup>d</sup>, óṣā yāti suyújā rāthēna.

4.14.4<sup>b</sup> (Vāmadeva Gāutama ; to Açvins)

ā vām vāhiṣṭhā ihā té vahantu rāthā áçvāsa uṣāso vyūṣṭāu,  
imé hí vām madhupéyāya sómā asmín yajñé vṛṣaṇā mādayethām.]

cf. 1.184.2<sup>a</sup>

4.45.2<sup>b</sup> (Vāmadeva ; to Açvins)

ūd vām pr̥kṣāso mādhumanta irate, rāthā áçvāsa uṣāso vyūṣṭiṣu,

4.45.2<sup>a</sup>

apornuvāntas tāma ā párvṛtaṃ svār nā çukrām tanvānta ā rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96 ; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥kṣā note this parallel, which seems to support his rendering of the word by 'swift' ; cf. vāhiṣṭhā in 4.14.4<sup>a</sup>.

[4.14.4<sup>d</sup>, *asmín yajñe vṛṣaṇā mādayethām* : 1.184.2<sup>a</sup>, *asmé ū śú vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)

*pāri vājapatih kavir agnir havyaṇy akramīt,*  
*dādhad rātnāni dāçūṣe.*

9.3.6<sup>c</sup> (Çunaḥçepa Ājigarti ; to Soma Pavamāna)  
*eṣā viprāir abhiṣṭuto 'pó devó ví gāhate,*  
*dādhad rātnāni dāçūṣe.*

For the repeated pāda cf. *dhattām rātnāni dāçūṣe*, under 1.47.1<sup>d</sup>, and the note there.

4.15.6<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

*tām ārvantaṁ ná sānasīm aruṣām ná divāḥ çicum,*  
*marmṛjyānte divé-dive.*

8.102.12<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)  
*tām ārvantaṁ ná sānasīm gr̥ṇihī vipra çuṣmīnam,*  
*mitrām na yātayājjanam.*

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12<sup>a</sup> in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmṛjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7<sup>b</sup>, 9<sup>b</sup>, *kumārāḥ sāhadevyāḥ* ; 4.15.8<sup>b</sup>, *kumārāt sāhadevyāt.*

4.16.5<sup>b</sup> : 3.54.15<sup>b</sup> ; 8.25.18<sup>c</sup>, *ubhé ā paprāu ródasī mahitvā.*

[4.16.6<sup>a</sup>, *viçvāni çakró nāryāṇi vidvān* : 7.21.4<sup>b</sup>, *āpānsi viçvā nāryāṇi vidvān.*]

4.16.6<sup>d</sup> : 4.1.15<sup>d</sup> ; 10.45.11<sup>d</sup>, *vrajām gómantaṁ uçjo ví vavruḥ.*

4.16.12<sup>d</sup> : 1.174.5<sup>c</sup>, *prā sūraç cakrām vṛhatād abhīke.*

[4.16.20<sup>b</sup>, *brāhmākarma bhṛgavo ná rátham* : 10.39.14<sup>b</sup>, *ātaksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.



4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> (Vāmadeva Gāutama; to Indra) = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> =  
4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> = 4.24.11<sup>d</sup> (Vāmadeva; to Indra)

nū śtutá indra nū gr̥ṇāná īṣam jaritré nadyò ná pīpeḥ,  
ákāri te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4<sup>d</sup> (Vāmadeva; to Dyāvapṛthivyāu)  
nū rodasī br̥hád̥bhir no várūthāiḥ pātnīvad̥bhir īṣáyantī sajóṣāḥ,  
urūcī víḥve yajaté ní pātam dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1<sup>d</sup> (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyaṁ ha kṣá ānu kṣatráṁ mahánā manyata dyāuḥ,  
tvām vṛtrám çavasā jaghanvān sr̥jāḥ síndhūṁr áhinā jagrasānān.

10.111.9<sup>a</sup> (Aṣṭrādaṁṣṭra Vāirūpa; to Indra)  
sr̥jāḥ síndhūṁr áhinā jagrasānān ād id etāḥ prā vivijre javéna,  
múmuksamāṇā utá yá mumucré 'dhéd etá ná ramante nítiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1<sup>ab</sup>, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmuksamāṇā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3<sup>c</sup> (Vāmadeva Gāutama; to Indra)

bhinád girīm çavasā vājram iṣṇān avīṣkr̥ṇvānāḥ sahasāná ójaḥ,  
vādhīd vṛtrám vājreṇa mandasānāḥ sárann āpo jávasā hatávṛṣṇīḥ.

10.28.7<sup>c</sup> (Vasukrapatnī; to Indra)  
evá hí mām tavásam jajñūr ugrám kárman-karman vīṣanam indra devāḥ,  
vādhīm vṛtrám vājreṇa mandasānó 'pa vrajām mahinā dāçūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7<sup>c</sup>, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3<sup>c</sup>. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15<sup>b</sup>, hūntā vṛtrāṁ vājreṇa mandasānāḥ; and also under 8.59 (Val. 11).1<sup>d</sup>.

4.17.5<sup>b</sup>: 1.177.1<sup>b</sup>, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7<sup>cd</sup>, tvām prāti pravāta āçāyānam āhiṁ vājreṇa maghavan ví vṛçcaḥ : 4.19.3<sup>cd</sup>, saptā prāti pravāta āçāyānam āhiṁ vājreṇa ví riṇā aparvān.]

[4.17.14<sup>d</sup>, tvacó budhné rájaso asyá yónāu : 4.1.11<sup>b</sup>, mahó budhné, &c.]

4.17.16<sup>ab</sup> (Vāmadeva Gāutama; to Indra)

gavyānta indraṁ sakhyāya víprā açvāyānto vṛṣaṇaṁ vājāyantaḥ,  
janīyānto janidām ākṣitotim ā cyāvayāmo 'vaté ná kóçam.

10.131.3<sup>cd</sup> (Sukṛti Kākṣivata; to Indra)

nahí sthūry ṛtuthā yātām āsti nótā çrávo vivide saṁgamésu,

gavyānta indraṁ sakhyāya víprā açvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2<sup>cd</sup>. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie ausseht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16<sup>ab</sup> as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21<sup>d</sup> = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> = 4.24.11<sup>d</sup>; 4.56.4<sup>d</sup>, dhiyā syāma rathyāḥ sadāsāḥ.

[4.18.4<sup>c</sup>, nahí nv āsya pratimānam āsti: 6.18.12<sup>c</sup>, nāsya çātrur ná pratimānam āsti.]

4.18.5<sup>d</sup>: 10.45.6<sup>b</sup>, ā ródasi aprṇā jáyamānaḥ; 3.6.2<sup>a</sup>; 7.13.12<sup>b</sup>, ā ródasi aprṇā jáyamānaḥ.

4.18.7<sup>d</sup>: 4.19.8<sup>b</sup>, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10<sup>d</sup>, vṛtrām jaghanvān asṛjad.

4.18.11<sup>d</sup> (Samvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,  
āthābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12<sup>a</sup> (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehī lokām vājraya viṣkābhe,  
hānāva vṛtrām riṇācāva síndhūn indrasya yantu prasavé visrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12<sup>a</sup>, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11<sup>d</sup> and in 8.100.12<sup>a</sup>. The two hymns are also connected as regards 4.18.13<sup>d</sup>: 8.100.8<sup>d</sup>. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2<sup>c</sup>: 3.32.11<sup>a</sup>; 6.30.4<sup>c</sup>, āhann āhim pariṣāyānam āraṇaḥ.

[4.19.3<sup>cd</sup>, saptā prāti pravāta āṣāyānam āhim vājreṇa ví riṇā aparvān: 4.17.7<sup>cd</sup>,  
tvām prāti pravāta āṣāyānam āhim vājreṇa maghavan ví vṛcaḥ.]

4.19.5<sup>d</sup> (Vāmadeva; to Indra)

abhī prá dadrur jānayo ná gārbhaṁ ráthā iva prá yayuḥ sākām ádrayaḥ,  
átarpayo visṛta ubjá ūrmīn tvām vṛtān ariṇā indra síndhūn.

4.42.7<sup>d</sup> (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

vidúṣ te víḥvā bhūvanāni tāsya tá prá bravīṣi vārunāya vedhaḥ,  
tvām vṛtrāṇi ṣṛṇviṣe jaghanvān tvām vṛtān ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7<sup>d</sup> is quoted from previously existing descriptions.

4.19.8<sup>b</sup>: 4.18.7<sup>d</sup>, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10<sup>d</sup>, vṛtrām jaghanvān asṛjat.

4.19.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3<sup>b</sup> (Vāmadeva; to Indra)

imāṁ yajñāṁ tvām asmākam indra puró dádhat saniṣyasi krátum naḥ,  
çvaghñíva vajrin sanāye dhānānām tváyā vayām aryā ājīm jayema.

5.31.11<sup>d</sup> (Avasyu Ātreya; to Indra and Kutsa ?)

sūraç cid rátham páritakmyāyām púrvaṁ karad úparam jñjuvāṁsam,

ḥbhāraç cakráṁ étaçaḥ sám riṇāti, puró dádhat saniṣyati krátum naḥ.  
4.20.3<sup>b</sup>

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13<sup>b</sup>.

[4.20.6<sup>d</sup>, udnéva kóçaṁ vásunā nyīṣtam: 10.42.4<sup>c</sup>, kóçaṁ ná pūrṇām vásunā nyīṣtam.]

4.20.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10<sup>b</sup>, hantā vṛtrām várivaḥ pūrāve kaḥ: 1.63.7<sup>d</sup>, aṇhó rājan várivaḥ pūrāve kaḥ.

4.21.10<sup>d</sup> (Vāmadeva; to Indra)

evā vásva índraḥ satyāḥ samráḍ ḥdhantā vṛtrām várivaḥ pūrāve kaḥ, 1.63.7<sup>d</sup>  
pūruṣtuta krátvā naḥ çagdhi rāyó bhakṣiyá té 'vaso dáivyaasya.

5.57.7<sup>d</sup> (Çyāvaçva Ātreya; to Maruts)

gómada áçvāvad ráthavat suvīram candrávad rádho maruto dadā naḥ,

prāçastiṁ naḥ kṛṇuta rudriyāso bhakṣiyá vó 'vaso dáivyaasya.

[4.21.11<sup>d</sup>: see under 4.20.11<sup>d</sup>.]

4.22.3<sup>b</sup> (Vāmadeva; to Indra)

yó devó devátamo jūyamāno mahó vájebhir mahádbhiç ca çúṣmāiḥ,  
dádhanó vājraṁ bāhvóṛ uçántam dyām ámena rejayat prá bhūma.

6.32.4<sup>b</sup> (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áchā mahó vájebhir mahádbhiç ca çúṣmāiḥ,

puruvírabhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Fischel, Ved. Stud. i. 11 note (cf. *ibid.* 268, note); Oldenberg, ZDMG. iv. 271.

[4.22.5<sup>b</sup>, víçveṣv it sávaneṣu pravácya: 1.51.13<sup>d</sup>; 8.100.6<sup>a</sup>, víçvét tá te sávaneṣu pravácya.]

4.22.9<sup>d</sup> (Vāmadeva; to Indra)

asmé várṣiṣṭhā kṛṇuhi jyēsthā nṛmṇāni satrá sahure sáhānsi,  
asmābhyām vṛtrā suhānāni randhi jahí vādhar vanúṣo mártyaasya.

7.25.3<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

ṣatām te ṣiprinn ūtāyaḥ sudāse sahasraṁ ṣānsā utā rātir astu,  
jahí vādhar vanūṣo mārtyasyāsmé dyumnám ádhi rātnaṁ ca dhehi.

4.22.10<sup>d</sup>: 3.30.21<sup>d</sup>, asmākam (3.30.21<sup>d</sup>, asmābhyam) sū maghavan bodhi godāḥ:  
3.31.14<sup>d</sup>, asmākam sū maghavan bodhi gopāḥ.

4.22.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyāḥ sadāsāḥ.

[4.23.4<sup>c</sup>, devó bhuvan návedā ma ṛtānām: 1.165.13<sup>d</sup>, eṣāṁ bhūta návedā ma  
ṛtānām.]

[4.23.10<sup>c</sup>, ṛtāya pṛthvī bahulé gabhīre: 10.178.2<sup>c</sup>, ūrvī ná pṛthvī bāhule gābhīre.]

[4.23.11<sup>d</sup>: see under 4.22.11<sup>d</sup>.]

4.24.3<sup>b</sup>, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5<sup>c</sup>, ririkvānsas tanvāḥ kṛṇvata  
svāḥ.

4.24.3<sup>d</sup> (Vānadeva; to Indra)

tām in náro ví hvayante samíkē [ririkvānsas tanvāḥ kṛṇvata trām,] 1.72.5<sup>c</sup>  
mithó yāt tyāgām ubhāyāso āgman náras tokāsyā tánayasya sātāu.

7.82.9<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)

asmākam indrāvaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,  
yād vām hāvanta ubhāye ádha sprdhi náras tokāsyā tánayasya sātīṣu.

Cf. 6.19.7<sup>c</sup>, yēna tokāsyā tánayasya sātāu.

4.24.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyāḥ sadāsāḥ.

4.25.4<sup>b+c</sup> (Vānadeva; to Indra)

tāsmā agnir bhārataḥ čarma yaṁsaj jyók pačyāt sūryam uccárantam,  
yá indrāya sunávāméty áha náre nāryāya nītamāya nṛṇām.

6.52.5<sup>b</sup> (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

vičvadānīm sumānasah syāma páčyema nú sūryam uccárantam,  
tátha karad vásupatir vásūnām devān óhāno 'vasāgamiṣṭhaḥ.

7.104.24<sup>d</sup> (Vasiṣṭha; to Indra),

indra jahí pūmānsam yātudhānam utā striyam māyāya čācadānām,  
vigrivāso mūrādevā ṛdantu má té dṛṣṇa sūryam uccárantam.

10.59.4<sup>b</sup> (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mó sú naḥ soma mṛtyāve pára dāḥ páčyema nú sūryam uccárantam,  
dyúbhir hitó jarimā sú no astu parātaram sú nirṛtir jihītām.

10.59.6<sup>c</sup> (Bandhu Gāupāyana, and others; to Asuntī)

ásunte pūnar asmāsu cákṣuḥ pūnaḥ prāṇam ihá no dhehi bhógam,  
jyók pačyema sūryam uccárantam ánumate mṛlāyā naḥ svastí.

5.37.1<sup>d</sup> (Atri Bhāuma; to Indra)  
 sām bhānūnā yatate sūryasyājūhvāno ghṛtāprṣṭhaḥ svāñcāḥ,  
 tasmā āmr̥dhrā uṣāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōc ca sūryam dṛṣṭe, under 1.23.21.—For devān ōhānaḥ in 6.52.5<sup>d</sup> see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5<sup>b</sup>, urv āsmā āditih ṣarma yaṁsat: 1.107.2<sup>d</sup>; 4.54.6<sup>d</sup>, adityāir no āditih, &c.]

[4.26.2<sup>d</sup>, māma devāso ānu kētam āyan: 10.6.7<sup>c</sup>, tām te devāso, &c.]

[4.26.7<sup>c</sup>, ātrā pūramdhir ajahād āratih: 4.27.2<sup>c</sup>, irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2<sup>c</sup>: see prec.]

4.28.1<sup>c</sup> (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrútas kaḥ,  
 āhann āhim āriṇāt saptá síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12<sup>c</sup> (Ayāsa Āṅgīrasa; to Bṛhaspati)  
 1 indro mahná maható arṇavāsya, vi mūrdhānam abhinad arbudāsya,  
 āhann āhim āriṇāt saptá síndhūn 1 devāir dyāvaprthivī prāvataṁ nah. 1  
 1.31.8<sup>d</sup>

Cf. 2.12.3<sup>a</sup>, yó hatvāhim āriṇāt saptá síndhūn.

4.28.2<sup>d</sup> (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraḥ cakráṁ sáhasā sadyā indo,  
 ādhi ṣṇūnā bṛhatá vartamānam mahó druho āpa viṣvāyu dhāyi.

6.20.5<sup>a</sup> (Bharadvāja; to Indra)  
 mahó druho āpa viṣvāyu dhāyi vājrasya yāt pātane pádi ṣṇṇaḥ,  
 urú śá sarátham sárathaye kar indraḥ kútsaya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1<sup>c</sup> (Vāmadeva; to Indra)

ā na stutá úpa vūjebhir ūtí indra yāhi hāribhir mandasānāḥ,  
 tirāḥ cid aryāḥ sávanā purūṇy āṅgūṣebhir gr̥ṇanāḥ satyārādhāḥ.

8.66.12<sup>c</sup> (Kali Prāgātha; to Indra)  
 pūrvīḥ cid dhí tvé tuvikūrmīn āṣāso hāvanta indrotāyaḥ,  
 tirāḥ cid aryāḥ sávanā vaso gahi ṣāviṣṭha ṣrudhí me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1<sup>c</sup>, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12<sup>c</sup> at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = oí πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágūrto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ὅλον καὶ μέρος) and kṛṣṭáyāḥ in 1.4.6. The pāda 4.29.1° means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12°. Though the entire question of tirāḡ cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20° (Vāmadeva; to Indra)  
çatām açmanmāyīnām purām indro vy āsyat,  
dīvodāsāya dāçūṣe.

6.16.5<sup>b</sup> (Bharadvāja; to Agni)  
tvām imā vāryā purū dīvodāsāya sunvaté,  
bharādvājāya dāçūṣe.

6.31.4<sup>d</sup> (Suhotra Bhāradvāja; to Indra)  
tvām çatāny āva çāmbarasya pūro jaghanthāpratīni dāsyoh,  
āçikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharādvājāya  
grṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21<sup>a</sup> (Vāmadeva; to Indra)  
āsvāpayad dabhītaye sahasrā trinçatām háthāiḥ,  
dāsānām indro māyāyā.

7.19.4<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)  
tvām nṛbhīr nṛmaṇo devāvītāu bhūrīṇi vṛtrā haryaçva haṁsi,  
tvām ní dāsyuṁ cūmuriṁ dhūniṁ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4<sup>b</sup>

[4.30.23<sup>b</sup>, kariṣyā indra pāuṁsyam: 8.3.20<sup>d</sup>; 32.3°, kṛṣe tād indra pāuṁsyam.]

[4.31.4<sup>a</sup>, abhī na ā vavṛtsva: 10.83.6°, mányo vajrinn abhī mām ā vavṛtsva.]

4.31.11<sup>b</sup> (Vāmadeva; to Indra)  
asmān ihā vṛṇiṣva sakhyāya svastāye,  
mahó rāyē divítmate.

6.57.1<sup>b</sup> (Bharadvāja; to Pūṣan and Indra)  
indrā nú pūṣānā vayām sakhyāya svastāye,  
huvéma vājasātaye. 5.35.6<sup>d</sup>

4.31.12<sup>b</sup>: 8.97.6<sup>d</sup>, indra rāyā páriṇasā; 1.129.9<sup>a</sup>, tvām na indra rāyā páriṇasā.

4.32.1<sup>c</sup>, mahān mahībhīr utībhīḥ: 3.1.19<sup>ab</sup>; 3.1.18<sup>cd</sup>, ā no gahi sakhyébhiḥ  
gīvēbhīr mahān mahībhīr utībhīḥ saranyān.

4.32.8<sup>b+c</sup> (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,  
stotṛbhya indra girvaṇaḥ.

8.14.4<sup>c</sup> (Goṣūktin Kāṇvāyana and Aṣvasuktin Kāṇvāyana; to Indra)

nā te vartāsti rūdhasa indra devó ná mártyaḥ,  
yād dītsasi stutó maghām.

8.32.7<sup>b</sup> (Medhatithi Kāṇva; to Indra)

vayám ghā te āpi śmasi stotára indra girvaṇaḥ,  
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná ... devó ná mártyaḥ seems a secondary extension of 4.32.8<sup>ab</sup>.

4.32.9<sup>a</sup>: 1.78.1<sup>a</sup>, abhī tvā gótamā girá.

4.32.11<sup>c</sup> (Vāmadeva; to Indra)

tā te gr̥ṇanti vedhāso yāni cakārtha páuṇsyā,  
sutēṣv indra girvaṇaḥ,

8.99.2<sup>d</sup> (Nṛmedha Āṅgīrasa; to Indra)

mátsvā suçipra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,  
táva çrávāṇsy upamāny uktlyā sutēṣv indra girvaṇaḥ.

Cf. 8.94.2<sup>b</sup>, sutāsa indra girvaṇaḥ.

4.32.12<sup>c</sup> (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómavāhasaḥ,  
āīṣu dhā vīrávad yáçaḥ.

5.79.6<sup>a</sup> (Atri Bhāuma; to Uṣas)

āīṣu dhā vīrávad yáça uṣo maghoni sūrīṣu,  
yé no rádhāṇsy áhrayā maghāvāno árásata [sújate áçvasunṛte.]

~~6<sup>a</sup>~~ refrain, 5.79.1<sup>e</sup>–10<sup>e</sup>

The cadence, vīrávad yáçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.18<sup>c</sup> (Vāmadeva; to Indra) =

8.65.7<sup>c</sup> (Pragātha Kāṇva; to Indra)

yác cid dhī çáçvatām ásíndra sádhāraṇas tvám,  
tám tvā vayám havāmahe.

8.43.23<sup>a</sup> (Virūpa Āṅgīrasa; to Indra)

tám tvā vayám havāmahe çṛṇvántam jātávedasam,  
ágne ghnántam ápa dviṣaḥ.

4.32.16 = 3.52.3.



4.32.16—] *Part 1 : Repeated Passages belonging to Book IV* [228

4.32.16<sup>c</sup> = 3.52.3<sup>c</sup> : 3.62.8<sup>c</sup>, vadhūyūr iva yōṣaṇām.

[4.33.2<sup>c</sup>, ād id devānām ūpa sakhyām āyan : 9.97.5<sup>a</sup>, indur devānām ūpa sakhyām āyān.]

4.33.3<sup>a</sup> (Vāmadeva ; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā ṣáyānā,  
te vājo vibhvaṇ ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5<sup>a</sup> (The same)

ṣácyākarta pitārā yūvānā ṣácyākarta camasām devapānam,  
ṣácyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4 ; 111.1 ; 4.36.3 (rejuvenation of parents) ; and 1.161.6 ; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8<sup>c</sup> (Vāmadeva ; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viṣvajúvam viṣvárūpām,  
tá ā takṣantv ṛbhavo rayīm naḥ svāvasaḥ svāpasāḥ suhástāḥ.

4.36.2<sup>a</sup> (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantaṁ mánasas pári dhyáyā,  
tān ū nv āsyā sávanasya pitāya ā vo vāja ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8<sup>b</sup>, more remotely, 1.161.6.

4.34.2<sup>c</sup>, sám vo mādā āgmata sám púramdhiḥ : 1.20.5<sup>a</sup>, sám vo mādāso āgmata.

4.34.7<sup>b</sup> (Vāmadeva ; to Ṛbhus, here Indra)

sajóṣa indra várunena sómam sajóṣāḥ pāhi girvaṇo marúdbhiḥ,  
agrepābhīr ṛtupābhīḥ sajóṣa gnāspátinibhi ratnadhābhīḥ sajóṣāḥ.

6.40.5<sup>d</sup> (Bharadvāja ; to Indra)

yád indra divi párye yád ṛdhag yád vā své sádane yátra vási,  
áto no yajñām ávase niyútvān sajóṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9<sup>d</sup>, vibhvo náraḥ svapatyāni cakrūḥ : 7.91.3<sup>d</sup>, viṣvén náraḥ svapatyāni cakruḥ.]

4.34.10<sup>b</sup>, rayīm dhatthá vásumantaṁ puruḥṣúm : 6.68.6<sup>b</sup>, rayīm dhatthó, &c. ;  
7.84.4<sup>d</sup>, rayīm dhattam, &c. ; 1.159.5<sup>d</sup>, rayīm dhattām vásumantaṁ  
ṣatagvīnam ; 4.49.4<sup>b</sup>, rayīm dhattam ṣatagvīnam.

4.35.2<sup>d</sup> (Vāmadeva ; to Ṛbhus)

āganu ṛbhūṇām ihā ratnadhéyam ábhūt sómasya sūsutasya pitṛḥ,  
sukṛtyāyā yát svapasyāyā cañ ékaṁ vicakrá camasām caturdhā.

4.36.4<sup>a</sup> (The same)

ékaṁ ví cakra camasāṁ cāturvayam, niçcārmaṇo gām ariṇṭa dhītibhiḥ,

áthā devēṣv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5<sup>a</sup>, çacyākarta pitārā yūvānā: 4.33.3<sup>a</sup>, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1<sup>a</sup>, anaçvó jātó anabhiçúr ukthyāḥ: 1.152.5<sup>a</sup>, anaçvó jātó anabhiçúr árvā.

4.36.2<sup>a</sup>, rátham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8<sup>a</sup>, rátham yé cakrūḥ suvṛtam nareṣṭhām.

4.36.4<sup>a</sup>, ékaṁ ví cakra camasāṁ cāturvayam: 4.35.2<sup>d</sup>, ékaṁ vicakrá camasāṁ caturdhā.

4.36.4<sup>b</sup>: 1.161.7<sup>a</sup>, niçcārmaṇo gām ariṇṭa dhītibhiḥ.

[4.36.8<sup>c</sup>, dyumántam vājam vṣaçuṣmam uttamám: 9.63.29<sup>d</sup>; 67.3<sup>c</sup>, dyumántam çuṣmam uttamám.]

4.36.9<sup>a</sup> (Vāmadeva; to Ṛbhus)

ihá prajām ihá rayīm rārāṇā ihá çrávo virávat takṣatā naḥ,  
yéna vayām citayémāty anyān tám vājam citrām ṛbhavo dadā naḥ.

10.183.1<sup>c</sup> (Prajāvat Prajāpatya; to a Yajamāna)

āpaçyam tvā mánasā cékítanam tāpaso jātām tāpaso vibhūtam,  
ihá prajām ihá rayīm rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékítanam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyana, he putrakāma... sa tvam ihāsmin loke prajām... rārāṇo ramayan rayīm dhanam ihāsmin loke ramayan prajāyā prajanena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1<sup>b</sup>, *déva yātā pathībhir devayānāiḥ*: 7.38.8<sup>d</sup>, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5<sup>a</sup> (Vāmadeva; to Ṛbhus)

ṛbhúm ṛbhukṣaṇo rayīm vāje vājintamaṁ yújam,  
indrasvantam havāmahe sadāsātamaṁ aṇvīnam.

8.93.34<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)

indra iṣe dadātu na ṛbhukṣāṇam ṛbhúm rayīm,  
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhúm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yújam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣāṇ ('slays the strong'), stout (ṛbhú); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣāṇ, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5<sup>a</sup>; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhúm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhúm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6<sup>b</sup>, *yūyām indraç ca mártiyam*: 1.18.5<sup>b</sup>, *sóma indraç ca mártiyam*.]

4.37.6<sup>c</sup> (Vāmadeva; to Ṛbhus)

séd ṛbhavo yām ávatha yūyām indraç ca mártiyam,  
sá dhībhir astu sánitā medhāsātā só árvata.

cf. 1.18.5<sup>b</sup>

8.19.9<sup>c</sup> (Sobhari Kāṇva; to Agni)

só addhā dāçvadhvaró 'gne mártah subhaga sá praçānsyah,  
sá dhībhir astu sánitā.

4.37.7<sup>d</sup> (Vāmadeva; to Ṛbhus)

vī no vājā ṛbhukṣaṇaḥ pathāç citana yāṣṭave,  
asmābhyaṁ sūraya stutā víçvā áçās tariṣāni.

5.10.6<sup>d</sup> (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo viçvā āçās tarīṣāni.

cf. 1.97.3<sup>b</sup>

Ludwig, 349, renders 5.10.6<sup>d</sup>, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7<sup>cd</sup>, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhū in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10<sup>abc</sup> (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,  
sahasrasāḥ çatasā vājy ārvā prñaktu mādhvā sām imā vācāsi.

10.178.3<sup>abc</sup> (Ariṣṭanemi Tārksya; to Tārksya)

sadyaḥ cid yāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,  
sahasrasāḥ çatasā asya rāñhir nā smā varante yuvatīm nā çaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests juvatīm for yuvatīm in 10.178.3<sup>d</sup>. Does not Ludwig rather have in mind jūtām instead of juvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1<sup>c</sup>, uchāntir mām uṣāsaḥ sūdayantu : 4.40.1<sup>b</sup>, viçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3<sup>c</sup>, ānāgasam tām āditiḥ kṛnotu : 1.162.22<sup>c</sup>, anāgastvām no āditiḥ kṛnotu.]

4.39.5<sup>b</sup> (Vāmadeva; to Dadhikrā)

īndram ivéd ubhāye vi hvayanta udīrāṇā yajñām upaprayāntaḥ,  
dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2<sup>b</sup> (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,  
iṣām devīm barhiṣi sādāyanto 'çvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1<sup>b</sup>, viçvā in mām uṣāsaḥ sūdayantu : 4.39.1<sup>c</sup>, uchāntir mām, &c.]

4.41.5<sup>cd</sup> (Vāmadeva; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛsabhēva dhenōḥ,  
sā no duhiyād yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9<sup>cd</sup> (Budha Sāumya; to Viṣve Devāḥ, or Rtvikstutih)

ā vo dhiyaḥ yajñīyāḥ varta utāye devā devīm yajatām yajñīyām ihā,  
sā no duhiyād yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7<sup>d</sup>; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6<sup>b</sup> (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvārāsu sūro dīçike vṛṣaṇaḥ ca pāuṇsye,  
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7<sup>b</sup> (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhujāḥ ṣaṣamānāsa āṣata sūro dīçike vṛṣaṇaḥ ca pāuṇsye,  
prā yé nv āsyārhanā tatakṣiré yūjāḥ vājraḥ nṛṣādaneṣu kārāvaḥ.

4.41.7<sup>c</sup> (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,  
vṛṇīmāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambbhū.

9.66.18<sup>c</sup> (Çataḥ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēṣas tokāsyā sātā tanūnām,  
vṛṇīmāhe sakhyāya vṛṇīmāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wonted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7<sup>c</sup>; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇīmāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇīmāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10<sup>b</sup> (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nityasya rāyāḥ pātayaḥ syāma,  
tā cakrāṇā utibhir nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7<sup>b</sup> (Vasiṣṭha Māitravaruṇi; to Agni)

pariṣādyāḥ hy āraṇasya rékṇo nityasya rāyāḥ pātayaḥ syāma,  
nā çēṣo agne anyājātam asty ācetānasya mā pathó ví dukṣaḥ.

For 4.41.10<sup>acb</sup> see Oldenberg, *RV. Noten*, p. 301.

4.42.1<sup>cd</sup>, 2<sup>cd</sup>, krātum sacante vāruṇasya devā rājāmi kṛṣṭer upamāsyā vavrēh.

4.42.3<sup>b</sup> (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām indro vāruṇas té mahitvōrvī gabhīré rājasi suméke,  
tvāṣṭeva viçvā bhūvanāni vidvān sām ārayaṁ ródasi dhānyāni ca.

4.56.3<sup>c</sup> (Vāmadeva; to Dyāvapṛthivyāu)

sā it svāpā bhūvaneṣv āsa yā imé dyāvapṛthivī jajāna,  
urvī gabhīré rājasi suméke avançe dhīraḥ çacyā sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48.49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sōmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4<sup>d</sup>, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra. Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3<sup>b</sup> to 4.56.3<sup>c</sup>, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7<sup>d</sup> (see under 4.19.5<sup>b</sup>), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6<sup>c</sup> (Trasadasyu Paurukutsya; to Trasadasyu)

ahám tá viçvā cakaram nákir mā dáivyaṁ sāho varate ápratitam,  
yán mā sómāso mamádan yád ukthóbhé bhayete rájasi aparé.

10.48.4<sup>d</sup> (Indra Vāikunṭha; to Indra Vāikunṭha)

ahám etám gavyáyam áçvyaṁ paçúm puriṣṣāṁ sáyakenā hiranyáyam,  
[purú sahásrā ní çīçāmi dāçuṣe, yán mā sómāso ukthíno ámandiṣuḥ.

§ 10.28.6<sup>c</sup>

See under preceding item.

4.42.7<sup>d</sup>: 4.19.5<sup>d</sup>, tvám vṛtān ariṇā indra síndhūn.

4.42.9<sup>b</sup>: 7.84.1<sup>b</sup>, havyébhir indrávaruṇā námobhiḥ; 1.153.1<sup>b</sup>, havyébhir mitrá-  
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

ihéha yád vām samanā papṛkṣé séyám asmé sumatír vājaratnā,  
uruṣyátam jaritāram yuvám ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1<sup>a</sup>: 1.180.10<sup>a</sup>, tám vām rátham vayám adyā huvema.

4.44.4<sup>d</sup> (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

hiranyáyena purubhū ráthenemám yajñám násatyópa yātam,  
pibātha ín mádhunaḥ somyása dádhathe rátnam vidhaté jánāya.

7.75.6<sup>d</sup> (Vasiṣṭha; to Uṣas)

práti dyutānām aruṣáso áçvāç citrá adṛçrann uṣásam váhantaḥ,  
yāti çubhrā viçvapiçā ráthena dádhati rátnam vidhaté jánāya.

Cf. dádhati rátnam vidhaté yáviṣṭhaḥ, 4.12.3<sup>c</sup> (q. v.); and dádhati rátnam vidhaté suvír-  
yam, 7.16.12<sup>c</sup>.

[4.44.5<sup>b</sup>, hiranyáyena suvítā ráthena: 1.35.2<sup>c</sup>, hiranyáyena savitā ráthena; 8.5.35<sup>a</sup>,  
hiranyáyena ráthena.]

4.44.5<sup>c</sup> (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātam divó áchā pṛthivyā [hiranyáyena suvítā ráthena,] ~~cf.~~ cf. 1.35.2<sup>c</sup>  
má vām anyé ní yaman devayántaḥ sám yád dadé nábbhiḥ pūrvyā vām.

7.69.6<sup>d</sup> (Vasiṣṭha; to Açvins)

nārā gauréva vidyútām tṛṣṇásmákam adyā sávanópa yātam,  
purutrā hí vām matíbhir hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3<sup>d</sup>.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.  
Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—  
Cf. p. 23.

[4.44.6<sup>a</sup>, nú no rayīm puruvíram bṛhántam: 6.6.7<sup>c</sup>, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2<sup>a</sup> (Vāmadeva; to Açvins)

úd vām pṛkṣáso mádhumanta írate [ráthā áçvāso uṣáso vyuṣṭiṣu,] ~~cf.~~ 4.14.4<sup>b</sup>  
apornuvántas táma á pártvṛtam [svār ná çukrām tanvánta á rájah,] ~~cf.~~ 4.45.2<sup>d</sup>

7.60.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ॥ ā sūryo aruhac chukrām āraṇḥ, ॥

5.45.10<sup>a</sup>

yāsmā ādityā ādhvano rādanti ॥ mitrō aryamā vāruṇaḥ sajōsāḥ, ॥ 1.186.2<sup>b</sup>

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣi by 'swift'; in support see 4.14.4<sup>ab</sup>, ā vām vāhiṣṭhā ihā te vāhantu rāthā ācvāsa uśāso vyūṣṭāu, where vāhiṣṭhāḥ looks like a close parallel to prkṣāsah. If then prkṣāsah is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvāsaḥ. The sequence of ideas in 7.60.4<sup>ab</sup> is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4<sup>a</sup> is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rādanti see lastly, Oldenberg, Vedaforschung, p. 55. note.

4.45.2<sup>b</sup>, rāthā ācvāsa uśāso vyūṣṭiṣu: 4.14.4<sup>b</sup>, rāthā ācvāsa uśāso vyūṣṭāu.

4.45.2<sup>d</sup>, 6<sup>b</sup>, svār nā cūkrām tanvānta ā rājah.

4.45.3<sup>a</sup>: 1.34.10<sup>b</sup>, mādhvah pibataṁ madhupébhir asābhiḥ.

[4.45.5<sup>d</sup>, sōmaṁ suśāva mādhumantam ādriḥbiḥ: 9.107.1<sup>b</sup>, suśāva sōmam ādriḥbiḥ.]

4.46.2<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

ṣatēnā no abhiṣṭibhir niyūtvaṁ indrasārathih,  
vāyo sutāsa tṛmpatam.

4.48.2<sup>b</sup> (Vāmadeva; to Vāyu)

niryuvāno āṣastir niyūtvaṁ indrasārathih,

॥ vāyav ā candrēṇa rāthena yāhi sutāsa pītāye. ॥ 4.48.1<sup>cd</sup>—4<sup>cd</sup>

4.46.3<sup>c</sup> (Vāmadeva; to Indra and Vāyu)

ā vām sahasram hārāya indravāyu abhi prāyaḥ,  
vāhantu sōmapītāye.

8.1.24<sup>d</sup> (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahasram ā ṣatām yuktā rāthe hiraṇyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahasram [ā ṣatām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahasram ā ṣatām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hāri vāhatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, uṣarbūdho vāhantu sōmapītāye 1.92.18<sup>c</sup>.



4.46.4<sup>a+c</sup> (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,

ā hī sthātho divispṛṣam.

8.5.28<sup>a+c</sup> (Brahmātithi Kāṇva; to Aṇvins)

rātham hiraṇyavandhuram ḥ hiraṇyābhīṣum aṇvinā,

8.5.28<sup>b</sup>

ā hī sthātho divispṛṣam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5<sup>a</sup> = 8.5.28<sup>b</sup>.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has iṣādvayam; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṣeṣaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēṣādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5<sup>a</sup> (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā ḥ dāṇvānsam ūpa gachatam,

1.47.3<sup>d</sup>

indravāyū ihā gatam.

8.5.2<sup>b</sup> (Brahmātithi Kāṇva; to Aṇvins)

nrvād dasrā manoyūjā rāthena prthupājasā,

sācethe aṇvinoṣāsam.

Note that 4.46.4<sup>a+c</sup> = 8.5.28<sup>a+c</sup>.

4.46.5<sup>b</sup>: 1.47.3<sup>d</sup>, dāṇvānsam ūpa gachatam.

4.46.6<sup>c</sup> (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sutās tām devébhiḥ sajōṣasā,

pibatām dāṇuṣo grhē.

4.49.6<sup>b</sup> (Vāmadeva; to Indra and Bṛhaspati)

sómam indrabṛhaspatī pibatām dāṇuṣo grhē, mādāyethām tādokasā.

8.22.8<sup>d</sup> (Sobhari Kāṇva; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sómo narā vṛṣaṇvasū,

ḥ yātām sómapitaye pibatām dāṇuṣo grhē.

4.47.3<sup>d</sup>

4.47.1<sup>a</sup>, vāyo ṣukró ayāmi te: 2.41.2<sup>b</sup>; 8.101.9<sup>d</sup>, ayām ṣukró ayāmi te.

4.47.2<sup>ab+d</sup> (Vāmadeva; to Indra and Vāyu)

indraḥ ca vāyav eṣām sómānām pītīm arhathaḥ,

yuvām hī yāntīndavo nimnām āpo ná sadhryāk.

5.51.6<sup>ab</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)  
 indraḥ ca vāyav eṣāṁ sutānām pītīm arhathaḥ,  
 tāñ juṣethām arepāsāv abhī prāyaḥ.  
 8.32.23<sup>c</sup> (Medhātithi Kāṇva; to Indra)  
 sūryo raçmim yāthā sṛjā tvā yachantu me girāḥ,  
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89 4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ ... nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3<sup>d</sup> (Vāmadeva; to Indra and Vāyu)  
 vāyav indraḥ ca çuṣmīnā sarātham çavasas pati,  
 niyūtvantā na utāya ā yātaṁ sōmapītaye.

8.22.8<sup>c</sup> (Sobhari Kāṇva; to Açvins)  
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasū,  
 ā yātaṁ sōmapītaye pibataṁ dāçūṣo grhē. 4.46.6<sup>c</sup>

4.47.4<sup>ab</sup> (Vāmadeva; to Indra and Vāyu)  
 yā vām sānti puruṣpṛho niyūto dāçūṣe narā,  
 asme tā yajñāvāhasēndravāyū ni yachatam.

6.60.8<sup>ab</sup> (Bharadvāja; to Indra and Agni)  
 yā vām sānti puruṣpṛho niyūto dāçūṣe narā,  
 indrāgni tābhīr ā gatam.

4.48.1<sup>cd</sup>—4<sup>cd</sup>, vāyav ā candréna rāthēna yāhi sutāsyā pītāye: 1.135.4<sup>f</sup>, vāyav ā  
 candréna rāthasā gatam.

4.48.2<sup>b</sup>: 4.46.2<sup>b</sup>, niyūtvān indrasārathih.

4.48.3<sup>a</sup>, ānu kṛṣṇé vāsudhiti: 3.31.17<sup>a</sup>, ānu kṛṣṇé vāsudhiti jihate.

4.49.1<sup>c</sup>: 1.86.4<sup>c</sup>, ukthām mādaç ca çasyate.

4.49.3<sup>b</sup>: 1.135.7<sup>c</sup>, grhām indraç ca gachatam ; 8.69.7<sup>b</sup>, grhām indraç ca gānvahi.

4.49.3<sup>c</sup>: 1.23.3<sup>c</sup>, somapā sōmapīṭaye.

4.49.4<sup>b</sup>, rayīm dhattām çatagvīnam: 1.159.5<sup>d</sup>, rayīm dhattām vāsūmantām  
çatagvīnam ; 4.34.10<sup>b</sup>, rayīm dhatthā vāsūmantām purukṣūm ;  
6.68.6<sup>b</sup>, rayīm dhatthó, &c. ; 7.84.4<sup>b</sup>, rayīm dhattām, &c.

4.49.5<sup>c</sup>: 1.22.1<sup>c</sup> ; 23.2<sup>c</sup> ; 5.71.3<sup>c</sup> ; 6.59.10<sup>c</sup> ; 8.76.6<sup>c</sup> ; 94.10<sup>c</sup>—12<sup>c</sup>, asyā sōmasya  
pīṭaye.

4.49.6<sup>b</sup>: 4.44.6<sup>c</sup> ; 8.22.8<sup>d</sup>, pībatām dāçūṣo grhé.

[4.50.2<sup>b</sup>, bṛhaspate abhī yé nas tatasré: 10.89.15<sup>a</sup>, çatrūyānto abhī, &c.]

4.50.3<sup>d</sup> (Vāmadeva ; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta ṛtaspr̥ço ní seduḥ,

tūbhyaṁ khātā avatā ādridugdhā mād̥hva çcotanty abhīto virapçām.

7.101.4<sup>d</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

ṽyāsmin viçvāni bhūvanāni tasthūs, tistró dyāvas tredhā sasrūr āpaḥ,

trāyaḥ kóçasa upasécanāso mād̥hva çcotanty abhīto virapçām. <sup>7.101.4<sup>a</sup></sup>

For the repeated pāda see the author, IF. xxv. 198.

4.50.6<sup>b</sup>: 2.35.12<sup>b</sup>, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6<sup>d</sup> (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya vīṣṇe ṽyajñāir vidhema nāmasā havīrbhiḥ, <sup>2.35.12<sup>b</sup></sup>  
bṛhaspate suprajā vīrāvanto vayām syāma pátayo rayīṇām.

5.55.10<sup>d</sup> (Çyāvāçva Ātreya ; to Maruts)

yūyām asmān nayata vāsyo áchā nīr añhatībhyo maruto gr̥ṇānāḥ,  
juṣád̥hvaṁ no havýádātīm yajatrā vayām syāma pátayo rayīṇām.

8.40.12<sup>d</sup> (Nābhāka Kāṇva ; to Indra and Agni)

evéndrāgnibhyaṁ pitṛvān nāvīyo mandhātṛvād āngirasvād avāci,  
tridhātunā çarmanā pātam asmān vayām syāma pátayo rayīṇām.

8.48.13<sup>d</sup> (Pragātha Kāṇva ; to Soma)

tvām soma pitṛbhiḥ saṁvidānó 'nu dyāvāpr̥thiví ā tatantha,  
tāsmāi ta indo havīṣā vidhema vayām syāma pátayo rayīṇām.

10.121.10<sup>d</sup> (Hiranyagarbha Prājāpatya ; to Ka)

prājāpate ná tvád etāny anyó viçvā jātāni pári tá babhūva,  
yātkāmās te juhūmās tán no astu vayām syāma pátayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prolegomena* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13<sup>c</sup> cf. 8.48.12<sup>c</sup>; 10.168.4<sup>d</sup>.

#### 4.50.11<sup>cd</sup> (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śucā sū vām sumatīr bhūtv asme,  
aviṣṭām dhiyo jigṛtām púramdhīr jajastām aryó vanúṣām árātīḥ.

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

eśá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,  
aviṣṭām dhiyo jigṛtām púramdhīr 'yūyāṁ pāta svastibhiḥ sáda naḥ.

cf. refrain, 7.1.20<sup>d</sup> ff.

7.97.9<sup>cd</sup> (Vasiṣṭha; to Indra and Brahmanaspati)

iyāṁ vām brahmaṇas pate suvṛktīr bráhmendrāya vajriṇe akāri,  
aviṣṭām dhiyo jigṛtām púramdhīr jajastām aryó vanúṣām árātīḥ.

4.51.3<sup>c</sup>, acitré antáḥ paṇáyaḥ sasantu : 1.124.10<sup>b</sup>, ábudhyamānāḥ paṇáyaḥ sasantu.

#### 4.51.10<sup>d</sup> (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,  
syonād á vaḥ pratibudhyamānāḥ suvíryasya pátayaḥ syāma.

6.47.12<sup>d</sup> (Garga Bhāradvāja; to Indra) =

10.131.6<sup>d</sup> (Sukirti Kakṣivata; to Indra)

indrah sutráma svávāṁ ávobhiḥ sumṛṭkó bhavatu viçvávedāḥ,  
bádhatāṁ dvéṣo ábhayaṁ kṛṇotu suvíryasya pátayaḥ syāma.

9.89.7<sup>d</sup> (Uṇas Kāvya; to Pavamāna Soma)

vanvānā ávāto abhí devāvitim indrāya soma vṛtrahá pavasva,  
çagdhí maháḥ puruṣandrāsyā rāyāḥ suvíryasya pátayaḥ syāma.

9.95.5<sup>d</sup> (Praskaṇva Kāṇva; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punáná indo ví syā maníṣām,  
indraç ca yát kṣáyataḥ sáubhagāya suvíryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayaḥ rayīṇām*, under 4.50.6. For 9.95.5<sup>c</sup> see the note to 1.25.20.

4.52.2<sup>a</sup>, áçveva citráruṣī : 1.30.21<sup>c</sup>, áçve ná citre aruṣī.

4.52.5<sup>a</sup> : 1.48.13<sup>b</sup>, prāti bhadrá adṛkṣata.

4.52.7<sup>c</sup> : 1.48.14<sup>d</sup>, úṣaḥ çukréṇa çociṣā.

[4.54.3<sup>a</sup>, ácittī yác cakrmá dáivyē jáne: contained almost word for word in  
7.89.5, yát . . . dáivyē jáne . . . cārāmasi . . . ácittī.]

4.54.6<sup>d</sup> : 1.107.2<sup>d</sup>; 10.66.3<sup>b</sup>, ádityāir no áditīḥ çarma yaṁsat.

4.55.1<sup>b</sup> (Vāmadeva; to Viṣve Devāḥ)

kó vas trātā vasavaḥ kó varūtā dyāvābhūmī adite trāsīthām naḥ,  
sāhiyaso varuṇa mitra mātāt kó vo 'dhvaré vārivo dhāti devāḥ.

7.62.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,  
mā hēle bhūma varuṇasya vāyór mā mitrāsya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1<sup>b</sup> is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3<sup>c</sup> (Vāmadeva; to Viṣve Devāḥ)

prā pastyām āditīm sindhum arkāiḥ svastīm iḥe sakhyāya devīm,  
ubhé yāthā no āhanī nipāta uṣāsānāktā karatām ādabdhe.

10.76.1<sup>c</sup> (Jaratkarna Āirāvata Sarpa; to the Press-stones)

ā va ṛñjasa ūrjām vyūṣṭisv indram marūto ródasi anaktana,  
ubhé yāthā no āhanī sacābhūvā sādah-sado varivasyāta udbhidā.

For pastyām in 4.55.3<sup>a</sup> cf. 8.27.5; for nipātaḥ in 4.55.3<sup>c</sup> (subjunctive, as shows varivasyātaḥ in 10.76.1<sup>c</sup>), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1<sup>a</sup>, Geldner, Ved. Stud. iii. 35.

4.55.6<sup>c</sup>: 1.56.2<sup>b</sup>, samudrām ná samcāraṇe saniṣyāvaḥ.

4.55.7<sup>ab</sup>: 1.106.7<sup>ab</sup>, devāir no devy āditir ní pātu devás trātā trāyatām āpra-  
yuchan.

[4.55.7<sup>c</sup>, nahī mitrāsya vārūṇasya dhāsīm: 10.30.1<sup>c</sup>, mahīm mitrāsya, &c.]

4.55.9<sup>a</sup> (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

ūṣo maghony ā vaha sūnrte vāryā purú,

asmābhyām vājīnīvati.

1.92.13<sup>b</sup>

5.79.7<sup>b</sup> (Satyaçravas Ātreya; to Uṣas)

tébhyo dyumnām bṛhád yāça ūṣo maghony ā vaha,

yé no rádhānsy āçvyā gavyā bhājanta sūrāyaḥ [sújāte āçvasūnrte.]

refrain, 5.79.1<sup>e</sup>—10<sup>e</sup>

For 5.79.7<sup>cd</sup> cf. the concatenating distich 5.79.6<sup>cd</sup>, yé no rádhānsy āhrayā maghāvāno  
ārāsata.

4.55.9<sup>c</sup>: 1.92.13<sup>b</sup>, asmābhyām vājīnīvati.

4.55.10<sup>a</sup> (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitrō aryamā,<sub>1</sub>

ॐ 1.26.4<sup>b</sup>

indro no rādhasā gamat.

8.18.3<sup>a</sup> (Irimbiṭhi Kāṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,<sub>1</sub>

ॐ 1.26.4<sup>b</sup>

ṽārma yachantu saprātho yād īmahe.

ॐ 8.18.3<sup>c</sup>

4.55.10<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 8.3.2<sup>b</sup>; 10.126.3<sup>b</sup>–7<sup>b</sup>, ṽaruṇo mitrō aryamā.

4.56.2<sup>a</sup> (Vāmadeva; to Dyāvāprthivyaū)

devī devébbhir yajaté yājatrāir āminatī tasthatuṛ ukṣāmāne,  
ṛtāvarī adruḥā devāputre yajñāśya netrī śucāyadbhir arkāḥ.

7.75.7<sup>b</sup> (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébbhir yajatā yājatrāih,  
rujād dṛḥāni dādād usriyānām prāti gāva uṣasām vāvaçanta.

10.11.8<sup>b</sup> (Havirdhana Āṅgi; to Agni)

yād agna eṣā sāmitir bhāvātī devī déveṣu yajatā yajatra,  
rātñā ca yād vibhājasi svadhāvo bhāgām no ātra vāsumantaṁ vītāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without gulle, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yājatrāih is parallel to devī devébbih, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3<sup>c</sup>: 4.42.3<sup>b</sup>, urvī gabhiré rājasi suméke.

4.56.4<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup>; = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> =  
4.23.11<sup>d</sup> = 4.24.11<sup>d</sup>, dhiyā syāma rathyaḥ sadāsāḥ.

4.57.1<sup>d</sup>, sā no mṛlātīdṛṣe: 1.17.1<sup>c</sup>; 6.60.5<sup>c</sup>, tā no mṛlāta idṛṣe.

[4.58.3<sup>d</sup>, mahó devó mārtyān ā viveça: 8.48.12<sup>b</sup>, āmartyo mārtyān āviveça.]

[4.58.10<sup>a</sup>, abhy āṛṣata suṣṭutīm gāvyaṁ ājim: see under 9.62.3.]

## REPEATED PASSAGES BELONGING TO BOOK V

5.1.5<sup>c</sup> (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitēṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḷgnír hótā ní ṣasādā yájryān. cf. 5.1.5<sup>d</sup>

6.74.1<sup>c</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram aṇuvantu,

dáme-dame saptá rátnā dádhanā ḷcām no bhūtam dvipāde cām cátuṣ-  
pade. 6.74.1<sup>d</sup>

[5.1.5<sup>d</sup>, 6<sup>a</sup>, agnir hótā ní ṣasādā (6<sup>a</sup>, ny āsīdā) yájryān : 6.1.2<sup>a</sup>, ádha hótā ny  
āsīdo yájryān ; 6.1.6<sup>b</sup>, hótā mandró ní ṣasādā yájryān ; 10.52.2<sup>b</sup>,  
ahām hótā ny āsīdām yájryān.]

5.1.7<sup>b</sup>, agním hótāram ḷlate námobhiḥ : 1.128.8<sup>a</sup>, agním hótāram ḷlate vásudhi-  
tim : 6.14.2<sup>c</sup>, agním hótāram ḷlate.

[5.1.8<sup>c</sup>, sahásraçrñgo vṛṣabhás tádojāḥ : 7.55.7<sup>a</sup>, sahásraçrñgo vṛṣabhāḥ.]

[5.1.11<sup>d</sup>, éhá devān havirádyāya vaksi : 5.4.4<sup>d</sup>, á ca devān, &c.]

5.2.8<sup>bcd</sup> (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇiyāmāno ápa hí mād áiyeh prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

10.32.6<sup>bcd</sup> (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhryāmānam āpagūḷham apsú prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an  
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt :  
see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth.  
ii. 138.

5.2.11<sup>b</sup> : 5.29.15<sup>d</sup>, rátham ná dhírah svápā atakṣam ; 1.130.6<sup>b</sup>, rátham ná dhírah  
svápā atakṣiṣuḥ.

[5.3.1<sup>b</sup>, tvām mitró bhavasi yát sámiddhah : 3.5.4<sup>a</sup>, mitró agnir bhavasi yát, &c.]

5.3.4<sup>cd</sup> : 4.6.11<sup>cd</sup>, hótāram agním mánuṣo ní ṣedur daçasyānta (4.6.11<sup>d</sup>, namas-  
yānta) uçijāḥ çānsam āyóh.

5.3.8<sup>b</sup> (Vasuçruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāiḥ,  
saṁsthē yād agna iyase rayiṇām devó mātair vāsubhir idhyāmanah.

10.122.7<sup>b</sup> (Citramahas Vasiṣṭha ; to Agni)

tvām id asyā uṣāso vyūṣṭiṣu dūtām kṛṇvānā ayajanta mānuṣāḥ,  
tvām devā mahayāyyāya vāvṛdhur ājyam agne nimrjanto adhvaré.

5.4.2<sup>a</sup>, havyavūḷ agnir ajāraḥ pītā nah : 3.2.2<sup>c</sup>, havyavūḷ agnir ajāraḥ cānohitah.

5.4.2<sup>d</sup> : 3.54.22<sup>b</sup> ; 6.19.3<sup>b</sup>, asmadryak sāni mimihī çrāvānsi.

5.4.3<sup>a</sup>, viçām kavīm viçpātīm mānuṣṭiṇām : 3.2.10<sup>a</sup>, viçām kavīm viçpātīm  
mānuṣṭr iṣah ; 6.1.8<sup>a</sup>, viçām kavīm viçpātīm çaçvatīnām.

5.4.4<sup>b</sup>, yātamāno raçmibhiḥ sūryasya : 1.123.12<sup>b</sup>, yātamānā raçmibhiḥ sūryasya.

[5.4.4<sup>d</sup>, ā ca devān havirādyāya vakṣi : 5.1.11<sup>d</sup>, ehā devān, &c.]

5.4.7<sup>ab</sup> (Vasuçruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāiḥ pāvaka bhadraçoce,  
asmé rayīm viçvāvaram sāni invāsmé viçvāni drāviṇāni dhehi.

7.14.2<sup>a+d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

vayām te agne samidhā vidhema vayām dāçema suṣṭutī yajatra,  
vayām ghr̥tēnādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 4.4.15<sup>a</sup>, ayā te agne samidhā vidhema ; and 8.54 (Vāl. 6).8<sup>a</sup>, vayām ta indra stōmebhir vidhema.

5.4.8<sup>a</sup> (Vasuçruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ sūno triṣadhasṭha havyām,  
vayām devēṣu sukṛtāḥ syāma çārmaṇā nas trivārūthēna pāhi.

6.52.12<sup>a</sup> (Rjicvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hotar vayunaçó yaja,

cikitiṇān dāivyām jānam.

6.52.12<sup>c</sup>

7.42.5<sup>a</sup> (Vasiṣṭha ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçásam kṛdhi nah,  
ā náktā barhiḥ sadatām uṣāsoçántā mitrávaruṇā yajehā.

[5.4.9<sup>d</sup>, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3<sup>ab</sup> : 1.142.4<sup>ab</sup>, īlitó agna ā vahéndram citrām ihā priyām.

5.5.6<sup>b</sup> : 1.142.7<sup>c</sup> ; 9.102.7<sup>b</sup> ; 10.59.8<sup>b</sup>, yahvī ṛtasya mātārā ; 9.33.5<sup>b</sup>, yahvīr ṛtasya  
mātārah.



5.5.7<sup>c</sup> (Vasuṣruta Ātreya; Āpra, to Daivya Hotārā)  
vūtasya pātman ilitā dāivya hotārā mānuṣaḥ,  
imām no yajñām ā gatam.

9.5.8<sup>c</sup> (Asita Kāṣyapa, or Devala Kāṣyapa; Āpra, to Tisro Devīḥ)  
bhārati pāvamānasya sārāsvatīlā mahī,  
imām no yajñām ā gaman tisro devīḥ supēṣaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1<sup>e</sup>–10<sup>e</sup>: 9.20.4<sup>c</sup>, īṣam stotf̥bhya ā bhara. Cf. 8.77.8<sup>a</sup>, téna stotf̥bhya ā bhara,  
and 8.93.19<sup>c</sup>, kāyā stotf̥bhya ā bhara.

5.6.5<sup>a</sup> (Vasuṣruta Ātreya; to Agni)  
ā te agna ṛcā havīḥ ṣukrāsya ṣociṣas pate,  
sūcandra dāsma viṣpate hāvyaṇāḥ tūbhyam hūyata īṣam stotf̥bhya ā bhara.]  
☞ refrain, 5.6.1<sup>e</sup>–10<sup>e</sup>; also 9.20.4<sup>c</sup>

6.16.47<sup>a</sup> (Bharadvāja; to Agni)  
ā te agna ṛcā havīḥ hrdā taṣṭām bharamasi,  
té te bhavantūksāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47<sup>ab</sup>, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā havīḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to havīḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāḥ, 1.171.2; hrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthīnaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso uksāṇo vaçā . . . avasṛṣṭāsa āhutāḥ, . . . hrdā matīm janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6<sup>b</sup>: 1.81.9<sup>b</sup>, viṣvam puṣyanti vāryam: 10.133.2<sup>d</sup>, viṣvam puṣyasi vāryam.

5.6.10<sup>d</sup> (Vasuṣruta Ātreya; to Agni)  
evān agnīm ajuryamur gīrbhīr yajñēbhīr ānuṣāk,  
dādhad asmé suvīryam utā tyād āçvāçvyam īṣam stotf̥bhya ā bhara.]

☞ refrain, 5.6.1<sup>e</sup>–10<sup>e</sup>; also 9.20.4<sup>c</sup>

8.6.24<sup>a</sup> (Vatsa Kāṇva; to Indra)  
utā tyād āçvāçvyam yād indra nāhuṣiṣv ā,] ☞ 6.46.7<sup>a</sup>

āgre vikṣū pradīdayat.

8.31.18<sup>b</sup> (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)

āsad ātra suvīryam utā tyād āçvāçvyam,

devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15<sup>cde</sup>–18<sup>cde</sup>

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṁvīryam* at the end of 23, just as in 5.6.10; S.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in S.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur'yām*, *yamur* = *ajuryamur*. Agni is *ajuryā* in 1.146.4; 10.88.13; Agni is held fast in 2.5.1, *çakēma vajīno yāmam*, 'may we be able to hold fast (Agni), the racer'. For haplology in noun composition see *viçva-suvīdah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10<sup>c</sup> cf. the pāda, *dādhat stotrē suṁvīryam*, under 9.20.7.

[5.7.1<sup>d</sup>, *ūrjō nāptre sāhasvate* : 8.102.7<sup>c</sup>, *āchā nāptre sāhasvate*.]

5.8.1<sup>d</sup>, *dāmūnasam grhāpatim vareṇyam* : 4.11.5<sup>d</sup>, *dāmūnasam grhāpatim āmūram*.

5.9.3<sup>d</sup> (Gaya Ātreya ; to Agni)

*utā sma yām çiqum yathā nāvam jāniṣṭārāṇi,*  
*dhartāram mānuṣṭānam viçām agnīm svadhvarām.*

6.16.40<sup>c</sup> (Bharadvāja ; to Agni)

*ā yām hāste nā khādinam çiqum jātām nā bibhrati,*  
*viçām agnīm svadhvarām.*

The mixed metaphor in 6.16.40<sup>ab</sup> explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4<sup>d</sup> (Gaya Ātreya ; to Agni)

*utā sma durgrbhīyase putrō nā hvāryāṇām,*  
*purū yō dāgdhūsi vānāgne paçūr nā yāvase.*

6.2.9<sup>b</sup> (Bharadvāja Barhaspatya ; to Agni)

*tvām tyā cid ācyutāgne paçūr nā yāvase,*  
*dhāmā ha yāt te ajara vānā vṛçānti çikvasah.*

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paçūr nā yāvase* : 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O Agni, like cattle (devour grass) on the meadow.' For Agni's *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiqū*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7<sup>b</sup> (Gaya Ātreya ; to Agni)

*tām no agne abhī nāro rayīm sahasva ā bhara,*  
*sā ksepayat sā poṣayat bhūvad vājasya sātāya utāidhi pṛtsū no vṛdhē.*  
☞ refrain, 5.9.7<sup>e</sup> ff.

5.23.2<sup>b</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)  
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,  
tvām hi satyó ádbhuto dátā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7<sup>e</sup>; 10.7<sup>e</sup>; 16.5<sup>e</sup>; 17.5<sup>e</sup>, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3<sup>d</sup>, bhávā samátsu  
no vṛdhé.

[5.10.1<sup>c</sup>, prá no rāyā páriṇasā: see under 1.129.9.]

[5.10.2<sup>b</sup>, krátvā dákṣasya mañhánā: 5.18.2<sup>b</sup>, svāsya dákṣasya mañhánā.]

[5.10.6<sup>c</sup>, asmákāsaç ca sūrāyaḥ: 1.97.3<sup>b</sup>, prásmákāsaç ca sūrāyaḥ.]

5.10.6<sup>d</sup>: 4.37.7<sup>d</sup>, viçvā áçās tarīṣāni.

[5.10.7<sup>b</sup>, stutá stávāna ā bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2<sup>a</sup> (Sutam̐bhara Ātreya; to Agni)  
yajñāsya ketúm prathamám puróhitam agním náras triṣadhasthé sám idhire,  
[indreṇa deváih sarátham sá barhīṣi, sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11<sup>b</sup>

10.122.4<sup>a</sup> (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam havīsmanta ilate saptá vājīnam,  
çṛṇvántam agním ghr̥tápr̥ṣṭham ukṣānam pṛnántam devám pṛnaté  
suvíryam.

[5.11.2<sup>c</sup>, indreṇa deváih sarátham sá barhīṣi: 3.4.11<sup>b</sup>, indreṇa deváih sarátham  
turébhiḥ; 10.15.10<sup>b</sup>, indreṇa deváih sarátham dádhānāḥ.]

[5.11.5<sup>d</sup>, á pṛnanti çávasā vardháyanti ca: 10.120.9<sup>d</sup>, hinvánti ca çávasā, &c.]

5.12.2<sup>d</sup>, 6<sup>b</sup>, ṛtām sá pāty (5.12.2<sup>d</sup>, sapāmy) aruśāsya vṛṣṇaḥ.

5.13.2<sup>b</sup>, sidhrām adyá divispṛçāḥ: 1.142.8<sup>d</sup>; 2.41.20<sup>b</sup>, sidhrām adyá divispṛçam.

5.13.5<sup>c</sup> (Sutam̐bhara Ātreya; to Agni)  
tvām agne vājasátamaṁ viprā vardhanti súṣṭutam,  
sá no rāsva suvíryam.

8.98.12<sup>c</sup> (Nṛmedha Āngirasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,  
sá no rāsva suvíryam.

Cf. 8.23.12<sup>b</sup>, rayīm rāsva suvíryam, and 9.43.6<sup>c</sup>, sóma rāsva suvíryam.

5.14.2<sup>c</sup> (Sutam̐bhara Ātreya; to Agni)  
tām adhvaréṣv ilate devám mártā ámartyam,  
yájiṣṭham mánuṣe jáne.

10.118.9<sup>c</sup> (Urukṣaya Āmahīyava; to Agni Rakṣohan)

tām tva gṛbhīr urukṣáyā havīyaváham sám idhire,  
yájiṣṭham mánuṣe jáne.

5.14.3<sup>a</sup> (Sutam̐bhara Ātreya; to Agni)

tām̐ hí ṣāṣvanta īlata srucā devām̐ ghr̥taṣcūtā,

agnīm̐ havyāya vólhave.]

cf. 1.45.6<sup>d</sup>

7.94.5<sup>a</sup> (Vasiṣṭha; to Indra and Agni)

tā hí ṣāṣvanta īlata itthū viprāsa utāye,

śabādho vūjasātaye.]

cf. 7.94.5<sup>c</sup>

[5.14.3<sup>c</sup>, agnīm̐ havyāya vólhave: 1.45.6<sup>d</sup>; 3.29.4<sup>d</sup>, āgne havyāya, &c.]

[5.14.6<sup>b</sup>, stómebhir viṣvacarṣanim: 1.9.3<sup>b</sup>, stómebhir viṣvacarṣane.]

5.15.4<sup>d</sup> (Dharuṇa Āṅgīrasa; to Agni)

mātēva yád bhārase paprathānó jānam̐-janam̐ dhāyase cākṣase ca,

vāyo-vayo jarase yád dādāhāṇaḥ pári tmānā viṣurūpo jigāsi.

7.84.1<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)

ū vām̐ rājanāv adhvaré vavṛtyām̐ havyébbhir indrāvaruṇā nāmobbhīh,]

cf. 1.153.1<sup>b</sup>

prā vām̐ ghr̥tāci bāhvór dādāhānā pári tmānā viṣurūpā jigāti.

The imitiveness of the two stanzas is emphasized by the words dādāhāṇaḥ and dādāhānā which precede the repeated pāda. In 5.15.4<sup>d</sup> the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1<sup>d</sup>, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa)'. But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabḥṛt, dhruvā. See TS. 1.1.11.2: juhū, upabḥṛt, dhruvāsi ghr̥tāci nāmā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci pāda is patterned after the Agni pāda.

[5.16.1<sup>d</sup>, mātāso dadhiré purāḥ; 1.131.1<sup>c</sup>: 8.12.22<sup>b</sup>, devāso dadhire purāḥ; 8.12.25<sup>b</sup>, devās tvā dadhire purāḥ.]

5.17.2<sup>a</sup> (Puru Ātreya; to Agni)

āsya hí svāyaṣastara āśá vidharman mānyase,

tām̐ nákaṁ citrācociṣam̐ mandrām̐ paró maniṣāyā.]

cf. 5.17.2<sup>d</sup>

5.82.2<sup>a</sup> (Ṣyāvaṣva Ātreya; to Savitar)

āsya hí svāyaṣastaram̐ savitūḥ kác caná priyām,

ná minānti svarājyam.]

cf. 5.82.2<sup>c</sup>

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii, 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3<sup>b</sup>, namely, *rudrām paró manīśáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2<sup>d</sup>, *mandrām paró manīśáyā*: 8.72.3<sup>b</sup>, *rudrām paró*, &c.]

[5.18.2<sup>b</sup>, *svásya dākṣasya manhánā*: 5.10.2<sup>b</sup>, *krátvā dākṣasya manhánā*.]

5.19.11 = 3.47.5.

5.20.3<sup>a+d</sup> (*Prayasvanta Ātreyaḥ*; to Agni)  
*hótāraṁ tvā vṛṇīmahe* 'gne dākṣasya sādhanam,  
*yajñēṣu pūrvyām girā prāyasvanto havāmahe.*

5.26.4<sup>c</sup> (*Vasūyava Ātreyaḥ*; to Agni)  
*agne víçvebhir ā gahi* [devébhir havyádātaye,]  
*hótāraṁ tvā vṛṇīmahe.* 5.26.4<sup>b</sup>

8.60.1<sup>b</sup> (*Bhargha Prāgātha*; to Agni)  
*agna ā yāhy agnibhir hótāraṁ tvā vṛṇīmahe,*  
*ā tvām anaktu prāyatā haviṣmati yājiṣṭham barhīr āsāde.*

10.21.1<sup>b</sup> (*Vimada Āindra*, or others; to Agni)  
*āgnīm ná svāvṛktibhir hótāraṁ tvā vṛṇīmahe,*  
*yajñāya stīrṇābarhiṣe ví vo mādē* [çirām pāvakāçociṣam vívakṣase,]  
 3.9.8<sup>b</sup>

7.94.6<sup>b</sup> (*Vasiṣṭha*; to Indra and Agni)  
*tā vām gr̥bhīr vipanyávah prāyasvanto havāmahe,*  
*medhāsātā saniṣyāvah.*

8.65.6<sup>b</sup> (*Pragātha Kāṇva*; to Indra)  
*sutāvantas tvā vayām prāyasvanto havāmahe,*  
*īdām no barhīr āsāde.* 1.13.7<sup>c</sup>

The *pāda* 10.21.1<sup>b</sup> strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zurüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8<sup>b</sup>.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ἔργον*); cf. especially *pári varj* = Avestan *pairi varež* 'avoid'. Of this elsewhere.

5.21.3<sup>a+b</sup> (*Sasa Ātreya*; to Agni)  
*tvām víçve sajōṣaso devāso dūtām akrata,*  
*saparyāntas tvā kave* [yajñēṣu devām ilāte,]

1.15.7<sup>c</sup>

5.23.3<sup>a</sup> (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

viçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,  
hótāraṁ sádmasu priyāṁ vyānti vāryā purú.

cf. 3.59.9<sup>b</sup>

8.23.18<sup>a+b</sup> (Viçvamanas Vāiyaçva ; to Agni)

viçve hí tvā sajóṣaso devāso dūtām akrata,  
çruṣṭí deva prathamó yajñíyo bhuvah.

5.21.3<sup>d</sup>: 1.15.7<sup>c</sup> ; 6.16.7<sup>c</sup>, yajñéṣu devám ilate.

[5.21.4<sup>a</sup>, devám vo devayajyáyā: 8.71.12<sup>a</sup>, agním vo, &c.]

5.21.4<sup>d</sup>, ṛtāsyā yónim āsadaḥ: 3.62.13<sup>c</sup> ; 9.8.3<sup>c</sup> ; 64.22<sup>c</sup>, ṛtāsyā yónim āsadam.

5.22.1<sup>d</sup> (Viçvasāman Ātreya ; to Agni)

prá viçvasāmann atrivád ārcā pāvakāçocise,  
yó adhvaréṣv íd̐yo hótā mandrátamo viçí.

8.71.11<sup>d</sup> (Sudṛiti Āṅgīrasa, or Purumīḷha Āṅgīrasa ; to Agni)

agním sūnūm sáhaso jātávedasaṁ jātāyā vāryāṇām, cf. 1.127.1<sup>b</sup>  
dvitá yó bhūd amīto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1<sup>cd</sup>, as a whole, transfuses the páda 4.7.1<sup>b</sup>; 8.60.3<sup>c</sup>, mandró yájiṣṭho adhvaréṣv íd̐yah.

5.22.2<sup>abcd</sup> (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dád̐hātā devám ṛtvíjam,  
prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7<sup>ac</sup>, 8<sup>ab</sup> (Vasūyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāham yáviṣṭhyam,  
dád̐hātā devám ṛtvíjam.

prá yajñá etv ānuṣág adyá devávyacastamaḥ,  
str̐ṇitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1<sup>b</sup>, yajñásya devám ṛtvíjam.

5.22.3<sup>b</sup>: 3.9.1<sup>b</sup> ; 8.11.6<sup>b</sup>, devám mártāsa útāye ; 1.144.5<sup>b</sup>, devám mártāsa útāye havāmahe.

[5.22.4<sup>de</sup>, stómāir vardhanty átrayo gīrbhiḥ çumbhanty átrayaḥ: 5.39.5<sup>de</sup>, gīro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2<sup>b</sup>, girāḥ çumbhanti pūrváthā.

5.23.2<sup>b</sup>: 5.9.7<sup>b</sup>, rayím sahasva á bhara.

5.23.3<sup>a</sup>: 8.23.18<sup>a</sup>, viçve hí tvā sajóṣasaḥ ; 5.21.3<sup>a</sup>, tvám viçve sajóṣasaḥ.

5.23.3<sup>b</sup>: 5.35.6<sup>c</sup> ; 8.5.17<sup>a</sup> ; 6.37<sup>b</sup>, jánāso vṛktábarhiṣaḥ ; 3.59.9<sup>b</sup>, jánāya vṛktábarhiṣe.

5.23.4<sup>de</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hi śmā viçvacarṣaṇir abhímāti sáho dadhé,

āgna eṣú kṣáyeṣv á reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

6.48.7<sup>de</sup> (Çamyu Bārhaspatya; to Agni)

brhādbhir agne arcibhiḥ çukreṇa deva çocīṣā,

bharādvāje samidhānó yaviṣṭhya reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4<sup>d</sup> (Vasūyava Ātreyaḥ; to Agni)

agnír devéṣu rājaty agnír mārteṣv aviçán,

agnír no havyaavāhano 'gnīm dhībhiḥ saparyata.

8.103.3<sup>d</sup> (Sobhari Kāṇva; to Agni)

yāsmād réjanta kṛṣṭáyaç carikṛtyāni kṛnvatāḥ,

sahasrasām medhāsātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5<sup>a</sup>, agnís tuviçravastamam: 3.11.6<sup>c</sup>, agnís tuviçravastamah.

5.25.6<sup>d</sup>: 1.11.2<sup>d</sup>, jētāram āparājitam.

[5.25.8<sup>b</sup>, grāveocyate brhāt: 10.64.15<sup>c</sup>; 100.8<sup>c</sup>, grāvā yātra madhuṣúd ucyāte brhāt.]

5.25.9<sup>c</sup> (Vasūyava Ātreyaḥ; to Agni)

evāñ agnīm vasūyávaḥ sahasānām vavandima,

sá no víçvā áti dvīṣaḥ pārṣan nāvéva sukrātuḥ.

6.61.9<sup>a</sup> (Bharadvāja; to Sarasvatī)

sá no víçvā áti dvīṣaḥ svásīr anyā ṛtāvarī,

átann áheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yasyā anantó śhrutas tveṣāç carīṣṇúr arṇavāḥ, āmaç cárati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1<sup>c</sup> (Vasūyava Ātreyaḥ; to Agni)

āgne pāvaka rocīṣā mandráyā deva jihváyā,

á deván vakṣi yáksi ca.

6.16.2<sup>c</sup> (Bharadvāja ; to Agni)  
 sá no mandrábhir adhvaré jihvábhir yajā maháh,  
 á deván vakṣi yáksi ca.  
 8.102.16<sup>c</sup> (Prayoga Bhārgava, or others ; to Agni)  
 ágne ghr̥tásya dh̥r̥tibhis tepānó deva çocīṣā,  
 á deván vakṣi yáksi ca.

8.60.19<sup>b</sup>

Cf. 2.36.4<sup>a</sup>, á vakṣi deván ihá vipra yáksi ca.

5.26.2<sup>c</sup> (Vasūyava Ātreyaḥ ; to Agni)  
 tám tvā ghr̥tasnav imahe citrabhāno swardīcam,  
 deván á vītáye vaha.

7.16.4<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 tám tvā dūtám kṛṇmahe yaçástamaṁ deván á vītáye vaha,  
 víçvā sūno sahaso martabhójanā rāsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4<sup>b</sup> (Vasūyava Ātreyaḥ ; to Agni)  
 ágne víçvebhir á gahi devébhir havyádātaye,  
 hótāraṁ tvā vṛṇīmahe.

5.20.3<sup>a</sup>

5.51.1<sup>c</sup> (Svastyātreyā Ātreya ; to Víçve Devāḥ, here Agni)  
 ágne sutásya pítáye víçvāir ūmebhir á gahi,  
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4<sup>c</sup>: 5.20.3<sup>a</sup> ; 8.60.1<sup>b</sup> ; 10.21.1<sup>b</sup>, hótāraṁ tvā vṛṇīmahe.

5.26.5<sup>a</sup> (Vasūyava Ātreyaḥ ; to Agni)  
 yájamānāya sunvatá ágne suvíryaṁ vaha,  
 devāir á satsi barhīṣi.

1.12.4<sup>c</sup>

8.14.3<sup>b</sup> (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)  
 dhenúṣ ṭa indra sūn̐tā yájamānāya sunvaté,  
 gām açvaṁ pipyúṣi duhe.  
 8.17.10<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 dīrghás te astv añkuçó yénā vásu prayáçhasi,  
 yájamānāya sunvaté.  
 10.175.4<sup>c</sup> (Ūrdhvagrāvan Ārbudi ; to the Press-stones)  
 grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,  
 yájamānāya sunvaté.

Cf. yájamānāya sunvatáḥ under 6.54.6<sup>b</sup> ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5<sup>c</sup>: 1.12.4<sup>c</sup> ; 8.44.14<sup>c</sup>, devāir á satsi barhīṣi.



5.26.7<sup>ac</sup>, 8<sup>ab</sup>: 5.22.2<sup>abcd</sup>, ny agnīm jātvēdasam, dādhatā devām ṛtvijam, prā  
yajñā etv ānuśag adyā devāvyacastamah.

5.26.9<sup>c</sup>: 1.39.5<sup>c</sup>, devāsaḥ sārvaṃ viçā.

[5.27.1<sup>c</sup>, trāivṛṣṇó agne daçābbih sahásrāih : 8.1.33<sup>b</sup>, āsaṅgó agne, &c.]

5.28.6<sup>b</sup> (Viçvavārā Ātreya; to Agni)  
ā juhota duvasyātāgnīm prayaty ādhvaré,  
vṛṇidhvām havyavāhanam.

8.71.12<sup>b</sup> (Sudīti Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)  
agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~cf.~~ cf. 5.21.4<sup>a</sup>  
agnīm dhiṣṇu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasa.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words  
achā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship;  
to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds;  
to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7;  
8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable  
interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf.  
agne prayaty ādhvaré, 10.21.6<sup>b</sup>; and indram prayaty ādhvaré, under 1.16.3<sup>c</sup>.

5.29.1<sup>b</sup>: 2.27.9<sup>a</sup>, trī rocanā divyā dhārayanta.

[5.29.3<sup>d</sup>, āhann āhim papivāñ indro asya: 5.30.11<sup>c</sup>, puramdarāḥ papivāñ indro  
asya.]

5.29.10<sup>d</sup> (Gauriviti Çakṛya; to Indra)  
prānyac cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,  
anāso dāsyoñr amṛṇo vadhēna nī duryonā avṛṇaṇ mṛdhrāvācaḥ.

5.32.8<sup>d</sup> (Gātu Ātreya; to Indra)  
tyām cid āraṇam madhupām çāyānam asinvām vavrām māhy ādad ugrāḥ,  
apādām atrām mahatā vadhēna nī duryonā avṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten,  
p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12<sup>b</sup>, dāçagvāso abhy ārcanty arkāih : see under 6.50.15.]

5.29.13<sup>b</sup>, vīryā maghavan yā cakārtha : 5.31.6<sup>b</sup>, prā nūtanā maghavan, &c.]

5.30.8<sup>b</sup> (Babhru Ātreya; to Indra)  
yūjam hī mām ākrthā ād id indra çiro dāsāsya nāmucer mathāyān,  
āçmānam cit svaryām vartamānam prā cakriyeva ródasi marúdbhyaḥ.

6.20.6<sup>b</sup> (Bharadvāja; to Indra)  
prā çyenó ná madirām ançum asmāi çiro dāsāsya nāmucer mathāyān,  
prāvan nāmīm sāpyām sasāntam prṇāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the  
repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, *wie ein sausender stein*) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying *mathāyān* in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11<sup>c</sup>, *puramdarāḥ papivān indro asya*: 5.29.3<sup>d</sup>, *āhann āhim papivān indro asya*.]

5.30.13<sup>d</sup> (Babhru Ātreya; to Indra)

*supēcasam māva sṛjanty āstaṁ gāvāṁ sahasrāi ruçāmāso agne,*  
*tivṛā indram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.*

6.24.9<sup>d</sup> (Bharadvāja; to Indra)

*gambhīrēṇa na urūṇāmatrin prēśo yandhi sutapāvan vājān,*  
*sthā ū śū ūrdhvā ūtī āṛiṣanyann aktōr vyūṣṭāu pāritakmyāyām.*

The curious parallel of the genitive *pāritakmyāyāḥ* and the locative *pāritakmyāyām* is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as *prabhāntīyāṁ rātryām*, *ÇÇ.* 2.6.3; or *Sk. prabhātīyām çarvaryām*; or *Prākṛit (Māhār.) pahāyāe rayāṇīe*; or even simply *Skt. prabhāte*. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in *pāritakmyāyāḥ* arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel *pāritakmyāyām*. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains *pāritakmyā* as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3<sup>c</sup>, *prācodayat sudūghā vavré antāḥ*: 4.1.13<sup>c</sup>, *āçmavrajāḥ sudūghā*, &c.]

[5.31.4<sup>d</sup>, *āvardhayann āhaye hāntavā u*: 8.96.5<sup>b</sup>, *madacyūtam āhaye*, &c.]

5.31.6<sup>ab</sup> (Avasyu Ātreya; to Indra)

*prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,*  
*çāktivo yād vibhārā rōdasi ubhé jāyann apō mánave dānucitrāḥ.*

7.98.5<sup>ab</sup> (Vasiṣṭha ; to Indra)  
**préndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yā cakāra,**  
**yadéd ádevīr ásaḥiṣṭa māyā áthābhavat kévalaḥ sómo asya.**

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8<sup>ab</sup>, **prā ta indra pūrvyāni prā nūnām víryā vocam̐ prathamā kṛtāni**, and the pāda 5.29.13<sup>b</sup>, **vīryā maghavan yā cakārtha**. For 5.31.6<sup>d</sup> cf. 2.20.7 ; 4.28.1, &c.

5.31.11<sup>c</sup>, **bhārac cakrām étaçaḥ sám rināti : 1.121.13<sup>b</sup>, bhārac cakrām étaço nāyām indra.**

5.31.11<sup>d</sup>, **puró dádhat sanīṣyati krátum naḥ : 4.20.3<sup>b</sup>, puró dádhat sanīṣyasi krátum naḥ.**

[5.32.5<sup>b</sup>, **amarmāṇo vidád íd asya márma : 3.32.4<sup>d</sup>, amarmāṇo mányamánasya márma.**]

5.32.7<sup>d</sup> (Gātu Ātreya ; to Indra)  
**úd yád índro mahaté dānavāya vādhar yāmiṣṭa sáho ápratitam,**  
**yád im̐ vājrasya prábhṛtau dadābha víçvasya jantór adhamám cakāra.**

7.104.16<sup>d</sup> (Vasiṣṭha ; to Indra)  
**yó máyatum̐ yātudhānéty áha yó vā rakṣāḥ çúcir asmítý áha,**  
**índras tám̐ hantu mahatá vadhéna víçvasya jantór adhamás padīṣṭa.**

5.32.8<sup>d</sup>, **ní duryoná āvr̥ṇaṇ̐ mṛdhrāvācam : 5.29.10<sup>d</sup>, ní duryoná āvr̥ṇaṇ̐ mṛdhrā-vācaḥ.**

5.33.5<sup>a</sup> (Samvarana Prajāpatya ; to Indra)  
**vayám té ta indra yé ca nárah çárdho jajñāná yātāç ca ráthāḥ,**  
**āsmāñ jagamyād ahiçusma sátvā bhāgo ná hávyah̐ prabhṛthésu cāruḥ.**

7.30.4<sup>a</sup> (Vasiṣṭha Maitravaruni ; to Indra)  
**vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,**  
**yáchā sūribhya upamám vārūtham̐ svābhūvo jaraṇám̐ açnavanta.**

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4<sup>ab</sup> : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5<sup>a</sup>, less perfect than that of 7.30.4<sup>a</sup>, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7<sup>b</sup>, **ví dāçuse bhajati sūnāram vásu : 1.40.4<sup>a</sup>, yó vāgháte dádāti sūnāram vásu.**

5.35.1<sup>a+c</sup> (Prabhūvasu Āṅgīrasa ; to Indra)  
**yás te sādhiṣṭhó 'vasa indra krátuḥ tám̐ á bhara,**  
**asmábhyam̐ carṣanīsāham̐ sásniṁ vājeṣu duṣṭāram.**

8.53 (Val. 5).7<sup>a</sup> (Medhya Kāva ; to Indra)  
**yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,**  
**vayám hótṛābhir̐ utá deváhūtibhiḥ sasavāñso manāmahe.**

7.94.7<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)  
 indrāgni ávasā gatam asmábhyaṁ carṣaṇisahā,  
 mā no duḥṣāṁsa iṣata.]

§ 1.23.9<sup>c</sup>

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vāl. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2<sup>c</sup> (Prabhūvasu Āṅgīrasa : to Indra)

yád indra te cátasro yác chūra sánti tistrāḥ,  
 yád vā páñca kṣitínām ávas tát sú na á bhara.

6.46.7<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

yád indra náhuṣṭṣv āñ, ójo nṛmṇām ca kṛṣṭiṣu,  
 yád vā páñca kṣitínām dyumnám á bhara satrá víçvāni pāuṣyā.

§ 6.46.7<sup>a</sup>

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — — — or — — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3<sup>b</sup> : 1.10.10<sup>c</sup>, víṣantamasya hūmahe.

[5.35.4<sup>c</sup>, svákṣatram te dhṛṣán mánah : 1.54.3<sup>b</sup>, svákṣatram yásya dhṛṣató dhṛṣán mánah.]

[5.35.5<sup>a</sup>, tvám tám indra mártiyam : 10.17.1.3<sup>a</sup>, tvám tyám indra mártiyam.]

Cf. 1.13.1.4<sup>d</sup>.

5.35.6<sup>ab+d</sup> (Prabhūvasu Āṅgīrasa ; to Indra)

tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,  
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37<sup>abc</sup> (Vatsa Kāṇva ; to Indra)

tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,  
 hávante vājasātaye.

8.34.4<sup>b</sup> (Nīpatithi Kāṇva ; to Indra)

á tvā kāṇvā ihāvase hávante vājasātaye,

divó amūṣya ṣāsato divám yayá divāvaso.]

§ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>

6.57.1<sup>c</sup> (Bharadvāja ; to Pūṣan and Indra)  
 indrā nū pūṣāṇā vayām̐ sakhyāya svastāye,  
 huvēma vājasātaye. 4.31.11<sup>b</sup>  
 8.9.13<sup>b</sup> (Çaçakarna Kāṇva ; to Aṇvins)  
 yād adyāṇvīnāv ahām̐ huvēya vājasātaye,  
 yāt prtsū turvāṇe sāhas tāt chrēṣṭham aṇvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām̐ pūrvīṣu pūrvyām̐ in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]', following Sāyaṇa, bahvīṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām̐-devām̐ huvema vājasātaye, 8.27.13<sup>c</sup>.

5.35.6<sup>b</sup>: 5.23.3<sup>b</sup>; 8.5.17<sup>a</sup>; 6.37<sup>b</sup>, jānāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jānāya vṛktābarhiṣe.

5.35.7<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to Indra)  
 asmākam indra duṣṭārām̐ puroyāvānam̐ ājīṣu,  
 sayāvānam̐ dhāne-dhane vājāyāntam̐ avā rātham̐.

8.84.8<sup>b</sup> (Uçanas Kāvya ; to Agni)  
 tām̐ marjayanta sukrātum̐ puroyāvānam̐ ājīṣu,  
 svēṣu kṣāyeṣu vājīnam̐.

For 5.35.7<sup>d</sup> cf. vājāyānto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuvīm̐ vājeṣu pūrvyam̐, 8.22.2; 46.20.

5.37.1<sup>d</sup>: 4.25.4<sup>c</sup>, yā indrāya sunāvāmēty āha.

5.37.5<sup>c</sup> (Atri Bhāuma ; to Indra)  
 pūṣyāt kṣēma abhi yōge bhavāty ubhé vītāu saṁyati sām̐ jayāti,  
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sutāsomo dādāçat.

10.45.10<sup>c</sup> (Vatsapri Bhālandana ; to Agni)  
 ā tām̐ bhaja sāuçravasēsv agna ukthā-uktha ā bhaja çasyāmāne,  
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādad ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3<sup>d</sup>, divāç ca gmāç ca rājathaḥ: 1.25.20<sup>b</sup>, divāç ca gmāç ca rājasi.

[5.39.3<sup>d</sup>, ā vājām̐ darṣi sātāye: 9.68.7<sup>d</sup>, nṛbhir yatō vājam̐ ā darṣi sātāye.]

[5.39.4<sup>a</sup>, mánhiṣṭham̐ vo maghónām̐: 8.1.30<sup>b</sup>, mánhiṣṭhāso maghónām̐.]

5.39.5<sup>b</sup>: 1.10.5<sup>a</sup>, ukthām̐ indrāya çānsyam̐.

[5.39.5<sup>de</sup>, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4<sup>de</sup>, stómāir vardhanty ātrayo grbhīḥ çumbhanty ātrayaḥ.]

5.40.1<sup>b</sup> (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sōmaṁ somapate piba,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

8.21.3<sup>c</sup> (Sobhari Kāṇva; to Indra)

ā yāhīmā indavó 'ṣvapate gópata úrvarāpate,  
sōmaṁ somapate piba.

5.40.2<sup>ab</sup>, 3<sup>ab</sup> (Atri Bhāuma; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

8.13.32<sup>ab</sup>, 33<sup>ab</sup> (Nārada Kāṇva; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,

vṛṣā yajñó yām invasi vṛṣā hávaḥ.

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

vāvānta hí prātistūtiṁ vṛṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words vṛṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāḥ, 8.94.4<sup>a</sup>, for the second of the repeated pādas.

[5.40.4<sup>c</sup>, yuktvá hāribhyām ūpa yāsad arvāñ: 1.177.1<sup>d</sup>, yuktvá hārī vṛṣaṇā yāhy arvāñ.]

5.40.5<sup>b</sup>, 9<sup>b</sup>, támasāvidhyad āsurāḥ.

5.41.2<sup>ab</sup>, té no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto juṣanta: 1.162.1<sup>ab</sup>,  
mā no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto pári khyan.

5.41.6<sup>a</sup> (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayújaṁ kṛṇudhvaṁ prā devām vípraṁ panitāram arkāiḥ,  
īṣudhyāva ṛtasāpaḥ púramdhīr vásvīr no átra pátnīr ā dhiyé dhuḥ.

10.64.7<sup>a</sup> (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayújaṁ púramdhīm stómāiḥ kṛṇudhvaṁ sakhyāya  
pūṣaṇam,

té hí devāsya savitūḥ sāvīmani krātuṁ sácante sacítaḥ sácetasah.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the rta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word īṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, ibid. p. 204.

5.41.8<sup>d</sup> (Atri Bhāuma ; to Viṣve Devāḥ)  
 abhī vo arce posyāvato nṛṇ vāstoṣ pātīm tvāṣṭarāṃ rārāṇaḥ,  
 dhānyā sajoṣā dhiṣāṇā nāmobbhir vānaspātīṇr ṣadhi rāyā ṣe.

5.42.16<sup>b</sup> (The same)  
 prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīṇr ṣadhī rāyē aṣyāḥ,  
 devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.  
 5.42.16<sup>cd</sup>

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *RV. Noten*, p. 336.

[5.41.10<sup>c</sup>, gr̥ṇitē agnīr etārī nā ṣūśāiḥ : 6.12.4<sup>a</sup>, sāsmākebbhir etārī nā ṣūśāiḥ  
 (agnī ṣṭave).]

Cf. the note under 6.12.4.

5.41.16<sup>d</sup> (Atri Bhāuma ; to Viṣve Devāḥ)  
 kathā dāḡema nāmasā sudānūn evayā marūto āchoktāu prācravaso marūto  
 āchoktāu,  
 mā nō 'hir budhnyō riṣē dhād asmākaṃ bhūd upamātivāniḥ.

7.34.17<sup>a</sup> (Vasiṣṭha ; to Ahi Budhnya)  
 mā nō 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888). 139.

[5.42.3<sup>d</sup>, candrāṇi devāḥ savitā suvāti : 7.40.1<sup>c</sup>, yād adyā devāḥ savitā suvāti.]

5.42.16<sup>b</sup>, vānaspātīṇr ṣadhī rāyē aṣyāḥ : 5.41.8<sup>d</sup>, vānaspātīṇr ṣadhī rāyā ṣe.

5.42.16<sup>cd</sup> (Atri Bhāuma ; to Viṣve Devāḥ)  
 prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīṇr ṣadhī rāyē aṣyāḥ, 5.41.8<sup>d</sup>  
 devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

5.43.15<sup>cd</sup> (The same)  
 br̥hād vāyo br̥hatē tūbhyam agne dhiyājūro mithunāsah sacanta,  
 devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu  
 dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that  
 5.41.8<sup>d</sup> = 5.42.16<sup>b</sup>.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)  
 urāu devā anibādhe syāma.

Only one pāda ; cf. 3.1.11<sup>a</sup>.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)  
 sām aṇvīnor āvasā nūtanena mayobhūvā supranīti gamema,  
 ā no rayīm vahatam otā vīrān ā viṇvāny amṛtā sāubhagāni.

Note that 5.43.11<sup>a</sup> = 5.76.4<sup>a</sup>.

5.43.10<sup>d</sup> (Atri Bhāuma ; to Viṇve Devāḥ)  
 ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ,  
 yajñām giro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūti.

10.35.13<sup>a</sup> (Luṇa Dhānaka ; to Viṇve Devāḥ)  
 viṇve adyā marūto viṇva ūti viṇve bhavantv agnāyaḥ sāmiddhāḥ,  
 viṇve no devā āvasā gamantu, viṇvam astu drāviṇām vājo asmé.

cf. 1.107.2<sup>a</sup>

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūti in 5.43.10<sup>d</sup> is to be changed to viṇvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7<sup>a</sup>, ā stutāso maruto viṇva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2<sup>a</sup>.

5.43.11<sup>a</sup> (Atri Bhāuma ; to Viṇve Devāḥ)  
 ā no divo brhatāḥ pārvatād ā sārvasvatī yajatā gantu yajñām,  
 hāvaṁ devī juṣṣāṇā ghr̥tāci ṣagmām no vācam uṇatī ṣṛnotu.

5.76.4<sup>c</sup> (Atri Bhāuma ; to Aṇvins)  
 idām hī vām pradīvi sthānam oka imē ghr̥tā aṇvinedām duronām,  
 ā no divo brhatāḥ pārvatād ādbhyo yātam iṣam ūrjam vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15<sup>cd</sup> : 5.42.16<sup>cd</sup>, devō-devaḥ suhāvo bhūtu māhyam mā no matā prthivī durmatāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14<sup>d</sup>, 15<sup>d</sup>, tāvāhām asmi sakhye nyōkāḥ.

5.45.4<sup>b</sup> (Sadāpr̥ṇa Ātreya : to Viṇve Devāḥ)  
 suktēbhir vo vācobhir devājusṭāir indrā nv agnī āvase huvādhyāi,  
 ukthēbhir hī śmā kavāyaḥ suyajñā āvivāsanto marūto yājanti.

6.59.3<sup>c</sup> (Bharadvāja ; to Indra and Agni)  
 okivānsā sutē sácān ācva sāpti ivādane,  
 indrā nv agnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hierher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double saṁdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.



5.45.10<sup>a</sup> (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharito vitápr̥sthāḥ,  
udná ná nāvam anayanta dhīrā açr̥vatīr āpo arvág atīṣṭhan.

7.60.4<sup>b</sup> (Vasiṣṭha; to Mitra and Varuṇa)

[4.45.2<sup>a</sup>

úd vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,  
yásmā ādityā ádhvano rádanti [mitró aryamā vāruṇāḥ sajósāḥ.] 1.186.2<sup>b</sup>

See under 4.45.2<sup>a</sup>.

5.46.3<sup>c</sup> (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávāruṇáditim svāḥ pr̥thivīm dyām marútaḥ párvatān apāḥ,  
huvé viṣṇum pūśānam bráhmaṇas pátim bhágam nú çánsam savitāram ūtáye.

7.44.1<sup>c</sup> (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám açvínosāsam agnīm sámiddham bhágam  
ūtáye huve,

indram viṣṇum pūśānam bráhmaṇas pátim [ādityān dyāvāpr̥thivi  
apāḥ svāḥ.] 7.44.1<sup>d</sup>

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānam bráhmaṇas pátim in 5.46.3<sup>c</sup>, also at 7.41.1<sup>c</sup>; the cadence, marútaḥ párvatān apāḥ in 5.46.3<sup>b</sup>, also at 10.36.1<sup>c</sup>. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8<sup>c</sup> (Pratikṣatra Ātreya; Devapatnīstavaḥ)

utá gnā vyantu devápatnīr indrāny agnāy açvínī ráṭ,  
ā ródasī varuṇānī çr̥notu vyántu devír yá rtúr jáninām.

7.34.22<sup>b</sup> (Vasiṣṭha; to Viṣve Devāḥ)

tá no rāsan rátiṣāco vāsūny ā ródasī varuṇānī çr̥notu,  
várutribhiḥ suçaraṇó no astu tváṣṭā sudátro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1<sup>c</sup>: 5.26.4<sup>c</sup>, devébhir havyádātaye.

[5.51.2<sup>b</sup>, sátyadharmāṇo adhvarám: 1.12.7<sup>b</sup>, sátyadharmāṇam adhvaré.]

5.51.3<sup>b</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

viprebhir vipra santya prātaryāvabhir ā gahi,  
devébhiḥ sómapītaye.

8.38.7<sup>a</sup> (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataḥ devébhir jenyāvasu,  
indrāgni sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgni] sómapītaye.

5.51.5<sup>ac</sup> (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)  
 vāyav ā yāhi vitāye juṣānó havyādātaye,  
 pibā sutāsyāndhaso abhī prāyaḥ.

6.16.10<sup>a</sup> (Bharadvāja ; to Agni)

āgna ā yāhi vitāye grṇānó havyādātaye,  
 nī hótā satsi barhiṣi.

7.90.1<sup>d</sup> (Vasiṣṭha ; to Indra and Vāyu)

prā vīrayā ŋucayo dadrire vām adhvaryūbhīr mādhumantaḥ sutāsaḥ,  
 vāha vāyo niyūto yāhy āchā pibā sutāsyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhī prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6<sup>ab</sup> : 4.47.2<sup>ab</sup>, indraç ca vāyav eṣām sómānām (5.51.6<sup>b</sup>, sutānām) pītīm  
 arhathāḥ ; 1.134.6<sup>c</sup>, sutānām pītīm arhasi.

5.51.7<sup>a</sup> (Svastyātreya Ātreya ; to Viṣve Devāḥ)  
 sutā indrāya vāyāve sómāso dādhyāçirah,  
 nimnām ná yanti sindhavo 'bhī prāyaḥ.

cf. 1.5.5<sup>c</sup>

9.33.3<sup>abc</sup> (Trita Āptya ; to Soma Pavamāna)

sutā indrāya vāyāve vārunāya marúdbhyaḥ,  
 sómā arṣanti viṣṇave.

9.34.2<sup>abc</sup> (The same)

sutā indrāya vāyāve vārunāya marúdbhyaḥ,  
 sómo arṣati viṣṇave.

9.65.20<sup>abc</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

apsā indrāya vāyāve vārunāya marúdbhyaḥ,  
 sómo arṣati viṣṇave.

The pāda, vārunāya marúdbhyaḥ also at 8.41.1<sup>b</sup> ; 61.12<sup>b</sup> ; see under 8.41.1.—For 5.51.7<sup>ab</sup> cf. 9.63.15<sup>ab</sup> ; for 5.51.7<sup>c</sup> cf. under 8.6.34 ; for 9.65.20<sup>a</sup> cf. 9.84.1<sup>b</sup>, apsā indrāya vārunāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7<sup>b</sup> : 1.5.5<sup>c</sup> ; 137.2<sup>b</sup> ; 7.32.4<sup>b</sup> ; 9.22.3<sup>b</sup> ; 63.15<sup>b</sup> ; 101.12<sup>b</sup>, sómāso dādhyāçirah.

5.51.8<sup>b</sup> : 1.44.14<sup>d</sup>, açvibhyām uṣāsā sajūḥ.

5.51.8<sup>c</sup>–10<sup>c</sup>, ā yāhy agne atrivāt suté raṇa.

5.52.4<sup>b</sup> (Çyāvāçva Ātreya ; to Maruts)

marútsu vo dadhimahi stóman yajñām ca dhṛṣṇuyā,  
 viṣve yé mānuṣā yugā pānti mārtyam riṣāḥ.

cf. 1.42.2<sup>b</sup>

6.16.22<sup>b</sup> (Bharadvāja; to Agni)  
 prá vaḥ sakhāyo agnāye stómaṁ yajñám ca dhr̥ṣṇuyā,  
 árcā gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4<sup>d</sup>: 1.42.2<sup>b</sup>; 5.67.3<sup>d</sup>, pānti mārtyaṁ riṣāḥ.

[5.53.10<sup>b</sup>, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśīnām: 5.58.1<sup>b</sup>, stuṣé gaṇāṁ, &c.]

5.53.16<sup>b</sup> (Ṣyāvāṇva Ātreya; to Maruts)  
 stuhi bhojān stuvató asya yāmani rāṇan gāvo ná yāvase,  
 yatāḥ pūrvān iva sākhiṇr ānu hvaya girā ḡṇīhi kāmīnaḥ.

10.25.1<sup>d</sup> (Vimada Āindra, or others; to Soma)  
 bhadrām no āpi vātaya māno dāksam utā krātum, 10.20.1  
 ādhā te sakhyé āndhaso ví vo mādē rāṇan gāvo ná yāvase vívaksase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseṣv ā, under 1.91.13<sup>b</sup>.

5.54.11<sup>d</sup> (Ṣyāvāṇva Ātreya; to Maruts)  
 ānseṣu va rṣṭāyaḥ patsú khādāyo vāksassu rukmā maruto ráthe ṣubhaḥ, 10.64.4<sup>b</sup>  
 agnibhrājaso vidyúto gābhastyoḥ ṣíprāḥ ṣírśasu vītātā hiraṇyáyīḥ.

8.7.25<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)  
 vidyúddhastā abhidyavaḥ ṣíprāḥ ṣírśan hiraṇyáyīḥ,  
 ṣubhrā vy āñjata ṣriyé.

5.54.11<sup>cd</sup> and 8.7.25<sup>ab</sup> paraphrase one another, in deference to their respective metrical needs; incidentally the phrase ṣíprāḥ ṣírśasu in 5.54.11 is replaced by ṣíprāḥ ṣírśan in 8.7.25. Since the Maruts, collectively, have many heads, the word ṣírśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For ṣíprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1<sup>d-9<sup>d</sup></sup>, ṣubhām yatām ānu ráthā avṛtsata.

[5.55.3<sup>c</sup>, virokiṇaḥ sūryasyeva raçmāyaḥ: 10.91.4<sup>d</sup>, arepāsaḥ sūryasyeva, &c.]

5.55.9<sup>b+c</sup> (Çyāvāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyaṁ çárma bahulám ví yantana,  
ádhi stotrásya sakhyásya gātana ṡúbhaṁ yātām ānu ráthā avṛtsata.]

☞ refrain, 5.55.1<sup>d-9</sup><sup>d</sup>

6.51.5<sup>d</sup> (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitaḥ pṛthivi mātār ádhruḡ ágne bhrātar vasavo mṛlātā naḥ,  
viçva ādityā adite sājóṣā asmābhyaṁ çárma bahulám ví yanta.

10.78.8<sup>c</sup> (Syūmaraçmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛṇutā surātnān asmān stotēn maruto vāvṛdhanāḥ,  
ádhi stotrásya sakhyásya gāta sanād dhí vo ratnadhéyāni sánti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9<sup>d</sup>.

5.55.10<sup>d</sup>: 4.50.6<sup>d</sup> ; 8.40.12<sup>d</sup> ; 48.13<sup>d</sup> ; 10.121.10<sup>d</sup>, vayám syāma pátayo rayinām.

5.56.1<sup>d</sup>: 1.49.1<sup>b</sup> ; 8.8.7<sup>a</sup>, diváç cid rocanād ádhi.

5.56.4<sup>d</sup>: 1.37.11<sup>c</sup>, prá cyāvayanti yāmabhiḥ.

5.56.6<sup>a</sup>, yuṅgdhvám hy áruṣi ráthe: 1.14.12<sup>a</sup>, yukṣvā hy áruṣi ráthe.

5.56.6<sup>cd</sup>, yuṅgdhvám hári ajirā dhurí vólhave váhiṣṭhā dhurí vólhave: 1.134.3<sup>bc</sup>,  
váyū ráthe ajirā dhurí vólhave váhiṣṭhā dhurí vólhave.

5.57.7<sup>d</sup>, bhakṣiṡyá vó 'vaso dáivyasya: 4.21.10<sup>d</sup>, bhakṣiṡyá té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyāvāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas túvīmaghāso ámr̥tā řtajñāḥ,  
sátyaçrutah kávyo yúvāno bṛhadgirayo bṛhád ukṣámānāḥ.

[5.58.1<sup>b</sup>, stuṣé gaṇám mārutaṁ návyasinām: 5.53.10<sup>b</sup>: tveṣám gaṇám, &c.]

5.61.19<sup>c</sup>, párvateṣv ápaçritah: 1.84.14<sup>b</sup>, párvateṣv ápaçritam.

5.64.1<sup>a</sup>, várupaṁ vo riçādasam: 1.2.7<sup>b</sup>, várupaṁ ca riçādasam.

5.64.2<sup>d</sup>: 1.127.10<sup>e</sup>, víçvasu kṣásu jóguve.

5.65.2<sup>b+d</sup> (Rātahavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcaṣā rájānā dīrghaçrúttamā,

tā sátpati řtāvřdha řtāvānā jáne-jane.

8.101.2<sup>b</sup> (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vāṣiṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahútā na dansánā ratharyataḥ ṡākām súryasya raçmibhiḥ.] ☞ 1.47.7<sup>d</sup>

5.67.4<sup>b</sup> (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)  
 té hí satyá ṛtaspr̥ṣa ṛtāvāno jāne-jane,  
 sunīthāsah sudānavo ṛñhóḥ cid urucákrayaḥ.]

5.67.4<sup>d</sup>

[5.65.5<sup>b</sup>, syāma sapráthastame: 1.94.13<sup>c</sup>, çárman syāma táva sapráthastame.]

[5.65.5<sup>c</sup>, anehásas tvotáyah: 8.47.1<sup>e</sup>–18<sup>e</sup>, aneháso va útáyah.]

5.66.3<sup>a</sup> (Rātahavya Ātreya; to Mitra and Varuṇa)  
 tā vām éṣe ráthānām urvīm gávyūtim eṣām,  
 rātahavyasya suṣṭūtim dadhīk stómāir manāmahe.

5.86.4<sup>a</sup> (Atri Bhāuma; to Indra and Agni)

tā vām éṣe ráthānām ṛndrāgnī havāmahe,  
 pāti turāsyā rádhaso, vidvānsā girvanastamā.

5.86.4<sup>b</sup>

5.86.4<sup>c</sup>

There is no difficulty in 5.86.4, whether we render éṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām éṣe 10.48.9, or rāyā éṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l. c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*sunvatō ráthah*, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4<sup>c</sup>, ní ketúnā jánānām: 1.191.4<sup>c</sup>, ní ketávo jánānām.

5.67.1<sup>c</sup> (Yajata Ātreya; to Mitra and Varuṇa)  
 bāl itthā deva niṣkrtām ádityā yajatām brhāt,  
 várūṇa mītrāryaman vārṣiṣtham kṣatram āçathe.

8.67.4<sup>b</sup> (Matsya Sāmmada, or others; to Ādityas)

lmāhi vo mahatām ávo, várūṇa mītrāryaman,  
 ávānsy á vṛṇīmahe.]

8.47.1<sup>a</sup>

8.26.21<sup>c</sup>

10.126.2<sup>b</sup> (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

tād dhī vayām vṛṇīmāhe várūṇa mītrāryaman,  
 yēnā nīr ānhaso yūyām pāthā nethā ca mártiyam áti dvīṣah.

Cf. várūṇo mītró aryamā, under 1.26.4<sup>b</sup>; and the two pādas 7.59.1<sup>c</sup>, tasmā agne várūṇa mītrāryaman (note enclitic agne), and 8.19.35<sup>c</sup>, vayām té vo várūṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2<sup>a</sup> (Yajata Ātreya; to Mitra and Varuṇa)  
 á yád yonīm hīranyāyam várūṇa mītra sādathah,  
 dhartārā carṣanīmām, yantām sumnām riçādasā.

1.17.2<sup>c</sup>

9.64.20<sup>a</sup> (Kaṣyapa Mārīca ; to Soma Pavamāna)  
 á yád yónim hiraṇyáyaṃ açür řtásya sídati,  
 jáhāty āpracetasah.

5.67.2<sup>c</sup>: 1.17.2<sup>c</sup>, dhartārā carṣaṇinām.

5.67.3<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b</sup>–7<sup>b</sup>, várūṇo  
 mitró aryamā.

5.67.3<sup>d</sup>: 1.41.2<sup>b</sup>; 5.52.4<sup>d</sup>, pánti mártyaṃ riśáh.

5.67.4<sup>b</sup>, řtāvāno jáne-jane: 5.65.2<sup>d</sup>, řtāvānā jáne-jane.

5.67.4<sup>d</sup> (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)

té hí satyā řtaspiṣa řtāvāno jáne-jane,  
 sunithásah sudānavo 'ñhóç cid urucákrayah.

5.65.2<sup>d</sup>

8.18.5<sup>c</sup> (Irimbiṭhi Kāṇva ; to Ādityas)  
 té hí putráso áditer vidúr dvēsāṃsi yótave,  
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15<sup>c</sup> is clearly composite : anehásah is cadence in 8.45.11<sup>c</sup>; see Part 2, chapter 2,  
 class B 4.

5.69.3<sup>b</sup> (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)  
 prātár devīm áditim johavimi madhyāmdina úditā sūryasya,  
 rāyē mitravaruṇā sarvātātēle tokāya tánayāya çām yóh.

5.76.3<sup>b</sup> (Atri Bhāuma ; to Açvins)  
 utā yātaṃ saṃgavē prātár áhno madhyāmdina úditā sūryasya,  
 dívā náktam ávasā çāmtamena nédānim pītir açvinā tatāna.

For sarvātātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1<sup>a</sup> (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)  
 á no gantaṃ riçādasā várūṇa mítra barhāṇā,  
 úpemām cārum adhvarām.

8.8.17<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)  
 á no gantaṃ riçādasemām stómaṃ purubhuja,  
 kṛtām nah suçríyo narema datam abhiṣṭaye.

5.71.2<sup>c</sup> (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)  
 viçvasya hí pracetasā várūṇa mítra rájathah,  
 içāná pipyataṃ dhíyah.

7.94.2<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)  
 řṣrutām jaritúr hávam, indrāgni vānataṃ girah,  
 içāná pipyataṃ dhíyah.

7.94.2<sup>a</sup>

9.19.2<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here  
Indra and Soma)

yuvāṁ hī sthāḥ svārpātī indraç ca soma gópati,  
içānā pipyataṁ dhiyaḥ.

5.71.3<sup>a</sup>, úpa naḥ sutám ā gatam: 1.16.4<sup>a</sup>; 3.42.1<sup>a</sup>, úpa naḥ sutám ā gahi.

5.71.3<sup>b</sup> (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám ā gatam, vāruṇa mitra dāçúṣaḥ,  
asyā sómasya pítāye.

8.1.16.4<sup>a</sup>

8.1.22.1<sup>c</sup>

8.47.1<sup>b</sup> (Trita Āptya; to Ādityas)

maḥi vo mahatām ávo, vāruṇa mitra dāçúṣe,

8.47.1<sup>a</sup>

yám ādityā abhī druho rákṣathā nēm aghām naçad anehāso va útāyaḥ  
suutāyo va útāyaḥ.

refrain, 8.47.1<sup>ref</sup> ff.

5.71.3<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 6.59.10<sup>d</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>–12<sup>c</sup>, asyā sómasya  
pítāye.

5.72.1<sup>c</sup>–3<sup>c</sup>, ní barhīṣi sadatām (3<sup>c</sup>, sadatām) sómapiṭāye.

5.72.3<sup>b</sup> (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juṣétām yajñám iṣṭāye,

ní barhīṣi sadatām sómapiṭāye.

refrain, 5.72.1<sup>c</sup>–3<sup>c</sup>

5.78.3<sup>b</sup> (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasū juṣétām yajñám iṣṭāye,

haṁsāv iva patatam ā sutām úpa.

refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

8.38.4<sup>a</sup> (Çyāvāçva Ātreya; to Indra and Agni)

juṣétām yajñám iṣṭāye sutám sómam sadhastutī,

indrāgni ā gatam narā.

5.73.1<sup>d</sup> (Pāura Ātreya; to Açvins)

yád adyā sthāḥ parāvāti yád arvāváty açvinā,

yád vā purú purubhuja yád antárikṣa ā gatam.

8.97.5<sup>d</sup> (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭāpi,

8.34.13<sup>b</sup>

yát párthive sádane vṛtrahantama yád antárikṣa ā gahi.

Cf. for 5.73.1<sup>ab</sup> the very similar distich 8.13.15<sup>ab</sup>; 97.4<sup>ab</sup>, yác chakrási parāvāti yád  
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2<sup>a</sup> (Pāura Ātreya; to Açvins)

ihá tyā purubhūtamā purú dānsānsi bibhratā,

varasyā yāmy ādhrigū huvé tuviṣṭamā bhujé.

8.22.3<sup>a</sup> (Sobhari Kāṇva; to Açvins)

ihá tyā purubhūtamā devā námobhir açvinā,

arvācinā sv ávase karāmahe, gántārā dāçúṣo grhām.

c: cf. 8.22.3<sup>c</sup>; d: 8.5.5<sup>c</sup>

5.73.3<sup>b</sup>: 1.30.19<sup>b</sup>, cakrām rāthasya yemathuḥ.

5.73.5<sup>a</sup> (Paura Ātreya; to Aṇvins)

á yád vām sūryā rātham tiṣṭhad raghuṣyādam sādā,  
pāri vām aruṣā váyo ghrṇā varanta átāpaḥ.

8.8.10<sup>a</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇā rātham átiṣṭhad vājiniṣasū,  
viṇvāny aṇvinā yuvām prá dhītāny agachatam.

Cf. 1.116.17.

[5.73.10<sup>a</sup>, imā brāhmāṇi vārdhanā: 8.62.4<sup>b</sup>, indra brāhmāṇi vārdhanā.]

5.74.10<sup>ab</sup> (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kārhi cic chuṇrūyātām imām hávam,  
vásvīr ū sū vām bhūjaḥ pr̥cānti sū vām p̥caḥ.

8.73.5<sup>ab</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyā kārhi kārhi cic chuṇrūyātām imām hávam,  
[ánti śád bhūtu vām ávah.] ☞ refrain, 8.73.1<sup>c</sup>–18<sup>c</sup>

5.75.1<sup>e</sup>–9<sup>e</sup>, mādhvī máma ṇrutam hávam.

5.75.2<sup>c</sup>: 1.92.18<sup>b</sup>; 8.5.11<sup>b</sup>; 8.1<sup>c</sup>, dásrā hiraṇyavartanī; 8.87.5<sup>c</sup>, dásrā hiraṇya-  
vartanī ṇubhas patī.

5.75.3<sup>b</sup> (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áṇvinā gáchataṁ yuvām,  
rúdrā hiraṇyavartanī juṣaṇā vājiniṣasū [mādhvī máma ṇrutam hávam.]  
☞ refrain, 5.75.1<sup>e</sup>–9<sup>e</sup>

8.8.1<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

[á no viṇvābhir ūtibhir] áṇvinā gáchataṁ yuvām, ☞ 7.24.4<sup>a</sup>  
[dásrā hiraṇyavartanī] [p̥ibatam somyām mādhu.]  
☞ c: 1.92.18<sup>b</sup>; d: 6.60.15<sup>d</sup>

8.85.1<sup>b</sup> (Kṛṣṇa Āṅgīrasa; to Aṇvins)

[á me hávam násaty] áṇvinā gáchataṁ yuvām, ☞ 1.183.5<sup>d</sup>  
mādhvaḥ sómasya pītāye.

Note that 5.75.2<sup>c</sup> = 8.8.1<sup>c</sup>.—The pāda, rúdrā hiraṇyavartanī, 5.75.3<sup>c</sup>, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7<sup>a</sup>: 1.22.1<sup>b</sup>; 5.78.1<sup>a</sup>, áṇvināv éhá gachatam.

5.75.7<sup>b</sup> (Avasyu Ātreya; to Aṇvins)

[áṇvināv éhá gachatam] násatyā má ví venatam, ☞ 1.22.1<sup>b</sup>  
tirāṇ cid aryayā pári vartír yātam adābhya [mādhvī máma ṇrutam hávam.]  
☞ refrain, 5.75.1<sup>e</sup>–9<sup>e</sup>



5.78.1<sup>b</sup> (Saptavadhri Ātreya ; to Aṣvins)

[āṣvināv éhá gachatām,] nāsatyā má ví venatam, 1.22.1<sup>b</sup>

[hañsāv iva patatam á sutān ūpa.] 1.22.1<sup>b</sup> refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

For tirāṣ cid aryayā pári see Oldenberg, Prol. p. 458, note ; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya á. Cf. my remarks under 4.29.1<sup>c</sup>.

5.75.9<sup>d</sup>: 1.30.18<sup>b</sup>, rátho dasrāv ámartyaḥ.

5.76.3<sup>b</sup>: 5.69.3<sup>b</sup>, madhyāmdina úditā sūryasya.

5.76.4<sup>c</sup>: 5.43.11<sup>a</sup>, á no divó brhataḥ párvatad á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1<sup>a</sup>: 1.22.1<sup>b</sup> ; 5.75.7<sup>a</sup>, āṣvināv éhá gachatam.

5.78.1<sup>b</sup>: 5.75.7<sup>b</sup>, nāsatyā má ví venatam.

5.78.1<sup>c</sup>–3<sup>c</sup>, hañsāv iva patatam á sutān ūpa.

5.78.3<sup>b</sup>: 8.38.4<sup>a</sup>, juṣéthām yajñám iṣṭāye ; 5.72.3<sup>b</sup>, juṣétām yajñám iṣṭāye.

[5.78.8<sup>a</sup>, yáthā váto yáthā vānam : 10.23.4<sup>d</sup>, úd id dhūnoti váto yáthā vānam.]

5.79.1<sup>de</sup>–3<sup>de</sup>, satyācravasi vāyyé sújāte āṣvasūnṛte : 5.79.1<sup>e</sup>–10<sup>e</sup>, sújāte āṣvasūnṛte.

5.79.2<sup>b</sup>: see next item.

5.79.3<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ūchā duhitar divaḥ ; 5.79.2<sup>b</sup>, vy áucho duhitar divaḥ.

5.79.6<sup>a</sup>: 4.32.12<sup>c</sup>, áiṣu dhā virāvad yācaḥ.

5.79.6<sup>c</sup>, 7<sup>c</sup>, yé no rádhānsy áhrayā (7<sup>c</sup>, āṣvyā).

5.79.7<sup>b</sup>: 4.55.9<sup>a</sup>, ūṣo maghony á vaha.

5.79.8<sup>a</sup> (Satyaçravas Ātreya ; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ,

[sākām sūryasya raçmībhiḥ,] çukráñ çócadbhir arcibhiḥ, [sújāte āṣvasūnṛte.]

c: 1.47.7<sup>d</sup> ; e: refrain, 5.79.1<sup>e</sup>–10<sup>e</sup>

8.5.9<sup>a</sup> (Brahmatīthi Kāṇva ; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭúbhaḥ,

[gṛṇāno jamádagninā.]

3.62.18<sup>a</sup>

Cf. the páda, tvāñ no gómatīr iṣaḥ, 8.23.29<sup>b</sup>.

5.79.8<sup>c</sup>: 1.47.7<sup>d</sup>; 137.2<sup>e</sup>; 8.101.2<sup>d</sup>, sākām sūryasya raçmíbhīḥ.

5.79.3<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ūchā duhitar divaḥ; 5.79.2<sup>b</sup>, vy ūcho duhitar divaḥ.

5.80.4<sup>c</sup>: 1.124.3<sup>c</sup>, ṛtasya pānthām ānv eti sādhu: 10.66.13<sup>b</sup>, ṛtasya pānthām ānv emi sādhuṃ.

5.80.4<sup>d</sup>: 1.124.3<sup>d</sup>, prajānatīva ná diço mināti.

[5.80.6<sup>b</sup>, yóseva bhadrá ní riṇṭe ápsaḥ: 1.124.7<sup>d</sup>, uṣá hasréva ní riṇṭe ápsaḥ.]

5.80.6<sup>c</sup> (Satyaçravasya Ātreya; to Uṣas)

eṣá prateí duhitā divó nṛṇ yóseva bhadrá ní riṇṭe ápsaḥ, cf. 1.124.7<sup>d</sup>  
vyūrṇvatí dāçúse vāryāni pūnar jyótir yuvatíḥ pūrvāthākāḥ.

6.50.8<sup>d</sup> (Rjīçvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

īā no devāḥ savitā trāyamāno, hiraṇyapānir yajató jagamyāt, cf. 6.50.8<sup>a</sup>  
yó dátṛavān uṣáso ná prátikam vyūrṇutē dāçúse vāryāni.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúse vāryāni also in 1.35.8<sup>d</sup>; 1.163.13<sup>d</sup>; MS. 1.5.4<sup>c</sup>; 70.12; ApÇ. 6.17.10<sup>c</sup>.

5.82.2<sup>a</sup>, ásyā hí svāyaçastaram: 5.17.2<sup>a</sup>, ásyā hí svāyaçastaraḥ.

5.82.2<sup>c</sup> (Çyāvāçva Ātreya; to Savitar)

ásyā hí svāyaçastaram, savitūḥ kác caná priyám, 5.17.2<sup>a</sup>  
ná minanti svarājyam.

8.93.11<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)

yásya te nū cid ādīçam ná minānti svarājyam,  
ná devó nádhriçgur jānaḥ.

5.82.3<sup>b</sup> (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçúse suvāti savitā bhágāḥ,  
tām bhágām citrām imahe.

7.66.4<sup>c</sup> (Vasiṣṭha; to Ādityas)

īyád adyá sūra úditē, 'nāgā mitró aryamā,  
suvāti savitā bhágāḥ. 7.66.4<sup>a</sup>

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supṛāvīr astu sá kṣáyāḥ. Yet I have little doubt that suvāti savitā bhágāḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágāḥ is implored to bestow goods or benefits.

5.82.6<sup>a</sup> (Çyāvāçva Ātreya; to Savitar)

ánāgasó áditaye devásya savitūḥ savé,  
vīçvā vāmāni dhīmahi.

8.22.18<sup>d</sup> (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryaṃ suṣṭhū vāryaṃ ānādhṛṣṭaṃ rakṣasvīnā,  
asmīnn ā vām āyāne vājīnivasu viçvā vāmāni dhīmahi.

8.103.5<sup>d</sup> (Sobhari Kāṇva ; to Agni)

sā dṛlḥé cid abhī tṛṇatti vājam ārvatā | sā dhatte āksīti çṛāvāḥ, | 1.40.4<sup>b</sup>  
tvé devatrā sādā purūvaso viçvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1<sup>b</sup> (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr ābhī stuhī parjanyaṃ nāmasā vivāsa,  
kānikradad vṛṣabhó jīrādānū réto dadhāty ōṣadhiṣu gārbham.

8.96.12<sup>b</sup> (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād viviḍḍhi yāt ta índro jújoṣat stuhī suṣṭutīm nāmasā vivāsa,  
ūpa bhūsa jaritar mā ruvaṇyaḥ çṛāvāyā vācam kuvid āṅgā védat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5<sup>d</sup> (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vraté çaphāvaj jārbhurīti,  
yāsyā vratā ōṣadhīr viçvārūpāḥ sā naḥ parjanya māhi çarma yacha.

10.169.2<sup>d</sup> (Çabara Kaksivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ékarūpā yāsām agnīr iṣṭyā nāmāni véda,  
yā āṅgīrasas tāpasehā cakrús tābhyaḥ parjanya māhi çarma yacha.

We may presume that 10.169.2<sup>d</sup> echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9<sup>d</sup>, yāt kīm ca pṛthivyām ādhi : 8.49.7<sup>b</sup> ; 50(Vāl.2).7<sup>b</sup>, yād vā pṛthivyām ādhi (8.50.7<sup>b</sup>, divi).]

[5.85.3<sup>c</sup>, téna viçvasya bhūvanasya rájā : 3.46.2<sup>c</sup> ; 6.36.4<sup>d</sup>, éko viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c. ; 10.168.2<sup>d</sup>, asyā viçvasya, &c.]

[5.85.6<sup>b</sup>, mahīm devāsyā nákir ā dadharṣa ; 6.7.5<sup>b</sup>, mahāny agne nákir, &c.]

5.85.7<sup>b</sup>, sákhāyaṃ vā sādā id bhrātaraṃ vā : 1.185.8<sup>b</sup>, sákhāyaṃ vā sādā id jāspatiṃ vā.

[5.85.7<sup>d</sup>, yāt sim āgaç cakrāmā çīçrāthas tát : 1.179.5<sup>c</sup> ; 7.93.7<sup>c</sup>, yāt sim āgaç cakrāmā tát sú mṛlatu (7.93.7<sup>c</sup>, mṛla).]

5.85.8<sup>b</sup> (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utá yān ná vidmā,  
sārvā tā ví sya çithiréva devádha te syāma varuṇa priyāsah.

10.139.5<sup>c</sup> (Viṣvāvasu Devagandharva ; to Viṣvāvasu)  
 viṣvāvasur abhi tán no gr̥ṇātu divyó gándharvo rájaso vimānaḥ,  
 yád vā ghā satyám utá yán ná vidmá dhíyo hinvánó dhíya ín no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2<sup>c</sup> (Atri Bhāuma ; to Indrāgnī)

yá p̥tanāsu duṣṭārā yá vājeṣu ṣravāyyā,

yá páñca carṣaṇír abhiḥ indrāgní tá havāmahe.

☞ 1.21.3<sup>1c</sup>

7.15.2<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

yáḥ páñca carṣaṇír abhiḥ niṣasāda dāme-dame,

ḥkavír gr̥hāpatir yúvā.

☞ 1.12.6<sup>1b</sup>

9.101.9<sup>c</sup> (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám á bhara pávamāna ṣravāyyam,

yáḥ páñca carṣaṇír abhiḥ rayím yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2<sup>d</sup> : 1.21.3<sup>b</sup> ; 6.60.14<sup>d</sup>, indrāgní tá havāmahe.

5.86.4<sup>a</sup> : 5.66.3<sup>a</sup>, tá vām éṣe ráthānām.

5.86.4<sup>b+c</sup> (Atri Bhāuma ; to Indra and Agni)

ḥtá vām éṣe ráthānām, indrāgní havāmahe,

pátī turásya rádhaso vidvāṁsā girvaṇastamā.

☞ 5.66.3<sup>a</sup>

6.60.5<sup>b</sup> (Bharadvāja ; to Indra and Agni)

ugrá vighanínā m̐rdhá indrāgní havāmahe,

ḥtá no m̐rlāta id̐ṣe.

☞ 1.17.1<sup>c</sup>

6.44.5<sup>b</sup> (Çam̐yu Bārhaspatya ; to Indra)

yám vardháyantíḍ girāḥ pátīm turásya rádhasaḥ,

tám ín nv āsya ródasī ḥdeví ḥśmaṁ saparyataḥ.

☞ 6.44.5<sup>d</sup>

Cf. indrāgní tá havāmahe under 1.21.3<sup>b</sup>.

5.86.6<sup>c+e</sup> (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyām ḥṣyam ḥgr̥tām ná pūtām ádribhiḥ,

tá sūriṣu ḥgrāvo br̥hád rayím gr̥ṇātsu didh̥rtam íṣam gr̥ṇātsu didh̥rtam.

8.12.4<sup>b</sup> (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ḥgr̥tām ná pūtām ádrivaḥ,

yénā nú sadyá ójasā vaváḥṣitha.

8.13.12<sup>b</sup> (Nārada Kāṇva ; to Indra)

ḥindra ḥaviṣṭha satpate, rayím gr̥ṇātsu dhārāya,

ḥḥrávaḥ sūríbhyo am̐tam vasutvanām.

☞ 8.13.12<sup>a</sup>

☞ 7.81.6<sup>a</sup>

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes gr̥ta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsāvi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression ghṛtām ná pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the adri'. But what part the adri may have played in purifying ghee escapes my knowledge. Soma is páripūto ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghṛtām ná cúci matáyaḥ pavante 'like pure ghee the prayers flow purified'. The expression ghṛtām ná pūtām (súpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6<sup>ab</sup>: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pádas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6<sup>b</sup> we may be pretty sure that its author had in mind the previously existing expression ghṛtām ná pūtām adriyaḥ.

5.87.2<sup>d</sup> (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinā yé ca nú svayám prā vidmānā bruvāta evayāmarut,  
krátvā tát vo maruto nádhīse čávo dānā mahnā tát eṣām áhr̥ṣṭāso nádrayaḥ.

8.20.14<sup>d</sup> (Sobhari Kāva; to Maruts)

tān vandasva marútas tān úpa stuhī téṣām hí dhúninām,  
arāṇām ná caramás tát eṣām dānā mahnā tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sáhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached páda, is added secondarily, the author being reminded of it by the ending tát eṣām in the penultimate páda.

5.87.5<sup>e</sup> (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad víṣā tveṣó yayís taviṣā evayāmarut,  
yénā sáhanta r̥jāta svárociṣa sthāraçmāno hiranyáyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11<sup>a</sup> (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayám tanvāḥ cūmbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta: 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from \**iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāram iṣmīṇaṁ rudrāṁ vocanta gīkvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the Yajur-Vedas we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitrān ví vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāsyā hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāsyā hetih pári vo vṛṇaktu*, TS. 1.1.1.1, et al. (see Concordance). Rudra is really the typical archer (*ástar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',<sup>1</sup> and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.<sup>2</sup> Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāl* being added from some such connexion as 4.37.4<sup>b</sup>.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

<sup>1</sup> Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāyibhyaç*) *ca*; see Concordance.

<sup>2</sup> See Concordance, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

## REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2<sup>a</sup>, ádhā hótā ny āsīdo yājñyān: 5.1.5<sup>d</sup>, 6<sup>a</sup>; 6.1.6<sup>b</sup>; 10.52.2<sup>b</sup>, all closely similar pādas; see under 5.1.5<sup>d</sup>.]

6.1.4<sup>c</sup>: 1.72.3<sup>c</sup>, nāmāni cid dadhire yajñīyāni.

[6.1.6<sup>b</sup>: see under 6.1.2<sup>a</sup>.]

6.1.8<sup>a</sup>, viçām kavīm viçpātīm çāçvatām: 3.2.10<sup>a</sup>, viçām kavīm viçpātīm mānuṣīr īṣaḥ; 5.4.3<sup>a</sup>, viçām kavīm viçpātīm mānuṣīṇām.

6.1.9<sup>b</sup> (Bharadvāja Bārhaspatya; to Agni)

só agna tje çaçamé ca mārto yás ta ánaṭ samídihā havyádātīm,  
yá āhutiṁ pári védā námobhir viçvét sá vāmā dadhate tvótah.

10.122.3<sup>d</sup> (Citramahas Vāsiṣṭha; to Agni)

saptá dhāmāni pariyānn āmartyo dáçad dáçúṣe sukṛte māmahasva,  
suvíreṇa rayīṇagne svabhūvā yás ta ánaṭ samídihā táṁ juṣasva.

For 6.1.9<sup>c</sup> cf. 1.31.5<sup>c</sup>, yá āhutiṁ pári védā vāṣatkṛtim.

[6.1.10<sup>b</sup>, námobhir agne samídhotá havyāñih: 7.63.5<sup>d</sup>, námobhir mitrāvaruṇotá havyāñih.]

6.1.10<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

asmā u te máhi mahé vidhema, námobhir agne samídhotá havyāñih, cf. 6.1.10<sup>b</sup>  
védī sūno sahaso gīrbhír uktháir á te bhadráyām sumatáu yatema.

6.13.4<sup>a</sup> (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir mārto níçitiṁ vedyānaṭ,  
viçvam sá deva prāti vāram agne dhatté dhānyām pátyate vasavyāñih.

Ludwig, *Der Rig-Veda*, vi. 94<sup>a</sup>, emends vedyānaṭ (Padap. vedyā ānaṭ) to védyānaṭ = védyā ānaṭ. Previously in his Translation, 379, he rendered 6.13.4<sup>ab</sup>, 'der, o sohn der kraft, mit hiedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended védyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídihā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10<sup>a</sup>, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4<sup>ab</sup>, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG.* xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11<sup>a</sup> (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasī ví bhāsá çrávobhiç ca çravasyās tárutraḥ,  
bṛhādbhir vājai sthāvirebhir asmé revādbhir agne vitarām ví bhāhi.

6.4.6<sup>b</sup> (The same)

á sūryo ná bhānumādbhir arkāir āgne tatántha ródasī ví bhāsá,  
citroḥ nayat pári támānsy aktāḥ çociçā pátmann auçijó ná díyan.

6.1.12<sup>c+d</sup> (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádām íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,  
pūrvír iṣo bṛhatír āréaghā asmé bhadrá sāuçravasāni santu.

9.87.9<sup>c</sup> (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām índreṇa soma sarátham punánāḥ,  
pūrvír iṣo bṛhatír jiradāno çikṣā çacivas táva tá upaṣtūt.

6.74.2<sup>d</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhatam viṣūçim ámiivā yá no gáyam āvivéça,  
āre bādhetḥam níṛtīm parācāir, asmé bhadrá sāuçravasāni santu.

§ 1.24.9<sup>c</sup>

For 9.87.9<sup>d</sup> cf. the pādas beginning with çikṣā çacivas under 1.62.12.

6.2.9<sup>b</sup>: 5.9.4<sup>d</sup>, āgne paçúr ná yāvase.

6.2.10<sup>a</sup>: 4.9.5<sup>a</sup>, véçi hy ādhvarīyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoḥ,  
vihí svastīm suksitīm divó nṛñ dvíṣo ánhānsi duritá tarema tá tarema  
távāvasā tarema.

6.15.15<sup>e</sup> (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

abhi prāyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yājadyai,

§ 6.15.15<sup>e</sup>

ávā no maghavan vājasātāv āgne víçvāni duritá tarema tá tarema távā-  
vasā tarema.

6.4.8<sup>d</sup>: 2.20.5<sup>d</sup>, ācnasya cic chiçnathat pūrvyāni.

6.4.8<sup>b</sup>: āgne tatántha ródasī ví bhāsá: 6.1.11<sup>a</sup>, á yás tatántha ródasī ví bhāsá.

6.4.8<sup>d</sup>; 10.7<sup>b</sup>; 12.6<sup>d</sup>; 13.6<sup>d</sup>; 17.15<sup>d</sup>; 24.10<sup>d</sup>, mādema çatāhimāḥ suvīraḥ.

6.5.1<sup>b</sup> (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yúvānam ádroghavācam matíbhir yáviṣṭham,  
yá invati dráviṇāni práçetā víçvāvarāni puruváro adhrúk.



6.22.2<sup>d</sup> (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,  
nakṣaddābhām tāturim parvateṣṭhām ādroghavācam matibhiḥ çavi-  
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rīg-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2<sup>d</sup> together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1<sup>b</sup>. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5<sup>a</sup>, yās te yajñēna samīdhā ya ukthāiḥ : 4.4.7<sup>b</sup>, yās tvā nītyena haviṣā yā ukthāiḥ.]

[6.6.7<sup>c</sup>, candrām rayīm puruvīram bṛhāntam : 4.44.6<sup>a</sup>, nū no rayīm, &c.]

[6.7.5<sup>b</sup>, mahāny agne nākir ā dadharṣa : 5.85.6<sup>b</sup>, mahīm devāsya nākir, &c.]

6.7.7<sup>a</sup>, vī yō rājānsy āmimīta sukrātuḥ : 1.160.4<sup>c</sup>, vī yō mamé rājasi sukratūnyā.  
Cf. 6.8.2<sup>c</sup>.

[6.7.7<sup>b</sup>, vāiçvanaró vī divó rocanā kavīḥ : 9.85.9<sup>b</sup>, árūrucad vī divó, &c.]

6.8.2<sup>a</sup> : 1.143.2<sup>a</sup>, sá jāyamānaḥ paramé vyòmani ; 7.5.7<sup>a</sup>, . . . vyòman.

[6.8.2<sup>c</sup> : vy āntárikṣam amimīta sukrātuḥ : 6.7.7<sup>a</sup>, vī yō rājānsi āmimīta sukrātuḥ.]

6.8.6<sup>a</sup>, asmākam agne maghāvatsu dhārāya : 1.140.10<sup>a</sup>, asmākam agne maghāvatsu dīdhi.

[6.8.7<sup>ab</sup>, ādabdhēbhis tāva gopābhir iṣṭe 'smākam pāhi trīṣadhasṭha sūrīn :  
1.143.8<sup>cd</sup>, ādabdhēbhir ādrpītebhir iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāḥ.]

6.10.1<sup>d</sup> : 7.17.4<sup>a</sup>, svadhvarā karati jātavedaḥ ; 3.6.6<sup>d</sup> ; 7.17.3<sup>b</sup>, svadhvarā kṛṇuhi jātavedaḥ.

[6.10.6<sup>d</sup>, āvir vājasya gādhyasya sātāu : 6.26.2<sup>b</sup>, mahó vājasya, &c.]

[6.11.5<sup>a</sup>, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4<sup>b</sup>, prā vṛñjate nāmasā, &c.]

[6.11.6<sup>b</sup>, devēbhir agne agnībhir idhānāḥ : 6.12.6<sup>b</sup>, vīçvebhir agne, &c.]

6.12.4<sup>b</sup> (Bharadvāja Bārhaspatya; to Agni)  
 sāsmañkebhir etāri nā çuṣāir agnī ṣṭave dāma ā jātāvedāḥ,  
 drvaṇno vanvān krátvā nārvosrah pitéva jarayāyi yajñāih.

7.12.2<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
 sá mahná víçvā duritāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,  
 sá no rakṣiṣad duritād avadyād asmān gr̥natá utá no maghónaḥ.

For 6.12.4<sup>ab</sup> cf. 5.41.10<sup>c</sup>, gr̥ñtē agnīr etāri nā çuṣāih; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6<sup>b</sup>, víçvebhir agne agnībhir idhānāḥ: 6.11.6<sup>b</sup>, devēbhir agne, &c.]

6.13.4<sup>a</sup>, yás te sūno sahaso gr̥rbhīr ukthāih: 6.1.10<sup>c</sup>, védī sūno, &c.

6.14.2<sup>c</sup>, agnīm hótāram īlate: 1.128.8<sup>a</sup>, agnīm hótāram īlate vásudhitim; 5.1.7<sup>b</sup>,  
 agnīm hótāram īlate námobhiḥ.

Cf. 3.20.2<sup>b</sup>, āgne hótāram īlate; 8.43.20<sup>c</sup>, vāhniṁ hótāram īlate.

6.14.6 = 6.2.11.

6.14.8<sup>e</sup> = 6.2.11<sup>e</sup>; 6.15.15<sup>e</sup>, tá tarema távāvasā tarema.

6.15.3<sup>b+e</sup> (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)  
 sá tvām dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyañtarasya tárusaḥ,  
 rāyāḥ sūno sahaso mártyeṣv ā chardīr yacha vitāhavyāya saprátho bharād-  
 vājāya sapráthaḥ.

10.115.5<sup>b</sup> (Upastuta Vārṣṭihavya; to Agni)  
 sá id agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyañtarasya tárusaḥ,  
 agnīḥ pātu gr̥nató agnīḥ sūrīn agnīr dadātu téṣām ávo naḥ.  
 6.16.33<sup>a</sup> (Bharadvāja; to Agni)  
 bharādvājāya sapráthaḥ çárma yacha sahanṭya,  
 āgne váreṇyaṁ vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardīs. In the period of the composition of the hymns the word could only have been chadīs. The metre of the verses points to chadīs, instead of chardīs, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v.: 'chardīs, wofür wahrscheinlich überall chadīs zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadīs 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., várna, 'armour', and 'protection'. In the more concrete sense of 'cover' chadīs occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritāgāra 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2<sup>b</sup>, *çarma tokāya tānayāya gopāḥ*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5<sup>d</sup> both words occur together, *çarma vârma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5  
 { *savitā çarma yachatv asmē trivārūtham*, 4.53.6  
 { *sā naḥ çarma trivārūtham vi yaṁsat*, 8.42.2  
 { *çarmanā nas trivārūthena pāhi*, 5.4.8  
*trivārūtham maruto yanta naç chardih*, 8.18.21

Cf. also MS. 2.8.7<sup>d</sup>: III.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyam tād asmāsu vi yantana*, 8.47.10  
 { *bḥaspātih çarma . . . no yamad varūthyam*, 5.46.5  
*chardir yād vām varūthyam*, 6.67.2  
 { *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9  
 { *çarma no yantam āmavad vārūtham*, 4.55.4  
 { *āchidraṁ çarma yachata . . . vārūtham*, 8.27.9  
*yād vaḥ . . . vārūtham āsti yac chardih*, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapráthaḥ*:

{ *yāchā naḥ çarma sapráthaḥ*, 1.22.15  
 { *sapráthaḥ çarma yacha saḥantya*, 6.16.33  
 { *chardir yacha vītāhavyāya sapráthaḥ*, 6.15.3  
 { *sapráthaḥ chardir yantam ādābhyam*, 8.5.12  
*urv āsmā āditih çarma yaṁsat*, 4.25.5  
 { *prā no yachatād avṛkām prthū chardih*, 1.48.15  
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

*durūdharṣam grṇatē çarma yaṁsat*, 6.49.7  
*ādhrṣtam chardir yād vām*, 6.67.2  
*bhāvā . . . maghavan maghāvadbhyaḥ çarma*, 1.58.9  
*chardir yacha maghāvadbhyaç ca māhyaṁ ca*, 6.46.9 (cf. 7.74.5; 8.5.12)  
*çarma tokāya tānayāya gopāḥ*, 7.52.2  
*ādḥā smā yacha tanvē tāne ca chardih*, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6<sup>d</sup>, 6<sup>e</sup>, *devó devēṣu vānate hí vāryam* (6<sup>e</sup>, no *dúvah*).

6.15.7<sup>c</sup> (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

*sāmīddham agnīm samīdhā girā grṇe çūcim pāvakām puró adhvaré dhruvām,*  
*vīpraṁ hótāraṁ puruvāram adrūhaṁ kavīm sumnāir imahe jātāvedasam.*

8.44.10<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)  
**vīpraṁ hótāram adrūhaṁ dhūmāketuṁ vibhāvasum,**  
**yajñānaṁ ketuṁ imahe.**

6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)  
**tvām agne vanuṣyató ní páhi tvám u naḥ sahasāvann avadyát,**  
**sám tvā dhyasmanvād abhy ètu páthaḥ sám rayí sprhayáyyaḥ sahasrí.**

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15<sup>a</sup> (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

**abhi práyāṁsi súdhitāni hi khyó ní tvā dadhīta ródasi yájadhyāi,**  
**ávā no maghavan vājasātāv āgne víçvāni duritā tarema ṽtā tarema távāvasā**  
**tarema.]** 6.2.11<sup>e</sup>

10.53.2<sup>b</sup> (Devāḥ ; to Agni)  
**ārādhi hótā niśādā yājñyān abhi práyāṁsi súdhitāni hí khyát,**  
**yājamahāi yajñīyān hānta devān ílamahā ídyañ ájyena.**

See under 1.135.4 for two very similar pādas

6.15.15<sup>e</sup> : 6.2.11<sup>e</sup> = 6.14.6<sup>e</sup>, **tā tarema távāvasā tarema.**

6.16.2<sup>c</sup> : 5.26.1<sup>c</sup> ; 8.102.16<sup>c</sup>, **ā devān vakṣi yákṣi ca.**

6.16.5<sup>b</sup>, **dívodāsāya sunvaté :** 4.30.20<sup>c</sup>, **dívodāsāya dāçūṣe ;** 6.31.4<sup>d</sup>, **dívodāsāya**  
**sunvaté sutakre.**

[6.16.7<sup>a</sup>, **tvām agne svādhyāḥ :** 8.19.17<sup>a</sup> ; 43.30<sup>a</sup>, **té ghéd agne svādhyāḥ.]**

6.16.7<sup>c</sup> : 1.15.7<sup>c</sup> ; 5.21.3<sup>d</sup>, **yajñéṣu devām ílate.**

6.16.9<sup>a</sup> : 1.14.11<sup>a</sup>, **tvām hótā mánurhitaḥ.**

6.16.9<sup>b</sup> (Bharadvāja ; to Agni)

**ṽtvām hótā mánurhito, váhnir āsá vidúṣṭaraḥ,** 1.14.11<sup>a</sup>  
**āgne yákṣi divó víçaḥ.**

7.16.9<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
**sá mandráyā ca jilhváyā váhnir āsá vidúṣṭaraḥ,**  
**āgne rayīm maghávadbhyo na ā vaha havýādātīm ca sūdaya.**

6.16.10<sup>a</sup>, **ágna ā yāhi vitáye :** 5.51.5<sup>a</sup>, **vāyav ā yāhi vitáye.**

6.16.15<sup>c</sup>, **dhanamjayām ráne-rāne :** 1.74.3<sup>c</sup>, **dhanamjayó ráne-rāne.**

[6.16.20<sup>a</sup>, **sá hí víçvāti párthivā :** 6.45.20<sup>c</sup>, **sá hí víçvāni párthivā.]**

6.16.22<sup>b</sup> : 5.52.4<sup>b</sup>, **stómaṁ yajñāṁ ca dhr̥ṣṇuyá.**

6.16.24<sup>b</sup>: 1.14.3<sup>c</sup>, ādityān mārutaṁ gaṇām.

[6.16.28<sup>a</sup>, agnīḥ tigmēna ṣociṣā : āgne tigmēna, &c. ; see under 1.12.12.]

6.16.29<sup>b</sup>: 1.78.1<sup>b</sup> ; 6.16.36<sup>b</sup> ; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.29<sup>c</sup> (Bharadvāja ; to Agni)

suvíraṁ rayīm ā bhara jātavedo vicarṣaṇe,  
jahí rákṣāṁsi sukrato.

1.78.1<sup>b</sup>

9.63.28<sup>c</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhārayéṇdo viçvā āpa srídhah,  
jahí rákṣāṁsi sukrato.

9.63.28<sup>a</sup>

6.16.30<sup>ab</sup> (Bharadvāja ; to Agni)

tvám naḥ pāhy āñhaso jātavedo aghāyatāḥ,  
rákṣā no brahmaṇas kave.

7.15.15<sup>ab</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvám naḥ pāhy āñhaso dóṣāvastar aghāyatāḥ,  
díva náktam adābhya.

6.16.33<sup>a</sup>: 6.15.3<sup>c</sup>, bharadvājāya sapráthah.

6.16.35<sup>c</sup> (Bharadvāja ; to Agni)

gārbhe mātúḥ pitúḥ pitá vididyutāno aksāre,  
sídann ṛtāsya yónim ā.

9.32.4<sup>c</sup> (Çyāvaçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaçan mṛgó na taktó arhasi,  
sídann ṛtāsya yónim ā.

9.64.11<sup>c</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)

urmír yās te pavitra ā devāvīḥ paryákṣarat,  
sídann ṛtāsya yónim ā.

Cf. ṛtāsya yónim āsídān, under 3.62.13<sup>c</sup>.

6.16.36<sup>b</sup>: 1.78.1<sup>b</sup> ; 6.16.29<sup>b</sup> ; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.40<sup>c</sup>: 5.9.3<sup>d</sup>, viçvā agnīm svadhvarām.

6.16.44<sup>b</sup>, abhí práyaṁsi vitāye: 1.135.4<sup>b</sup>, abhí práyaṁsi súdhitāni vitāye.

6.16.44<sup>c</sup>: 1.14.6<sup>c</sup>, ā devān sómapritaye.

6.16.46<sup>c</sup>: 4.3.1<sup>b</sup>, hótāraṁ satyayājāṁ ródasyoh.

6.16.46<sup>d</sup>, uttānāhasto námasā vivāset: 3.14.5<sup>b</sup>, uttānāhastā námasopasādya ;  
10.79.2<sup>d</sup>, uttānāhastā námasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47<sup>a</sup> : 5.6.5<sup>a</sup>, ā te agna ṛcā havīḥ.

6.18.2<sup>a</sup> (Bharadvāja ; to Indra)

sā yudhmāḥ sātva khajakṛt samādvā tuvimrakṣó nadanumān rjīśī,  
brhādrenuḥ ḡyāvano mānuṣmām ékaḥ kṛṣṭmām abhavat sahāva.

7.20.3<sup>a</sup> (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṛt samādvā ḡuraḥ satrāśād janúsem āśāḥhaḥ,  
lvy āsa índraḥ pñtanāḥ svója, ádhā víḡvam çatrūyántam jaghāna.

7.20.3<sup>c</sup>

Cf. 8.1.7<sup>c</sup> : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12<sup>c</sup>, náśya çátrur ná pratimānam asti : 4.18.4<sup>c</sup>, nahí nv āśya pratimānam ásti.]

6.19.1<sup>d</sup> (Bharadvāja ; to Indra)

mahān índro nṛvād ā carṣaṇiprá utá dvibārḥa amināḥ sáhobhiḥ,  
asmadryāḡ vāvr̥dhe vīryāyorūḥ pṛthūḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1<sup>d</sup> (Vasiṣṭha ; to Sūrya)

út sūryo brhād arcīṣy aḡret purú víḡvā jánima mānuṣam,  
samó divā dadṛḡe rócamaṇaḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1<sup>d</sup>, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1<sup>d</sup> exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1<sup>d</sup> means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2<sup>b</sup> : 3.32.7<sup>b</sup>, brhántam ṛṣvām ajāram yúvānam ; 6.49.10<sup>c</sup> . . . ajāram suṣum-nām.

6.19.3<sup>b</sup> : 3.54.22<sup>b</sup> ; 5.4.2<sup>d</sup>, asmadryāḡ sám mimihi ḡrávānsi.

6.19.5<sup>d</sup>, samudré ná síndhavo yádamānāḥ : 3.36.7<sup>a</sup>, samudréṇa síndhavo, &c.

[6.19.7<sup>c</sup>, yéna tokásya tánayasya sātáu : 4.24.3<sup>d</sup> ; 7.82.9<sup>d</sup>, náras tokásya tánayasya sātáu (7.82.9<sup>d</sup>, sātīṣu).]

6.19.8<sup>b+c</sup> (Bharadvāja ; to Indra)

ā no bhara víṣaṇam ḡśmam indra dhanaspñtam ḡḡḡuvāñsam sudákṣam,  
yéna váñsāma pñtanāsu çátrūn távotibhir utá jāmīr ajāmin.

10.47.4<sup>b</sup> (Saptagu Āṅgīrasa ; to Indra Vāikunṭha)

sanādvājam vipravīram tárutram dhanaspñtam ḡḡḡuvāñsam sudákṣam,  
dasyuhānam pūrbhīdam indra satyām lasmābhyam citram víṣaṇam  
rayīm dāḥ.]

refrain, 10.47.1<sup>d</sup>—8<sup>d</sup>

8.60.12<sup>a</sup> (Bhargha Prāgātha; to Agni)

yéna váñsāma pñtanāsu çārdhataś tāranto aryá ādīçah,

sá tvāñ no vardha prāyasā çacivaso jīnvā dhiyo vasuvīdah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, asmābhyam citrām vīṣaṇam rayīm dāh (10.47.1<sup>d</sup>–8<sup>d</sup>); the rigmarole nature of this hymn prepares for the conclusion that the expression, dhanaspñtam çūcuvāñsam sudākṣam, was composed to qualify çūsmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanaspñtam is rank tautology. The epithets dasyuhānam pūrbhīdam are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8<sup>c</sup>, &c., cf. 9.90.3<sup>d</sup>, āṣālhaḥ sāvāñ pñtanāsu çātrūn; for the refrain 10.47.1<sup>d</sup>–8<sup>d</sup>, cf. *Vedic Concordance*, under asmābhyam citram.

6.19.9<sup>d</sup> (Bharadvāja; to Indra)

ā te çūsmo vīṣabhā etu paçcād ōttarād adharād ā purāstāt,

ā viçvāto abhī sām etv arvāñ indra dyumnām svārvad dhehy asmé.

6.35.2<sup>d</sup> (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhir nñ virāir virāñ nīlayāse jāyājīn,

tridhātu gā ādhi jāyāsi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5<sup>a</sup>: 4.28.2<sup>d</sup>, mahó druho āpa viçvāyu dhāyi.6.20.6<sup>b</sup>: 5.30.8<sup>b</sup>, çiro dāsāsya nāmucēr mathāyān.6.20.10<sup>c</sup>: 1.174.2<sup>b</sup>, saptā yāt pūrah çārma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10<sup>b</sup>, jaritāro abhy ārcanty arkāih: see under 6.50.15.]6.22.2<sup>d</sup>, ādroghavācam matībhiḥ çaviṣṭham: 6.5.1<sup>b</sup>, ādroghavācam matībhir yāviṣṭham.6.23.3<sup>a</sup> (Bharadvāja; to Indra)

pātā sutām indro astu sōmañ prapenīr ugró jaritāram ūtī,

kārtā virāya sūṣvaya u lokām [dātā vāsu stuvaté kīrāye cit.] cf. 6.23.3<sup>d</sup>6.44.15<sup>a</sup> (Çamyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmañ [hāntā vñtrām vājreṇa mandasānāh,]

gāntā yajñām parāvātaç cid āchā vāsur dhīnām avitā kārūdhāyāh. cf. 4.17.3<sup>c</sup>

In marking the two words kīrāye, in 6.23.3, and kārūdhāyāh 'nourishing poets', in 6.44.15, I have indicated my belief that kīrī means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes kīrī to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kīraṇe cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kīraṇe cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyaḥ* 'he who gives the offering', and *kīreḥ cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhāmānasya kīreḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (kṣatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'<sup>1</sup> Cf. the *kāraṇo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kāru* and *kistā*, all from the *set*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kṛti*-), need not to be separated etymologically, and, *yás tvā hṛdā kīriṇā mānyamāno . . . jōhavīmi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that Sāyaṇa takes *kīri* in the sense of 'poet'. Geldner believes in Sāyaṇa more than I do; it would have been well to have listened to him here, not because Sāyaṇa knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15<sup>b</sup> cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vṛtrām vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3<sup>d</sup> cf. 7.97.10<sup>c</sup>, *dhattām rayīm stuvaté kīraṇe cit*.

[6.23.3<sup>d</sup>, *dātā vāsu stuvaté kīraṇe cit*: 7.97.10<sup>c</sup>, *dhattām rayīm stuvaté*, &c.]

6.23.7<sup>c</sup>: 3.53.3<sup>c</sup>, *édām barhīr yājamānasya sīda*.

6.23.9<sup>b</sup>: 2.14.10<sup>b</sup>, *sómehbhir īm prṇatā bhojām indram*.

6.24.9<sup>d</sup>, *aktór vyūṣṭāu páritakmyāyām*: 5.30.13<sup>d</sup>, *aktór vyūṣṭāu páritakmyāyāḥ*.

6.25.4<sup>c</sup> (Bharadvāja; to Indra)

*ṣūro vā ṣūram vanate ṣārīrāis tanūrūicā tārūsi yāt kṛṇvāite,*  
*toké vā gōṣu tánaye yád apsú ví krāndasi urvārāsu brāvāite.*

6.66.8<sup>c</sup> (Bharadvāja; to Maruts)

*ṇāsya vartā ná tarutā nv āsti, māruto yām āvatha vājasātāu,* 1.40.8<sup>c</sup>  
*toké vā gōṣu tánaye yām apsú sá vrajām dārtā párye ādha dyóḥ.*

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9<sup>c</sup>: 1.177.5<sup>c</sup>; 10.89.17<sup>c</sup>, *vidyāma vāstor āvasā grṇāntaḥ*.

6.25.9<sup>cd</sup> (Bharadvāja; to Indra)

*evā na spṛdhāḥ sām ajā samātsv indra rārandhī mithatīr ādevih,*  
*vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām.*

<sup>1</sup> See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.



10.89.17<sup>cd</sup> (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatīnām 1vidyāma sumatīnām nāvānām, 1  
~~6.25.14.3<sup>c</sup>~~ 1.4.3<sup>c</sup>

vidyāma vāstor ávasā gṛṇānto viṣvāmitrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2<sup>b</sup>, mahó vājasya gādhyasya sātāu : 6.10.6<sup>d</sup>, ávir vājasya, &c.]

6.26.3<sup>d</sup> (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kútsāya ṣuṣṇam dāṇūse vark,  
 tvām ṣiro amarmāṇaḥ párahann atithigvāya ṇāṇsyam kariṣyān.

7.19.8<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu náro madema ṇaraṇé sākḥāyah,  
 ní turvāṇam ní yādvam ṇiṇhy atithigvāya ṇāṇsyam kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4<sup>b</sup>, ávo yúdhyaṇtām vṛṣabhām dāṇadyum : 1.33.14<sup>b</sup>, právo, &c.

6.27.1, 2 : see page 8.

6.27.3<sup>a</sup> (Bharadvāja ; to Indra)

nahí nú te mahimānaḥ samasya ná maghavan maghavattvásyā vidmā,  
 ná rādhāso-rādhāso nūtanasyēndra nákir dadṛṇa indriyām te.

10.54.3<sup>a</sup> (Bṛhaduktha Vāmadevya ; to Indra)

kā u nú te mahimānaḥ samasyāsmāt pūrva ṇṣayó 'ntam āpuḥ,  
 yān mātāram ca pitāram ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7<sup>c</sup>, mā va stenā 1ṇata māghāṇsaḥ : 2.42.3<sup>c</sup>, mā na stenā 1ṇata māghāṇsaḥ.

6.28.7<sup>d</sup>, pári vo hetí rudrásya vṛjyāḥ : 2.33.14<sup>a</sup>, pári ṇo hetí rudrásya vṛjyāḥ ;  
 7.84.2<sup>c</sup>, pári ṇo hélo várūṇasya vṛjyāḥ.

6.29.3<sup>cd</sup> (Bharadvāja ; to Indra)

ṇriyē te pádā dúva ā mimikṣur dhrṣṇúr vajrí ṇāvasā dākṣiṇāvān,  
 vāsāno átkam surabhīm dṛṇé kām svār ṇā nṛtav iṇiró babhūtha.

10.123.7<sup>cd</sup> (Vena Bhārgava ; to Vena)

1urdhvó gandharvó ádhi náke asthāt, pratyāṇ citrá bíbhrad asyāyudhāni,  
~~6.29.85.12<sup>a</sup>~~ 9.85.12<sup>a</sup>

vāsāno átkam surabhīm dṛṇé kām svār ṇā náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtú*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4<sup>c</sup>: 3.32.11<sup>a</sup>; 4.19.2<sup>c</sup>, āhann āhim pariśāyānam āraṇaḥ.

[6.30.5<sup>d</sup>, sākām sūryam janāyan dyām uśāsam : 1.32.4<sup>c</sup>, āt sūryam, &c.]

6.31.4<sup>d</sup>, divodāsāya sunvatē sutakre : 4.30.20<sup>c</sup>, divodāsāya dācūṣe ; 6.16.5<sup>b</sup>, divodāsāya sunvatē.

[6.32.1<sup>b</sup>, mahē vīrāya tavāse turāya : 6.49.12<sup>a</sup>, prā vīrāya prā tavāse turāya.]

6.32.4<sup>b</sup> : 4.22.3<sup>b</sup>, mahó vājebhir mahádbhīc ca cūṣmāiḥ.

6.33.2<sup>d</sup> (Çunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vivāco hāvante carṣaṇāyaḥ çūrasātāu,

tvām viprebhir ví pañīnr açāyas tvóta it sánitā vājam árvā.

7.56.23<sup>d</sup> (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pītryāny ukthāni yā vah çasyānte purā cit,

marúdbhīr ugrāḥ pītanāsu śālā marúdbhīr it sánitā vājam árvā.

6.33.5<sup>c</sup> (Çunahotra Bhāradvāja ; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛīkā utā no abhiṣṭāu,

itthā grṇānto mahínasya çárman divi syāma párye goṣātamaḥ.

6.68.8<sup>c</sup> (Bharadvāja ; to Indra and Varuṇa)

nū na indrāvaruṇā grṇānā prñktām rayīm sāuçravasāya devā,

itthā grṇānto mahínasya çárdho ṽpó ná nāvā duritā tarema.

6.68.8<sup>d</sup>

Translate 6.33.5 : 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid ! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle) !' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8<sup>d</sup>, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇātām āpīḥ, 6.45.17. Now the singular mahínasya in a divedatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛīké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2<sup>d</sup> : 6.19.9<sup>d</sup>, indra dyumnām svārvad dhehy asmé.

6.36.4<sup>d</sup>: 3.46.2<sup>c</sup>, éko viçvasya bhúvanasya rájá.

6.40.4<sup>c</sup> (Bharadvāja ; to Indra)

ā yāhi çāçvad uçatā yayāthendra mahā manasā somapéyam,  
upa bráhmāṇi çṛṇava imā nó 'thā te yajñās tanvè váyo dhāt.

7.29.2<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācinó hárībhir yāhi túyam,  
asmínn ū sú sāvane mādayasv ūpa bráhmāṇi çṛṇava imā naḥ.

2.18.7<sup>d</sup>

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance.—For manasā in 6.40.4<sup>b</sup> cf. Max Müller, SBE. xxxii. 188.

6.40.5<sup>d</sup>: 4.34.7<sup>b</sup>, sajóṣāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3<sup>c</sup>, etám piba hariva sthātar ugra: 1.33.5<sup>c</sup>, prā yád divó hariva, &c.]

6.42.2<sup>b</sup> (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,  
amatrebhir ṛjīṣṇam índraṁ sutébhir índubhiḥ.

8.12.20<sup>b</sup> (Parvata Kāṇva ; to Indra)

yajñébhir yajñávāhasaṁ sómebhiḥ somapátamam,  
hótrābhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1<sup>c</sup>—4<sup>c</sup>, ayám sá sóma índra te sutāḥ piba.

6.44.1<sup>cd</sup>—3<sup>cd</sup>, sómaḥ sutāḥ sá índra té 'sti svadhāpate mādah.

6.44.5<sup>b</sup>, pátiṁ turásya rádhasaḥ: 5.86.4<sup>b</sup>, páti turásya rádhasaḥ.

6.44.5<sup>d</sup> (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátiṁ turásya rádhasaḥ,  
tám in nv asya ródasī deví çúṣmaṁ saparyataḥ.

5.86.4<sup>b</sup>

8.93.12<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)

ádha te ápratiskutaṁ deví çúṣmaṁ saparyataḥ,  
ubhé suçipra ródasī.

[6.44.9<sup>d</sup>, dhánasya sātāv asmán aviddhi: 1.110.9<sup>a</sup>, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10<sup>d</sup> (Çamyu Bārhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayám dātré harivo má ví venah,  
nákir āpír dadṛçe martyatrá kím āṅgá radhracódanaṁ tvāhuḥ.

8.80.3<sup>c</sup> (Ekadyū Naudhasa ; to Indra)

kím āṅgá radhracódanaḥ suvánásyāvitéd asi,  
kuvít sv índra naḥ çákah.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon Uṣas in 1.48.2, and upon Sarasvatī in 7.96.2 : 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 Uṣas is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. Uṣas is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsī dakṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *cōdāya rādho grnaté maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to Uṣas. For all this see my Religion of the Veda, p. 68 ff. Similarly Indra is *pātis turāsyā rādhasaḥ* in 6.44.5 ; *Indrāgnī, pātī turāsyā rādhasaḥ* in 5.86.4 ; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *cōdāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 Indra and Soma are addressed as *radhrāsyā stho yājamānasya cōdāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5 ; 6.54.6 : 60.15 : 8.14.3, &c. In 10.49.1 Indra declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18) :

*ahām bhuvanā yājamānasya cōditā  
āyajvanaḥ sāksī vīçvasmin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer : *pañi*, *agraddhā*, *āprnat*, *ayajñā*, *āyajyu*, *āditsant*, *ārāvan*, *kṛṣā*, *ādāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revāñ ādāçuriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsyā stho yājamānasya cōdāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to Indra with some petulance in 6.44.10, the first of the two stanzas quoted above : 'O Indra, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is Indra's duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103 ; see its rendering under 6.23.3.

The same logic applies to Indra in 10.24.3 :

*yās pātir vāryāṇām āsi radhrāsyā cōditā,  
indra stotṛṇām avitā dviṣo naḥ pāhy ānhasaḥ.*

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O Indra, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17 ; 52.3) : 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O Indra!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.  
2.12.6 :

yó radhráśya coditā yāḥ kṛśāśya yó brahmāṇo nādhmānasya kīrēḥ,  
yuktāgrāvṇo yó 'vitā suṣiprah sūtāsomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;<sup>1</sup> that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛśā is the opposite of radhrā, and identical with āditsan paṇiḥ, in 6.53.3, revān ādāguriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yāyā radhrām pārāyathāty āṇho yāyā nidó muñcātha vanditāram, arvācī sā maruto yā va ūtīḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrā and vanditār the usual pair in behalf of whom the gods exercise their help and care, namely the yājamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative pārāya, either with or without the prepositions āti, ūd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tám āñhasaḥ pīparo dāçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritā grñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tirāç cid āñhaḥ supāthā nayanti in 7.60.6. It seems to me that the dāçvāñ and the grñān in these two passages are the true parallels respectively of radhrā and vanditār, in 2.34.15, and that radhrā means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrā by 'miserable', we disturb this pervading parallelism in the Veda:

yāyā radhrām pārāyathāty āṇho  
yāyā nidó muñcātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrā-passage in the Veda which does not gain by this interpretation of the radhrā; but it must be admitted that āradhra does not yield up its secret under our construction of radhrā. See, in addition to the Lexicons, Bergaigne, Études sur le Lexique du Ṛig-Veda, p. 150; Fischel, l. c.; Ludwig, Über die neuesten Arbeiten, pp. 31, 134.

6.44.11c, pūrvīś ṭa indra niṣṣidho jāneṣu : 3.51.5a, pūrvīr asya niṣṣidho mārtyeṣu.

6.44.14b+d (Çaṇyu Barhaspatya; to Indra)

asyā māde purū vārpāñsi vidvān indro vṛtrāṇy apratī jaghāna,  
tām u prā hoṣi mādhumantam asmāi sómañ virāya çipriṇe pibadhyai.

7.23.3d (Vasiṣṭha Maitravaruni; to Indra)

yujé rātham gavéṣanam hāribhyām ūpa brāhmāni jujuṣāpām asthuḥ.

vi bādhiṣṭa syā ródasī mahitvéndro vṛtrāṇy apratī jaghanvān.

8.32.24b (Medhātithi Kaṇva; to Indra)

ādhvaryav ā tū hí ṣiñcā sómañ virāya çipriṇe,

bhārā sūtāśya pītāye.

<sup>1</sup> kṛśā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15<sup>a</sup>: 6.23.3<sup>a</sup>, pātā sutām indro astu sómam.

[6.44.15<sup>b</sup>, hántā vṛtrām vājreṇa mandasānāḥ: 4.17.3<sup>c</sup>; 10.28.7<sup>c</sup>, vādhiḍ (10.28.7<sup>c</sup>, vādhiṃ) vṛtrām, &c.]

6.44.16<sup>d</sup>, vy āsmād dvēṣo yuyāvad vy ānhah: 2.33.2<sup>c</sup>, vy āsmād dvēṣo vitarām vy ānhah.

[6.44.17<sup>a</sup>, enā mandāno jahī çūra çātrūn: 10.112.1<sup>c</sup>, hārṣasva hāntave çūra çātrūn.]

6.44.18<sup>b</sup>: 1.102.4<sup>c</sup>, asmābhyam māhi (1.102.4<sup>c</sup>, indra) vārivaḥ sugām kaḥ (1.102.4<sup>c</sup>, kṛdhi).

6.44.18<sup>c</sup>: 1.100.11<sup>c</sup>, apām tokāsyā tānayasya jeṣe.

6.44.19<sup>a</sup>, ā tvā hārayo vīṣaṇo yujānāḥ: 3.43.6<sup>a</sup>, ā tvā bṛhānto hārayo yujānāḥ.

[6.44.20<sup>b</sup>, ghṛtapruṣo nōrmāyo mādantaḥ: 10.68.1<sup>c</sup>, giribhrājo nōrmāyo, &c.]

6.44.21<sup>b</sup> (Çamyu Bārhaspatya; to Indra)

vīṣasi divo vṛṣabhāḥ pṛthivyā vīṣā sīndhūnām vṛṣabhā stīyānām,  
vīṣne ta indur vṛṣabha pipāya svādū rāso madhupēyo vārāya.

7.5.2<sup>b</sup> (Vasiṣṭha Maitravaruni; to Vaiçvānara)

prṣṭó divi dhāy agniḥ pṛthivyām, netā sīndhūnām vṛṣabhā stīyānām,  
1.98.2<sup>a</sup>

sā mānuṣir abhi víço ví bhāti vaiçvānaró vāvṛdhāno vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vīṣapām netā, embracing the variants in the repeated pāda above.

[6.44.23<sup>b</sup>, ayām sūrye adadhāj jyótir antāḥ: 10.54.6<sup>a</sup>, yó adadhāj jyótiṣi jyótir antāḥ.]

6.45.3<sup>a</sup> (Çamyu Bārhaspatya; to Indra)

mahír asya prāṇītayaḥ pūrvír utá prāçastayaḥ,  
nāsya kṣīyanta útāyaḥ.

8.12.21<sup>ab</sup> (Parvata Kāṇva; to Indra)

mahír asya prāṇītayaḥ pūrvír utá prāçastayaḥ,  
viçvā vásūni dāçūṣe vy ānaçuḥ.

8.40.9<sup>b</sup> (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ṭa indrópamātayaḥ pūrvír utá prāçastayaḥ sūno hinvásyā harivaḥ,  
vásvo virāsyāpṛco yá nú sādhanā no dhīyo nábhantām anyaké same.]

refrain, 8.39.1<sup>b</sup> ff.

Cf. bhadrá utá prāçastayaḥ, 8.19.19<sup>c</sup>; and, ásanā utá prāçastayaḥ, 8.45.33<sup>b</sup>.

6.45.8<sup>a</sup>: 1.176.3<sup>a</sup>, yāsya víçvāni hástayoḥ.

[6.45.10<sup>b</sup>, indra vājānām pate : 1.29.2<sup>c</sup>, cīprin vājānām pate.]

6.45.10<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā i indra vājānām pate,  
āhūmahī çravyāvaḥ.

cf. 1.29.2<sup>c</sup>

8.24.18<sup>b</sup> (Viçvamanas Vāiṣṭva ; to Indra)

tām vo vājānām pātīm āhūmahī çravyāvaḥ,  
āprāyubhir yajñebhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravyāvaḥ, 8.52(Vāl.4).4<sup>d</sup>, under 1.4.1.

6.45.17<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

yó gṛnatām id āsīthāpīr utī çivāḥ sākḥā,  
sā tvām na indra mṛṣaya.

8.80.2<sup>c</sup> (Ekadyū Nāudhasa ; to Indra)

yó naḥ çāçvat purāvīthāmṛdhro vājasātaye,  
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1<sup>c</sup>. No doubt a conscious rhetorical variation.

[6.45.20<sup>a</sup>, sā hī viçvāni pārthivā : 6.16.20<sup>a</sup>, sā hī viçvāti pārthivā.]

[6.45.22<sup>b</sup>, puruhūtāya sātване : 8.45.21<sup>b</sup>, purunṛmṇāya sātване.]

[6.45.25<sup>a</sup>, imā u tvā çatakṛato : 8.92.12<sup>a</sup>, vayām u tvā, &c.]

6.45.25<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

imā u tvā çatakṛato, 'bhī prā nonuvur girāḥ,  
indra vatsām ná mātārah.

cf. 6.45.25<sup>a</sup>

8.95.1<sup>d</sup> (Tiraçci Āṅgīrasa ; to Indra)

ā tvā gīro rathīr ivāsthuh sūtēṣu girvaṇaḥ,  
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2<sup>b</sup>; abhī vatsām ná dhenāvaḥ, 9.13.7<sup>b</sup>, and vatsām gāvo ná dhenāvaḥ, 6.45.28<sup>c</sup>. See next item but one.

6.45.27 = 3.41.6.

6.45.28<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,  
vatsām gāvo ná dhenāvaḥ.

9.12.2<sup>b</sup> (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,  
i indram sómasya pitāye.

I.16.3<sup>c</sup>

Cf. 9.100.7<sup>c</sup>, vatsām jātām ná dhenāvaḥ, and under 6.45.25<sup>c</sup>, and 9.104.2<sup>a</sup>.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29<sup>a</sup>: 1.5.2<sup>a</sup>, purūtamañ puruṇām.

6.45.30<sup>b</sup> (Çam̐yu Bārhaspatya; to Indra)  
asmākam indra bhūtu te stómo váhiṣṭho ántamañ,  
asmāñ rāyé mahé hinu.

8.5.18<sup>b</sup> (Brahmātithi Kāṇva; to Aṇvins)  
asmākam adyá vām ayám stómo váhiṣṭho ántamañ,  
yuvábhyām bhūtv aṇvinā. ]

§ 8.5.18<sup>c</sup>

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18<sup>c</sup>: 'dazu der klägliche schluss, yuvábhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: váhiṣṭho vām hāvānām stómo dūtó huvan narā, yuvábhyām bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3<sup>c</sup>, asmākam brāhmedām bhūtu te.

6.45.32<sup>c</sup> (Çam̐yu Bārhaspatya; to Br̥bu Takṣan)  
yásya vāyór iva dravád bhadrá rātiḥ sahasrīñi,  
sadyó dānāya mánhate.

10.62.8<sup>d</sup> (Nābhānediṣṭha Mānava; Sāvarner dānastutiḥ)  
prā nūnām jāyatām ayám mānus tókmeva rohatu,  
yāñ sahasrañ çatāçvañ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Fischel, Ved. Stud. ii. 115 bottom).

6.45.33<sup>ab</sup> (Çam̐yu Bārhaspatya; to Br̥bu Takṣan)  
tāt sú no víçve aryá á sádā gr̥ṇanti kārāvah,  
br̥būm sahasradātamañ sūrīm sahasrasātamam.

8.94.3<sup>ab</sup> (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)  
tāt sú no víçve aryá á sádā gr̥ṇanti kārāvah,  
marútañ sómapīṭaye. ]

§ 8.94.3<sup>c</sup>

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:



'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1<sup>a</sup>; 8.46.3<sup>c</sup>; 54(Vāl. 6).1<sup>b</sup> (see under 8.46.3).

6.46.3<sup>b</sup> (Çaṁyu Bārhaspatya; to Indra)

yāḥ satrāḥā vicarṣaṇir indraṁ tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sātṛpate ḥ bhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl. 3).5<sup>b</sup> (Çruṣṭigu Kāṇva; to Indra)

yó no datā vāsūnām indraṁ tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm ḡāmema gómati vrajé.]

8.46.9<sup>d</sup>

For 8.51(Vāl. 3).5<sup>c</sup> cf. under 1.4.3<sup>b</sup>.—For *vicarṣaṇi* see my remark under 2.5.4.

[6.46.3<sup>d</sup>, *bhāvā samātsu no vṛdhé*: 5.9.7<sup>e</sup>: 10.7<sup>e</sup>; 16.5<sup>e</sup>; 17.5<sup>e</sup>, *utāidhi pṛtsú no vṛdhé*.]

6.46.4<sup>c</sup> (Çaṁyu Bārhaspatya; to Indra)

bādhase jánān vṛṣabhéva manyúna ghr̥ṣáu mīlhā r̥cīsama,

asmākaṁ bodhy avitā mahāadhané tanūṣv apsú sūrye.

7.32.25<sup>c</sup> (Vasiṣṭha; to Indra)

pārā ṇudasva maghavann amitrān ḥ suvédā no vāsū kṛdhi.]

6.48.15<sup>e</sup>

asmākaṁ bodhy avitā mahāadhané bhāvā vṛdhāḥ sākhnām.

In 6.46.4<sup>a</sup> *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7<sup>a</sup> (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣīṣv āṇ ójo nṛmṇām ca kṛṣṭīṣu,

yád vā páñca kṣitínām dyumnām ā bhara] satrá víḡvāni páuṇsyā.

5.35.2<sup>c</sup>

8.6.24<sup>b</sup> (Vatsa Kāṇva; to Indra)

ḥ utā tyád āḡvāḡvyam] yád indra náhuṣīṣv ā,

5.6.10<sup>d</sup>

āgre vikṣū pradīdayat.

Cf. under 5.6.10<sup>d</sup>, and 5.32.2<sup>c</sup>. See Muir, OST. i. 180.

6.46.7<sup>c</sup>, *yád vā páñca kṣitínām dyumnām ā bhara*: 5.35.2<sup>c</sup>, *yád vā páñca kṣitínām*.

[6.46.9<sup>c</sup>, *chardir yacha maghāvadbhyaḡ ca máhyaṁ ca*: 9.32.6<sup>b</sup>, *maghāvadbhyaḡ ca máhyaṁ ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7<sup>b</sup> (Garga Bhāradvāja ; to Indra)

indra prāṇaḥ puraetēva paçya prā no naya pratarām vāsyō ácha,  
bhāvā supārō atipārayō no bhāvā sūntir utā vāmāntiḥ.

10.45.9<sup>c</sup> (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadraçoce 'pūpām deva ghṛtāvantam agne,  
prā tām naya pratarām vāsyō áchābhī sumnām devābhaktām yaviṣṭha.  
8.71.6<sup>c</sup> (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)  
tvām rayīm puruvīram agne dāçūṣe mātaya,  
prā no naya vāsyō ácha.

That the pāda 8.71.6<sup>c</sup> is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indraḥ sutrāmā svāvān āvobhiḥ <sub>1</sub>sumṛṇīkó bhavatu viçvāvedāḥ,  
bādhatām dvēṣo ábhayaḥ kṛṇotu <sub>1</sub>suvīryasya pátayaḥ syāma,  
4.1.20<sup>d</sup>  
4.51.10<sup>d</sup>

For the character of this and the next stanza see Arnold, VM., p. 44 ; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāmāntarī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12<sup>b</sup> = 10.131.6<sup>b</sup>, sumṛṇīkó bhavatu viçvāvedāḥ : 4.1.20<sup>d</sup>, sumṛṇīkó bhavatu  
jātāvedāḥ.

6.47.12<sup>d</sup> = 10.131.6<sup>d</sup> ; 4.51.10<sup>d</sup> ; 9.89.7<sup>d</sup> ; 95.5<sup>d</sup>, suvīryasya pátayaḥ syāma.

6.47.13<sup>ab</sup> = 10.131.7<sup>ab</sup> : 3.1.21<sup>cd</sup> ; 59.4<sup>cd</sup>, tāsya vayām sumatāu yajñīyasyāpi  
bhadre sāumanasé syāma ; 10.14.6<sup>cd</sup>, téṣām vayām sumatāu yajñī-  
yānām āpi bhadre sāumanasé syāma.

6.47.13<sup>d</sup> (Garga Bhāradvāja ; to Indra) =

10.131.7<sup>d</sup> (Sukīrti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,  
sā sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

7.58.6<sup>c</sup> (Vasiṣṭha ; to Maruts)

prā sá vāci suṣṭutir maghónām idám sūktām marúto juṣanta,  
ārác cid dvēṣo vṛṣaṇo yuyota <sub>1</sub>yūyām pāta svastibhiḥ sádā naḥ.  
refrain, 7.1.20<sup>d</sup> ff.

10.77.6<sup>d</sup> (Syūmaraçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parākād yūyām mahāḥ samváraṇasya vásvaḥ,  
vidānāso vasavo rádhyaṣyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota ?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20<sup>c</sup>, bṛhaspate prá cikitsā gáviṣṭāu : 1.91.23<sup>d</sup>, ubháyebhyaḥ prá, &c.]

[6.47.28<sup>d</sup>, déva ratha práti havyā grbhāya : 1.91.4<sup>d</sup>, rájan soma práti, &c.]

[6.48.1<sup>c</sup>, prá-pra vayám amṛtaṁ jātávedasam : 8.74.5<sup>a</sup>, amṛtaṁ jātávedasam.]

6.48.3<sup>c</sup> (Çamyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajáro mahān víbhāsy arcīṣā,  
ájasreṇa ṣocīṣā ṣoṣucac chuce sudtībhiḥ sú dīdihi.

7.5.4<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

táva tridhātu prthiví utá dyáur váiṣvānara vratám agne sacanta,  
tvám bhāsā ródasi á tatanthājasreṇa ṣocīṣā ṣoṣucānaḥ.

6.48.6<sup>c</sup> (Çamyu Bārhaspatya ; to Agni)

á yāḥ papráu bhānúnā ródasi ubhé dhūména dhāvate divi,  
tirás támo dadṛṇa ūrmyāsv á ṣyāvāsv aruṣó vīṣā ṣyāvā aruṣó vīṣā.

7.9.2<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sá sukrátur yó ví dúraḥ paṇinām punāno arkám purubhójasam naḥ,  
hótā mandró viṣām dāmūnās tirás támo dadṛṇe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6<sup>d</sup> see Oldenberg, RV. Noten, p. 398.

6.48.8<sup>c</sup> (Çamyu Bārhaspatya ; to Agni)

viṣvāsām grhāpatir viṣām ási tvám agne mānuṣṇām,  
ṣatām pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāram ṣatām himā stotībhyo yé  
ca dádati.

7.16.10<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áṣvya maghá kámena ṣrávaso mahāḥ,  
tān āñhasaḥ pipṛhi partībhiḥ tvám ṣatām pūrbhír yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15<sup>c</sup> (Çamyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)

tveṣām ṣárdho ná mārutaṁ tuviṣvāny anarvānaṁ pūṣānaṁ sām yáthā ṣatā,  
sām sahasrā kárisac carṣanībhyā ān āvir gūlhā vásū karat suvédā no vásū  
karat.

7.32.25<sup>b</sup> (Vasiṣṭha ; to Indra)

pārā nūdasva maghavann amitrān suvédā no vásū kṛdhi,  
[asmākaṁ bodhy avitā mahādhané] bhāvā vṛdhāḥ sākhnām. 6.46.4<sup>c</sup>

6.48.16<sup>c</sup> (Çamyu Bārhaspatya ; to Pūṣan)

á mā pūṣann úpa drava ṣānsiṣam nū te apikarnā āghṛṇe,  
aghā aryó árātayaḥ.

6.59.8<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
 indrāgni tāpanti māghā aryó árātayaḥ,  
 āpa dvéśānsy á kṛtaṁ yuyutāṁ sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1<sup>c+d</sup> (R̥jīṣvan Bhāradvāja ; to Viṣve Devāḥ)  
 stuśé jānaṁ suvratāṁ nāvyaśibhir gṛbhīr mitrávaruṇā sumnayāntā,  
 tá á gamantu tá ihá ṣruvantu suksatrāso varuṇo mitró agnīḥ.

10.15.5<sup>c</sup> (Çaṅkha Yāmāyana ; to the Fathers)  
 ūpahūtāḥ pitāraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu,  
 tá á gamantu tá ihá ṣruvantv ādhi bruvantu tē 'vantv asmān.  
 6.51.10<sup>c</sup> (The same as 6.49.1)  
 té hi ṣréṣṭhavaracasas tá u nas tiró víčvāni duritā náyanti,  
 suksatrāso varuṇo mitró agnīr ṛtādhītayo vakmarājasatyāḥ.

For ṣruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1<sup>d</sup> cf. ṛtāvāno varuṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4<sup>a</sup>, prá vāyúm áchā bṛhatī manīṣā : 3.33.5<sup>c</sup>, prá síndhum áchā bṛhatī manīṣā.

6.49.5<sup>cd</sup> : 1.183.3<sup>cd</sup>, yéna narā nāsatyēṣayādhyāi vartir yāthás tánayāya tmāne  
 ca ; 1.184.5<sup>c</sup>, yātāṁ vartīs tánayāya tmāne ca.

6.49.10<sup>c</sup>, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7<sup>b</sup> ; 6.19.2<sup>b</sup>, bṛhāntam ṛṣvām  
 ajāraṁ yúvānam.

[6.49.12<sup>a</sup>, prá virāya prá tavāse turāya : 6.32.1<sup>b</sup>, mahé virāya tavāse turāya.]

[6.49.13<sup>a</sup>, yó rájāṁsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14<sup>b</sup>, tát párvatas tát savitā cáno dhāt : 1.107.3<sup>b</sup>, tad aryamā tát savitā, &c.

6.50.4<sup>b</sup>, 15<sup>c</sup>, adyā (15<sup>c</sup>, gnā) hutāso vāsavó 'dhr̥ṣṭāḥ.

6.50.7<sup>d</sup> (R̥jīṣvan Bhāradvāja ; to Viṣve Devāḥ, here Āpah)  
 omānam āpo mānuṣīr āmr̥ktaṁ dhāta tokāya tánayāya ṣām yóḥ,  
 yūyām hí ṣṭhā bhiṣājo mātītāmā víčvasya sthātúr jágato jánitriḥ.

7.60.2<sup>c</sup> (Vasiṣṭha : to Mitra and Varuṇa)  
 eṣā syā mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhí jmān,  
 víčvasya sthātúr jágataḥ ca gopā ṛjū mārteṣu vṛjinā ca páçyan.]  
 4.1.17<sup>d</sup>

10.63.8<sup>b</sup> (Gaya Plāta ; to Viṣve Devāḥ)  
 yā íçire bhúvanasya práçetaso víčvasya sthātúr jágataḥ ca mántavaḥ,  
 té naḥ kṛtād ákṛtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13<sup>c</sup> with 10.64.10<sup>b</sup>, under 6.50.13.

6.50.8—] *Part 1: Repeated Passages belonging to Book VI* [296

[6.50.8<sup>a</sup>, á no devāḥ savitā trāyamānaḥ : 7.35.10<sup>a</sup>, ṣaṁ no devāḥ, &c.]

6.50.8<sup>d</sup>, vyūṛṇutē dācūṣe vāryāṇi : 5.80.6<sup>c</sup>, vyūṛṇvatī dācūṣe vāryāṇi.

[6.50.9<sup>a</sup>, utā tvām sūno sahaso no adyā : 1.58.8<sup>a</sup>, áchidrā sūno, &c. ; 4.2.2<sup>a</sup>, ihā tvām sūno, &c.]

6.50.13<sup>c</sup> (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,  
tvāṣṭā devébhir jánibhiḥ sajóṣā dyāur devébhir pṛthivī samudráiḥ.

10.64.10<sup>b</sup> (Gaya Plāta ; to Viṣve Devāḥ)

utā mātā bṛhaddivā ṣṛṇotu nas tvāṣṭā devébhir jánibhiḥ pitā vácaḥ,  
r̥bhukṣā vājo ráthaspátir bhāgo raṇvāḥ ṣānsaḥ ṣaṣamānāsya pātu naḥ.

6.50.15<sup>b</sup> (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

evā nāpāto māma tāsya dhībhir bharádvājā abhy ārcanty arkāiḥ,  
ḡgnā hutāso vásavo 'dhr̥ṣṭā viṣve stutāso bhūta yajatrāḥ.

6.50.4<sup>b</sup>

7.23.6<sup>b</sup> (Vasiṣṭha Māitravaruṇi ; to Indra)

evéd indram viṣanam vājrabāhuṁ vasiṣṭhāso abhy ārcanty arkāiḥ,  
ḡsā na stutó vīravád dhātu gómad yūyām pāta svastibhiḥ sādā naḥ.

c : 1.190.8<sup>c</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

Cf. the pādas 5.29.12<sup>b</sup>, dācagvāso abhy ārcanty arkāiḥ, and 6.21.10<sup>b</sup>, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2<sup>c</sup> : 4.1.17<sup>d</sup> ; 7.60.2<sup>d</sup>, r̥jū mārteṣu vṛjinā ca páḡyan.

6.51.5<sup>c</sup> (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātār ádhrug ágne bhrātar vasavo mṛlātā naḥ,  
viṣva ādityā adite sajóṣā ḡasmábhyaṁ ṣārma bahulām ví yanta.

5.51.5<sup>d</sup>

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup> (Gaya Plāta ; to Viṣve Devāḥ)

evā plateḥ sūnūr avivṛdhad vo viṣva ādityā adite manīṣī,  
iṣānāso náro ámartyenāstāvi jáno divyó gáyena.

6.51.5<sup>d</sup>, asmábhyaṁ ṣārma bahulām ví yanta : 5.55.9<sup>b</sup>, asmábhyaṁ ṣārma bahulām ví yantana.

6.51.7<sup>ab</sup> (R̥jiṣvan Bhāradvāja ; to Viṣve Devāḥ)

mā va éno anyákṛtaṁ bhujema mā tát karma vasavo yác cāyadhve,  
viṣvasya hí kṣāyatha viṣvadevāḥ svayām ripús tanvām rriṣiṣṭa.

7.52.2<sup>cd</sup> (Vasiṣṭha ; to Ādityas)

mitrás tán no várūṇo māmahanta ṣārma tokāya tánayāya gopāḥ,  
mā vo bhujemānyájātam éno mā tát karma vasavo yác cāyadhve.

[6.51.8<sup>b</sup>, námo dadhāra prthivīm utā dyām: 3.59.1<sup>b</sup>, mitró dadhāra, &c.]

6.51.10<sup>c</sup>: 6.49.1<sup>d</sup>, suksātrāso vāruṇo mitró agnīḥ.

6.51.15<sup>a</sup>: 1.15.2<sup>c</sup>; 8.7.12<sup>a</sup>; 8.3.9<sup>a</sup>, yūyām hí ṣṭhā sudānavaḥ.

6.51.15<sup>b</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Maruts)

└yūyām hí ṣṭhā sudānava┐ indrajyeṣṭhā abhidyavaḥ,  
kārtā no ādhvann ā sugām gopā amā.

§ 1.15.2<sup>c</sup>

8.83.9<sup>b</sup> (Kusīdin Kāva; to Viçve Devāḥ, here Maruts)

└yūyām hí ṣṭhā sudānava┐ indrajyeṣṭhā abhidyavaḥ,  
adhā cid va utā bruve.

§ 1.15.2<sup>c</sup>

Cf. under 1.15.2<sup>c</sup>.

6.51.16<sup>b</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

āpi pānthām aganmahi svastigām anehāsam,

yéna viçvāḥ pári dvīso vṛṇākti vindāte vásu.

8.69.16<sup>e</sup> (Priyamedha Aṅgīrasa; R̥ksāçvamedhayor dānastutiḥ)

ā tú suçipra dāmpate rátham tiṣṭhā hiraṇyāyam,

ādha dyukṣām sacevahi sahārapādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefeindeten'; at 6.12, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3<sup>d</sup>: 3.30.17<sup>d</sup>, brahmadviṣe tāpuṣīm hetīm asya.

6.52.5<sup>b</sup>: 10.59.4<sup>b</sup>, páçyema nú súryam uccārantam; 4.25.4<sup>b</sup>, jyók paçyāt súryam  
uccārantam; 7.104.24<sup>d</sup>, má te dṛçan súryam uccārantam; 10.59.6<sup>c</sup>,  
jyók paçyema súryam uccārantam.

6.52.7<sup>a</sup> = 2.41.7<sup>a</sup>: 1.3.7<sup>b</sup>, viçve devāsa ā gata.

6.52.7<sup>b</sup> = 2.41.13<sup>b</sup>, çṛṇutā ma imām hávam: 8.73.10<sup>b</sup>, çṛṇutām ma imām hávam.

6.52.12<sup>a</sup>, imām no agne adhvarām: 5.4.8<sup>a</sup>, asmākam agne adhvarām juṣasva;  
7.42.5<sup>a</sup>, imām no agne adhvarām juṣasva.

6.52.12<sup>c</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)

└imām no agne adhvarām┐ hótāḥ vayunaçó yaja,  
cikitván dāivyaḥ jánam.

§ 5.4.8<sup>a</sup>

8.44.9<sup>c</sup> (Virūpa Aṅgīrasa; to Agni)

samidhānā u santya çukraçoca ihā vaha,

cikitván dāivyaḥ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13<sup>d</sup> (R̥jicvan Bhāradvāja; to Viṣve Devāḥ)

viṣve devāḥ ṛṇutémām hávaṃ me yé antárikṣe yá úpa dyávi ṣṭhá,  
yé agnījivā utá vā yājatra āsādyāsmín barhīṣi mādayadhvam.

6.68.11<sup>d</sup> (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṣṇaḥ sómasya vṛṣaṇā vṛsethām,  
cf. 1.108.3<sup>b</sup>

idám vām āndhaḥ páriṣiktam asmé āsādyāsmín barhīṣi mādayethām.

10.17.8<sup>c</sup> (Devagravas Yāmāyana; to Sarasvatī)

sárasvati yá sarátham yayátha svadhābhīr devi pitṛbhir mādanti,  
āsādyāsmín barhīṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42<sup>c</sup>; 4.46<sup>c</sup> read mādayadhvam in their version of RV. 10.17.8<sup>c</sup>. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facillior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13<sup>d</sup>, and once more in the funeral stanzas of the AV. itself, namely 18.3.20<sup>d</sup>. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16<sup>a</sup>, āgnīparjanyaṽv ávataṃ dhīyaṃ me: 2.40.5<sup>c</sup>, sómāpūṣaṇāv ávataṃ dhīyaṃ me.

6.52.17<sup>a</sup>: 4.6.4<sup>a</sup>, stīrṇé barhīṣi samidhāné agnāu.

6.53.5<sup>b</sup>, 7<sup>b</sup>, árayā (7<sup>b</sup>, paṇmām) hṛdayā kave.

6.53.5<sup>c</sup>–7<sup>c</sup>, áthem asmábhyaṃ randhaya.

6.53.7<sup>a</sup>, 8<sup>d</sup>, ā rikha kikirá ṛṇu.

6.53.10<sup>b</sup> (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhīyaṃ aṇvasám vājasám utá,  
ṽnṛvát ṛṇuhi vitāye.

cf. 1.13.2<sup>c</sup>

9.2.10<sup>b</sup> (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy aṇvasá vājasá utá,  
ātma yajñāśya pūrvyāḥ.

cf. 3.11.3<sup>b</sup>

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6<sup>b</sup> (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,  
asmākaṁ stuvatām utā.

6.60.15<sup>b</sup> (Bharadvāja ; to Indra and Agni)

indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,  
vitām havyāny ā gataṁ pibataṁ somyām mādhu.

§ 6.60.15<sup>d</sup>

Cf. yājamānāya sunvaté, under 5.26.5<sup>a</sup>, and see p. 9.

6.54.8<sup>c</sup> (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣānaṁ vayām ilyam ānaṣṭavedasam,  
īcānaṁ rāyā imahe.

8.26.22<sup>b</sup> (Viṣvamanas Vāiṣṭva, or Vyaṣṭva Āṅgīrasa ; to Vāyu)

tvāṣṭur jāmataraṁ vayām īcānaṁ rāyā imahe,  
sutāvanto vāyūm dyumnā jānāsaḥ.

8.46.6<sup>c</sup> (Vaṣa Aṣṭva ; to Indra)

tām indraṁ dānam imahe ṣavasānām ābhīrvam,  
īcānaṁ rāyā imahe.

8.53(Vāl.5).1<sup>d</sup> (Medhya Kāṇva ; to Indra)

upamām tvā maghōnām jyēṣṭham ca vṛṣabhāṇām,  
pūrbhittamaṁ maghavann indra govīdam īcānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2<sup>c</sup> (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,  
īndro vṛtrāṇi jighnate.

8.17.8<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)

tuvigrīvo vapódarah subāhūr āndhaso mādē,  
īndro vṛtrāṇi jighnate.

Cf. 6.57.3<sup>c</sup> ; 8.29.4<sup>b</sup> ; 9.1.10<sup>b</sup>.

6.57.1<sup>b</sup> : 4.31.11<sup>b</sup>, sakhyāya svastāye.

6.57.1<sup>c</sup>, huvēma vājasātaye : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup> ; 34.4<sup>b</sup>, hāvante vājasātaye ;

8.9.13<sup>b</sup>, huvēya vājasātaye.

6.59.3<sup>c</sup>, indrā nv agnī āvasehā vajrīṇā : 5.45.4<sup>b</sup>, indrā nv agnī āvase huvādhyāi.

6.59.7<sup>cd</sup> (Bharadvāja ; to Indra and Agni)

indrāgni ā hí tanvaté náro dhānvāni bāhvóḥ,  
mā no asmín mahādhané parā varktaṁ gāviṣṭiṣu.

8.75.12<sup>ab</sup> (Virūpa Āṅgīrasa ; to Agni)

mā no asmín mahādhané parā varg bhārabhṛd yathā,  
samvārgaṁ sām rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.



Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8<sup>b</sup>: 6.48.16<sup>c</sup>, aghā aryó āratayah.

6.59.9<sup>d</sup>: 1.79.9<sup>b</sup>, rayīm viçvāyupoṣasam.

6.59.10<sup>b</sup> (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam ṛasyā sómasya pītāye.]

☞ 1.22.1<sup>c</sup>

8.8.7<sup>d</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

ṛdivāç cid rocanād ādhy] ā no gantam svarvidā,

☞ 1.49.1<sup>b</sup>

dhībhir vatsapracetasā stómebhir havanaçrutā.

8.12.23<sup>b</sup> (Parvata Kāṇva; to Indra)

mahāntam mahinā vayām stómebhir havanaçrutam,

arkāir abhi prā ṇonumah sām ójase.

6.59.10<sup>d</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>-12<sup>c</sup>, asyā sómasya pītāye.

6.60.5<sup>b</sup>: 5.86.4<sup>b</sup>, indrāgnī havāmahe.

6.60.5<sup>c</sup>: 1.17.1<sup>c</sup>, tā no mṛlāta idīçe; 4.57.1<sup>d</sup>, sā no mṛlātidīçe.

6.60.7<sup>b</sup>: 1.11.8<sup>b</sup>, abhi stómā anūṣata.

6.60.8<sup>ab</sup>: 4.47.4<sup>ab</sup>, yā vām sānti puruṣpīho niyūto dāçūse narā.

6.60.9<sup>b</sup>: 1.16.5<sup>b</sup>; 21.4<sup>b</sup>, úpedām sávanam sutām.

6.60.9<sup>c</sup>: 8.38.7<sup>c</sup>-9<sup>c</sup>, indrāgni sómapiṭāye.

6.60.14<sup>ab</sup> (Bharadvāja; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhāyau devāu sakhyāya çaribbhūv, endrāgnī tā havāmahe.]

☞ 1.21.3<sup>b</sup>

8.73.14<sup>ab</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

antī śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1<sup>c</sup>-18<sup>c</sup>

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,  
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1<sup>ab</sup> to 5.41.2<sup>ab</sup> (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14<sup>d</sup>: 1.21.3<sup>b</sup>; 5.86.2<sup>d</sup>, indrāgnī tā havāmahe.

6.60.15<sup>b</sup>: 6.54.6<sup>b</sup>, yājamānasya sunvatāḥ.

6.60.15<sup>d</sup>: 7.74.2<sup>d</sup>; 8.5.11<sup>c</sup>; 8.1<sup>d</sup>; 35.22<sup>b</sup>, pībataṁ somyām mādhu; 8.24.13<sup>b</sup>,  
pībāti somyām mādhu.

6.61.3<sup>a</sup>: sárasvati devanído ní barhaya; 2.23.8, bṛhaspate devanído ní barhaya.

6.61.4<sup>b</sup>: 1.3.10<sup>b</sup>, vājebhir vājínivati.

6.61.5<sup>b</sup>: 1.40.2<sup>b</sup>, upabrūtē dhāne hité.

6.61.7<sup>a</sup> (Bharadvāja; to Sarasvatī)

utā syā naḥ sárasvatī ghorā hiraṇyavartaniḥ,  
vr̥traghnī vaṣṭi suṣṭutīm.

7.95.4<sup>a</sup> (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sárasvatī juṣāṇópa çravat subhágā yajñé asmín,  
mitājñubhir namasyāir iyāná rāyā yujā cid úttarā sákhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9<sup>a</sup>, sá no víçvā áti dvīṣaḥ: 5.25.9<sup>c</sup>, sá no víçvā áti dvīṣaḥ.

[6.61.11<sup>ab</sup>, āpaprūṣī párthivāny urú rájo antárikṣam: 1.81.5<sup>a</sup>, ā paprāu párthivāṁ  
rájah.]

6.63.2<sup>d</sup>, ná yát páro nántaras tuturyát: 2.41.8<sup>a</sup>, ná yát páro nántaraḥ.

[6.63.4<sup>b</sup>, prá rātír eti jūrñīni ghr̥tācī: 4.6.3<sup>a</sup>, yatā sujūrñī rātīni ghr̥tācī.]

Cf. under 3.19.2.

6.63.7<sup>b</sup>, abhī práyo nāsatyā vahantu: 1.118.4<sup>d</sup>, abhī práyo nāsatyā váhanti.

6.63.7<sup>c</sup> (Bharadvāja; to Aṇvins)

ā vām váyó 'çvāso váhiṣṭhā [abhī práyo nāsatyā vahantu,] § 1.118.4<sup>d</sup>  
prā vām rátho mánojavā asarjīṣāḥ pr̥kṣá iṣídho ánu pūrvīḥ.

7.68.3<sup>a</sup> (Vasiṣṭha; to Aṇvins)

prā vām rátho mánojavā iyarti tiró rájaṇsy aṇvinā çatótiḥ,  
asmábhyaṁ sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1<sup>d</sup>, sakñc chukráṁ duduhe pññir údhaḥ: 4.3.10<sup>d</sup>, víçā çukráṁ duduhe  
pññir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8<sup>a</sup>, náśya vartā ná tarutā nv āsti : 1.40.8<sup>c</sup>, náśya vartā ná tarutā mahādhané.

[6.66.8<sup>b</sup>, māruto yám ávatha vājasātāu : 10.35.14<sup>a</sup> ; 63.14<sup>a</sup>, yám devāso ávatha vājasātāu.]

6.66.8<sup>c</sup>, toké vā góṣu tánaye yám apsú : 6.25.4<sup>c</sup>, toké vā góṣu tánaye yád apsú.

6.66.11<sup>b</sup> rudrásya sūnūm havásā vivāse : 1.64.12<sup>b</sup> . . . havásā gr̥ṇīmasi.

[6.67.10<sup>a</sup>, ví yád vācam̐ kīstāso bhārante : 7.72.4<sup>b</sup>, prá vām̐ bráhmāṇi kārāvo bharante.]

[6.68.2<sup>b</sup>, ċūrāṇām̐ čáviṣṭhā tá hí bhūtām̐ : 7.93.2<sup>a</sup>, tá sānasí čavasānā hí bhūtām̐.]

[6.68.4<sup>d</sup>: dyáuṣ ca pṛthivi bhūtām̐ urvī : 10.93.1<sup>a</sup>, máhi dyāvāpṛthivi bhūtām̐ urvī.]

6.68.4<sup>d</sup> is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6<sup>b</sup>, rayīm̐ dhatthó vāsumantām̐ puruṣśúm̐ : 4.34.10<sup>b</sup>, rayīm̐ dhatthā, &c. ;  
7.84.4<sup>b</sup>, rayīm̐ dhattām̐, &c. ; 4.49.4<sup>b</sup>, rayīm̐ dhattām̐ čatagvīnam̐ ;  
1.159.5<sup>d</sup>, rayīm̐ dhattām̐ vāsumantām̐ čatagvīnam̐.

6.68.8<sup>c</sup>, itthā gr̥ṇānto mahínasya čárdhaḥ : 6.33.5<sup>c</sup>, itthā gr̥ṇānto mahínasya čárman.

6.68.8<sup>d</sup> (Bharadvāja ; to Indra and Varuṇa)

nū na indrávaruṇā gr̥ṇānā pṛñktām̐ rayīm̐ sāuṣṭavasāya devā,

[itthā gr̥ṇānto mahínasya čárdho] 'pó ná nāvā duritā tarema.

6.35.5<sup>c</sup>

7.65.3<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

tā bhūripāçāv ānṛtasya sētū duratyétū ripáve mártvyāya,

ṛtāsyā mitrávaruṇā pathā vām̐ apó ná nāvā duritā tarema.

Cf. 8.83.8 ; 97.15.

6.68.11<sup>b</sup> : 1.108.3<sup>b</sup>, vṛṣṇaḥ sómasya vṛṣanā vṛsethām̐.

6.68.11<sup>d</sup>, āsádyāsmín̐ barhīṣi mādayethām̐ : 6.52.13<sup>d</sup>, . . . mādayadhvam̐ ;  
10.17.18<sup>c</sup>, . . . mādayasva.

6.69.4<sup>d</sup>, 7<sup>d</sup>, úpa bráhmāṇi gr̥ṇutam̐ gíro (7<sup>d</sup>, hávam̐) me.

6.70.3<sup>c</sup> (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām̐ ṛjāve krámaṇāya rodasi mārto dadāça dhiṣaṇe sá sādhati,

prá prajābhir̐ jāyate dhármanas pári yuvóḥ siktā vísurūpāṇi sávratā.

8.27.16<sup>c</sup> (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír iṣo yó vo várāya dācati, 7.59.2<sup>cd</sup>

prā prajābhir jāyate dhármaṇas páry áriṣṭaḥ sárva edhate, 1.41.2<sup>c</sup>

10.63.13<sup>b</sup> (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sā mártō viṣva edhate, prā prajābhir jāyate dhármaṇas pári, 1.41.2<sup>c</sup>

yám ādityāso náyathā sunitibhir āti viṣvāni duritā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3<sup>b</sup> see Hillebrandt, Ved. Myth. i. 176.

6.71.1<sup>a</sup>, úd u ṣyá devāḥ savitā hiranyāyā: 2.38.1<sup>a</sup>, úd u ṣyá devāḥ savitā sāvāya;

6.71.4<sup>a</sup>, úd u ṣyá devāḥ savitā dāmūnāḥ; 7.38.1<sup>a</sup>, úd u ṣyá devāḥ savitā yayāma.

6.71.3<sup>d</sup> (Bharadvāja; to Savitar)

ādabdebbhiḥ savitaḥ pāyúbhis tvám çivébhir adyá pári páhi no gāyam,

híranvājihvaḥ suvitāya nāvvyase rákṣā mákir no agháçaṇsa iṇata.

6.75.10<sup>d</sup> (Pāyu Bhāradvāja; Liṅgoktadevataḥ)

brāhmaṇāsaḥ pitāraḥ sómyasaḥ çivé no dyāvaprthiví anehāsā,

pūṣā naḥ pātu duritād ṛtāvṛdho rákṣā mákir no agháçaṇsa iṇata.

For the repeated pāda cf. under 1.23.9.

6.71.4<sup>a</sup>, úd u ṣyá devāḥ savitā dāmūnāḥ: 2.38.1<sup>a</sup>, úd u ṣyá devāḥ savitā sāvāya;

6.71.1<sup>a</sup>, úd u ṣyá devāḥ savitā hiranyāyā; 7.38.1<sup>a</sup>, úd u ṣyá devāḥ savitā yayāma.

6.72.2<sup>d</sup> (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uśásam út sūryaṁ nayatho jyótiṣā sahá,

úpa dyám skambháthu skāmbhanenāprathatam pṛthivím mātáraṁ ví.

10.62.3<sup>b</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Āngirasam stutiḥ)

yá ṛténa sūryam ārohayan divy áprathayan pṛthivím mātáraṁ ví,

suprajāstváṁ āngiraso vo astu prāti grbhṇīta mānavám sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Āngiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Āngiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ āngiraso vo astu. Even so the repeated pāda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

6.72.4—] *Part 1: Repeated Passages belonging to Book VI* [304

[6.72.4<sup>a</sup>, indrasomā pakvām āmāsv antāḥ : 2.40.2<sup>c</sup>, abhyām indrah pakvām āmāsv antāḥ.]

6.72.5<sup>b</sup>, apatyasācam ṣṛutyam rarāthe : 1.117.23<sup>d</sup>, apatyasācam ṣṛutyam rarātham.

6.73.1<sup>d</sup> (Bharadvāja ; to Brhaspati)  
yó adribhīṭ prathamajāḥ rtāvā bṛhaspátir āngirasó havīsmān,  
dvibārhajmā prāgharmasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1<sup>b</sup> (Triçiras Tvāṣṭra ; to Agni)  
prā ketunā bṛhatā yāty agnir ā ródasī vṛṣabhó roravīti,  
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17<sup>a</sup> ; 4.58.3<sup>c</sup> ; 7.101.1<sup>d</sup>.

6.74.1<sup>c</sup> : 5.1.5<sup>c</sup>, dāme-dame saptā rātnā dādhānā (5.1.5<sup>c</sup>, dādhānaḥ).

6.74.1<sup>d</sup> (Bharadvāja ; to Soma and Rudra)  
sómārudrā dhārāyethām asuryam prā vām iṣṭāyó 'ram açnuvantu,  
[dāme-dame saptā rātnā dādhānā] çām no bhūtam dvipāde çām cātuṣpade. 5.1.5<sup>c</sup>

7.54.1<sup>d</sup> (Vasiṣṭha ; to Vāstoṣpati)  
vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,  
yāt tvémahe prāti tām no juṣasva çām no bhava dvipāde çām cātuṣpade.  
10.85.43<sup>d</sup> (Sūryā Sāvitrī ; to Sūryā)  
ā naḥ prajāṁ janayatu prajāpatir ājarasāya sām anaktv aryamā,  
ādurmaṅgalī patilokām ā viça çām no bhava dvipāde çām cātuṣpade.  
10.85.44<sup>d</sup> (The same)  
āghoracakṣur āpatighny edhi çivā paçūbhyāḥ sumānaḥ suvārcāḥ,  
vīrasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.  
10.165.1<sup>d</sup> (Kapota Nāirṛta ; Kapotopahataḥ prayaçcittam)  
devāḥ kapóta iṣitó yād ichān dūtó nīrṛtyā idām ājagāma,  
tāsmā arcāma kṛṇāvāma nīṣkr̥tiṁ çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2<sup>c</sup>, āré bādhetām nīrṛtiṁ parācāliḥ : 1.24.9<sup>c</sup>, bādhasva dūrē nīrṛtiṁ, &c.

6.74.2<sup>d</sup> : 6.1.12<sup>d</sup>, asmé bhadrá sāuçravasāni santu.

[6.74.4<sup>c</sup>, prá no muñcataṃ várūṇasya páçāt : 10.85.24<sup>a</sup>, prá tvā muñcāmi várūṇasya páçāt.

6.75.10<sup>d</sup>: 6.71.3<sup>d</sup>, mākīr no aghāçaṇsa içata.

6.75.12<sup>d</sup> (Payu Bhāradvāja ; to Arrows)

ījīte pári vṛñdhi nó 'çmā bhavatu nas tanúḥ,  
sómo ádhi bravītu nó 'ditiḥ çárma yachatu.

6.75.17<sup>d</sup> (Payu Bhāradvāja ; Liṅgoktadevatāḥ)

yātra bāñāḥ sampátanti kumārā viçikhā iva,  
tātrā no brāhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9<sup>b</sup> (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,  
mātā mitrásya reváto 1'ryamñó várūṇasya cāneháso va útáyaḥ suútáyo va  
útáyaḥ. 1

1 d: 1.136.2<sup>e</sup>; ef: refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

## REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13<sup>ab</sup>, pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyōḥ; 1.36.15<sup>ab</sup>,  
pāhī no agne rakṣāsah pāhī dhūrtér āravṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)  
nū me brāhmāṇy agna ūc chaçādhi tvām deva maghāvadbhyaḥ suṣūdaḥ,  
rātāu syāmobhāyāsa ā te yūyām pāta svastibhiḥ sādā nah.  
657 refrain, 7.1.20<sup>d</sup> ff.

On the significance of this repetition as showing that the hymn is to be divided after  
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20<sup>d</sup>, 25<sup>d</sup>; 3.10<sup>d</sup>; 7.7<sup>d</sup>, 8<sup>d</sup>; 9.6<sup>d</sup>; 11.5<sup>d</sup>; 12.3<sup>d</sup>; 13.3<sup>d</sup>; 14.3<sup>d</sup>; 19.11<sup>d</sup>; 20.10<sup>d</sup>;  
21.10<sup>d</sup>; 22.9<sup>d</sup>; 23.6<sup>d</sup>; 24.6<sup>d</sup>; 25.6<sup>d</sup>; 26.5<sup>d</sup>; 27.5<sup>d</sup>; 28.5<sup>d</sup>; 29.5<sup>d</sup>;  
30.5<sup>d</sup>; 34.25<sup>d</sup>; 35.15<sup>d</sup>; 36.9<sup>d</sup>; 37.8<sup>d</sup>; 39.7<sup>d</sup>; 40.6<sup>d</sup>; 41.7<sup>d</sup>; 42.6<sup>d</sup>;  
43.5<sup>d</sup>; 45.4<sup>d</sup>; 46.4<sup>d</sup>; 47.4<sup>d</sup>; 48.4<sup>d</sup>; 51.3<sup>d</sup>; 53.3<sup>d</sup>; 54.4<sup>d</sup>; 56.25<sup>d</sup>;  
57.5<sup>d</sup>; 58.6<sup>d</sup>; 60.12<sup>d</sup>; 61.7<sup>d</sup>; 62.6<sup>d</sup>; 63.6<sup>d</sup>; 64.5<sup>d</sup>; 65.5<sup>d</sup>; 67.10<sup>d</sup>;  
68.9<sup>d</sup>; 69.8<sup>d</sup>; 70.7<sup>d</sup>; 71.6<sup>d</sup>; 72.5<sup>d</sup>; 73.5<sup>d</sup>; 75.8<sup>d</sup>; 76.7<sup>d</sup>; 77.6<sup>d</sup>;  
78.5<sup>d</sup>; 79.5<sup>d</sup>; 80.3<sup>d</sup>; 84.5<sup>d</sup>; 85.5<sup>d</sup>; 86.8<sup>d</sup>; 87.7<sup>d</sup>; 88.7<sup>d</sup>; 90.7<sup>d</sup>;  
91.7<sup>d</sup>; 92.5<sup>d</sup>; 93.8<sup>d</sup>; 95.6<sup>d</sup>; 97.10<sup>d</sup>; 98.7<sup>d</sup>; 99.7<sup>d</sup>; 100.7<sup>d</sup>; 101.6<sup>d</sup>;  
9.90.6<sup>d</sup>; 97.3<sup>d</sup>, 6<sup>d</sup>; 10.65.15<sup>d</sup>; 66.15<sup>d</sup>; 122.8<sup>d</sup>, yūyām pāta svastibhiḥ  
sādā nah.

[7.2.4<sup>b</sup>, prā vṛñjate nāmasā barhīr agnāu: 6.11.5<sup>a</sup>, vṛñjé ha yān nāmasā, &c.]

7.2.6<sup>b</sup>: 1.186.4<sup>b</sup>, uṣāsānāktā sudūgheva dhenūḥ.

7.2.8–11: 3.4.8–11.

7.2.11<sup>b</sup> = 3.4.11<sup>b</sup>, indreṇa devāīḥ sarātham turébbhiḥ: 5.11.2<sup>c</sup>, indreṇa devāīḥ  
sarātham sá barhīṣi; 10.15.10<sup>b</sup>, indreṇa devāīḥ sarātham dādhanāḥ.

7.2.11<sup>d</sup> = 3.4.11<sup>d</sup>: 10.70.11<sup>d</sup>, svāhā devā amṛta mādayantām.

7.3.2<sup>c</sup>: 1.148.4<sup>c</sup>, ād asya vāto ānu vāti çocīḥ. See note to 1.148.4<sup>c</sup>.

[7.3.6<sup>b</sup>, vi yād rukmó ná rócasa upāké: 4.10.5<sup>c</sup>, çriyé rukmó ná rocata upāké.]

7.3.10<sup>b</sup> = 7.4.10<sup>b</sup> (Vasistha Maitravaruni ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucētasam vatema,

viçvā stotṛbhyo grṇatē ca santu yūyām pāta svastibhiḥ sādā naḥ.]

§§ refrain, 7.1.20<sup>d</sup> ff.

7.60.6<sup>c</sup> (Vasistha ; to Mitra and Varuṇa)

imē mitró varuṇo dulābhāso 'cetāsam cic citayanti dākṣāiḥ,

āpi krātuṃ sucētasam vātantaś tīrāç cid āñhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2<sup>c</sup> (Vasistha Maitravaruni : to Agni)

sā gṛtso agnīś tārūṇaç cid astu yāto yāviṣṭho ājaniṣṭa mātūḥ,

sām yó vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2<sup>b</sup> (Upastuta Vārṣṭihavya ; to Agni)

agnīr ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā datā,

abhipramūrā juhvā svadhvarā inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2<sup>c</sup>, Arnold, VM. pp. 101, 308, suggests the change of çucidān to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2<sup>c</sup> is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4<sup>b</sup> (Vasistha Maitravaruni ; to Agni)

ayām kavīr ākaviṣu prācetaś mārteṣv agnīr amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7<sup>b</sup> (Vatsapri Bhālandana ; to Agni)

uçīk pāvako aratīḥ sumedhā mārteṣv agnīr amṛto ní dhāyi,

īyarti dhūmām aruṣām bhāribhṛad uc çukrēṇa çocīṣā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7<sup>b</sup>: 4.41.10<sup>b</sup>, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10<sup>b</sup> = 7.3.10<sup>b</sup>, āpi krātuṃ sucētasam vatema: 7.60.6<sup>c</sup> . . . vātantaḥ.



7.5.2<sup>a</sup>, pr̥ṣṭó divi dhāy agnīḥ pr̥thivyām: 1.98.2<sup>a</sup>, pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām.

7.5.2<sup>b</sup>, netā́ sīndhūnām vṛṣabhā́ stīyānām: 6.44.21<sup>b</sup>, vṛṣā́ sīndhūnām, &c.

7.5.4<sup>d</sup>, ájasreṇa ṣocīṣā ṣóṣucānaḥ: 6.48.3<sup>c</sup>, ájasreṇa ṣocīṣā ṣóṣucac chuce.

7.5.6<sup>d</sup>, urú jyótir janáyann áryāya: 1.117.21<sup>d</sup>, urú jyótiḥ cakrathur áryāya.

7.5.7<sup>a</sup>, sá jáyamānaḥ paramé vyòman: 1.143.2<sup>a</sup>; 6.8.2<sup>a</sup>, . . . vyòmani.

7.6.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

yó apācīne támasi mādantiḥ práciḥ cakāra nṛtamaḥ ṣácībhiḥ,  
tām iṣānam vásvo agnīm gr̥ṇīse 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5<sup>b</sup> (Gauriviti Ṣaktya; to Indra)

ṣácīva indram ávase kṛṇudhvam ānānataṁ damáyantaṁ pr̥tanyūn,  
ṛbhukṣānaṁ maghāvānaṁ suvr̥ktīm, bhártā yó vājraṁ náryaṁ puruḥṣūḥ.

cf. 10.74.5<sup>c</sup>

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣácīvant, also Grassmann in his Translation, ii. 360, 915, read ṣácī va for ṣácīva in 10.74.5<sup>a</sup>. Cf. 10.104.3, dhībhir viḡvābhiḥ ṣácya gr̥ṇānaḥ, and 8.96.13, ávat tám indraḥ ṣácya. Yet I do not regard the correction as certain, because the instrumental of ṣácī in the RV. is always ṣácya, and it would be a curious accident that the solitary form ṣácī should happen to be followed by vas, so as to produce the confusing effect ṣácivas. We should expect ṣácīvantam indram for ṣácīva indram, and possibly that is precisely what ṣácīva indram stands for, ṣácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣácīva indra, 1.53.3<sup>a</sup>.

7.7.4<sup>d</sup>: 4.6.5<sup>b</sup>, agnir mandró mádhuvacā rtāva.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nú tvām agna imahe vásiṣṭhā iṣānām sūno sahaso vásūnām,  
īṣaṁ stotṛbhyo maghāvadbhya ānaḍ ṛyūyām pāta svastībhiḥ sādā naḥ.  
cf. refrain, 7.1.20<sup>d</sup> ff.

7.8.6<sup>c</sup>: 2.38.11<sup>c</sup>, ṣām yāt stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2<sup>d</sup>, tirás támō dadṛce rāmyānām: 6.48.6<sup>c</sup>, . . . dadṛce ūrmyāsv ā.

7.10.5<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hótāram uḡjō yáviṣṭham agnīm víca ṛlate adhvaréṣu,  
ṣá hi kṣāpavān ābhavad rayinām, átandro dūtó yajāthāya devān. cf. 1.70.5<sup>a</sup>

10.46.4<sup>a</sup> (Vatsapri Bhālandana; to Agni)

mandrām hótāram uḡjō námobhiḥ práñcam yajñām netāram adh-  
varānām,

viḡām akr̥ṇvann aratīm pāvakām havyavāham dādhatō mánuṣeṣu.

7.10.5<sup>c</sup>, sá hi kṣapāvān ábhavad rayiṇām : 1.70.5<sup>a</sup>, sá hi kṣapāvān agní rayiṇām.

7.11.1<sup>a</sup> (Vasistha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná rté tvád amṛtā mādayante,  
á viçvebhiḥ sarátham yāhi devāir ny āgne hótā prathamāḥ sadehā.

10.104.6<sup>d</sup> (Aṣṭaka Vaiçvāmitra ; to Indra)

úpa bráhmāṇi harivo háribhyām, sómasya yāhi pitāye sutásya, ~~3~~ 1.3.6<sup>b</sup>  
indra tvā yajñāḥ kṣámamāṇam ānaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4<sup>a</sup>, also of Agni, sá ketúr adhvarāṇām.

[7.11.2<sup>ab</sup>, tvām ṛlate ajirām dūtyāya haviṣmantāḥ sādām in mānuṣāsaḥ : 10.70.3<sup>ab</sup>,  
çaçvattamām ṛlate dūtyāya haviṣmanto manuṣyāso agním.]

7.11.4<sup>d</sup> (Vasistha Maitravaruṇi ; to Agni)

agnír içe brható adhvarasyāgnír viçvasya haviṣaḥ kṛtásya,  
krátum hy āsya vásavo juṣántáthā devā dadhire havyavāham.

10.52.3<sup>d</sup> (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kír u sá yamásya kām ápy ūhe yát samañjānti devāḥ,  
áhar-ahar jāyate māsí-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4<sup>a</sup>, mām devā dadhire havyavāham, and 10.46.10<sup>a</sup>, yām tvā devā dadhiré havyavāham.

7.12.2<sup>b</sup> : 6.12.4<sup>b</sup>, agní ṣṭave dáma á jātāvedāḥ.

7.13.2<sup>b</sup> : 3.6.2<sup>a</sup>, á ródasi aprṇā jáyamānaḥ : 4.18.5<sup>d</sup> ; 10.45.6<sup>b</sup>, á ródasi aprṇā  
jáyamānaḥ.

7.14.1<sup>a</sup> : 3.10.3<sup>b</sup>, samídhā jātāvedase.

7.14.2<sup>a</sup>, vayām te agne samídhā vidhema : 4.4.15<sup>a</sup>, ayā te agne samídhā vidhema ;  
5.4.7<sup>a</sup>, vayām te agna uktháir vidhema.

7.14.2<sup>d</sup>, vayām deva haviṣā bhadraçoce ; 5.4.7<sup>b</sup>, vayām havyāiḥ pāvaka bhadraçoce.

7.14.3<sup>c</sup> (Vasistha Maitravaruṇi ; to Agni)

á no devébhir úpa deváhūtim āgne yāhi vāṣatkṛtīm juṣāṇāḥ,  
túbhyaṁ devāya dāçataḥ syāma yūyām pāta svastibhiḥ sādā naḥ.]

~~3~~ refrain, 7.1.20<sup>d</sup> ff.

7.17.7<sup>a</sup> (The same)

té te devāya dāçataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2<sup>a</sup> : 9.101.9<sup>c</sup>, yāḥ páñca carṣanír abhí ; 5.86.2<sup>c</sup>, yā páñca carṣanír abhí.

7.15.2—] *Part 1: Repeated Passages belonging to Book VII* [310

7.15.2<sup>c</sup>: 1.12.6<sup>c</sup>; 8.102.1<sup>c</sup>, kavir grhāpatir yūvā.

7.15.6<sup>c</sup>, yājiṣṭho havyavāhanah: 1.36.10<sup>b</sup>; 1.44.5<sup>d</sup>, yājiṣṭham havyavāhana;  
8.19.21<sup>c</sup>, yājiṣṭham havyavāhanam.

7.15.8<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

kṣāpa usrāç ca didihi svagnāyas tvāyā vayām,  
suvīras tvām asmayūh.

8.19.7<sup>c</sup> (Sobhari Kāṇva; to Agni)

svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjām pate,  
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6<sup>c</sup> = 8.19.21<sup>c</sup>.

7.15.10<sup>a</sup>: 1.79.12<sup>b</sup>, agnī rākṣānsi sedhati.

7.15.10<sup>c</sup>, çucih pāvakā īḍyaḥ: 2.7.4<sup>a</sup>, çucih pāvako vāndyaḥ.

7.15.11<sup>b</sup>: 1.79.4<sup>b</sup>, īçānaḥ sahaso yaho.

7.15.13<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,  
tāpiṣṭhāir ajāro daha.

8.44.11<sup>b</sup> (Virūpa Āṅgīrasa; to Agni)

agne ní pāhi nas tvām prāti śma deva rīṣataḥ,  
bhinddhī dvēṣaḥ sahaskrta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1<sup>b</sup> with 8.44.13<sup>a</sup> in the sequel.

7.15.15<sup>ab</sup>, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30<sup>ab</sup>, tvām naḥ  
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1<sup>b</sup> (Vasishtha Maitravaruni ; to Agni)

enā vo agnīm námasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dūtām amṛtam. 1.128.8<sup>b</sup>

8.44.13<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñē svadhvaré.

7.16.1<sup>c</sup>, priyām cētiṣṭham aratīm svadhvarām : 1.128.8<sup>b</sup>, priyām cētiṣṭham aratīm  
ny ẽrire.

7.16.3<sup>a</sup> (Vasishtha Maitravaruni ; to Agni)

úd asya çocīr asthād ājuhvānasya mīlhūsaḥ,

úd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4<sup>a</sup> (Viçvamanas Vāiyeçva ; to Agni)

úd asya çocīr asthād dīdiyūṣo vy ājāram,

tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4<sup>b</sup> : 5.26.2<sup>c</sup>, devān ā vitāye vaha.

7.16.6<sup>b</sup> : 1.15.3<sup>c</sup>, tvām hí ratnadhā āsi.

7.16.9<sup>b</sup> : 6.16.9<sup>b</sup>, vāhnir āsā viduṣṭaraḥ.

7.16.10<sup>d</sup>, çatām pūrbhīr yaviṣṭhya : 6.48.8<sup>c</sup>, çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ.

[7.16.11<sup>b</sup>, pūrṇām vivaṣṭy āsicam : 2.37.1<sup>b</sup>, ādhvaryavaḥ sá pūrṇām vaṣṭy āsicam.]

7.16.12<sup>b</sup> : 3.11.4<sup>c</sup>, vāhniṁ devā akr̥vata.

7.16.12<sup>c</sup>, dādhati rātnam vidhaté suvīryam : 4.12.3<sup>c</sup>, dādhati rātnam vidhaté  
yāviṣṭhaḥ ; cf. under 4.44.4<sup>d</sup>.

7.17.3<sup>b</sup> : 3.6.6<sup>d</sup>, svadhvarā kr̥nuhi jātavedaḥ ; 6.10.1<sup>d</sup> ; 7.17.4<sup>a</sup>, svadhvarā karati  
jātāvedāḥ.

7.17.4<sup>a</sup> : see preceding item.

7.17.7<sup>a</sup>, té te devāya dāçataḥ syāma : 7.14.3<sup>c</sup>, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12<sup>d</sup>, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20<sup>d</sup>, āva tmānā br̥hatāḥ çāmbaram bhet : 1.54.4<sup>b</sup>, āva tmānā dhṛṣatā çām-  
baram bhinat.

7.18.25<sup>a</sup>, imām naro marutaḥ saçcatānu : 3.16.2<sup>a</sup>, imām naro marutaḥ saçcatā  
vīdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4<sup>b</sup>, bhūrīṇi vṛtrā haryaṣva hānsi : 7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaṣva hānsi.]

7.19.4<sup>d</sup>, āsvāpayo dabhītaye suhantu : 4.30.21<sup>a</sup>, āsvāpayad dabhītaye.

7.19.8<sup>d</sup> : 6.26.3<sup>d</sup>, atithigvāya ṇānsyaṁ kariṣyān.

7.20.3<sup>a</sup>, yudhmó anarvā khajakṛt samādvā : 6.18.2<sup>a</sup>, sá yudhmāḥ sātva khajakṛt samādvā.

7.20.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

‘yudhmó anarvā khajakṛt samādvā, çūraḥ satrāṣād janūsem āsāḥhah, 6.18.2<sup>a</sup> vy āsa indraḥ pṛtanāḥ svójā ádhā víçvan̄ çatrūyāntaṁ jaghāna.

10.29.8<sup>a</sup> (Vasukra Āindra ; to Indra)

vy ānaḥ indraḥ pṛtanāḥ svójā ūsmāi yatante sakhyāya pūrvīḥ,  
ā smā rátham ná pṛtanāsu tiṣṭha yām bhadrāya sumatyā codāyāse.

Ludwig, 572, renders 7.20.3<sup>a</sup>, ‘Indra trib auseinander die heere, der der starke’ ; in 633 he renders 10.29.8<sup>a</sup>, ‘Indra kam als Sieger durch die Schlachten’. Grassmann, ad 7.20.3<sup>a</sup>, ‘Indra zerstreute kräftefüllt die Heere’ ; ad 10.29.8<sup>a</sup>, ‘die Feinde hat besiegt der starke Indra’. It is incredible that pṛtanāḥ should mean ‘armies’ and ‘battles’ both in 10.29.8<sup>a</sup> ; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes ‘feindliches Heer’ for both passages, but the meaning ‘battle’ suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8<sup>a</sup>, ‘Indra ward Meister in den Kämpfen, der Starke.’ I believe that svójāḥ is to be taken pregnantly in both passages, and that they both mean, ‘Indra pervaded the battles with his mighty strength’ : vy āsa, ‘he threw himself through’ ; vy ānaḥ, ‘he pervaded’ ; cf. the adjective vyānaḥ, which always means ‘pervading’, ‘penetrating’, or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167 ; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmānā ca yé maghāvāno junānti,  
vāsvī śū te jaritré astu çaktīr yūyām pāta svastībhiḥ sādā nah.

refrain, 7.1.20<sup>d</sup> ff.

7.21.3<sup>b</sup> : 2.11.2<sup>b</sup>, páriṣṭhitā áhina çūra pūrvīḥ.

[7.21.4<sup>b</sup>, āpānsi víçvā náryāṇi vidván : 4.16.6<sup>a</sup>, víçvāni çakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaṣva hānsi : 7.19.4<sup>b</sup>, bhūrīṇi vṛtrā haryaṣva hānsi.]

7.22.9<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṛṣayo yé ca nūtnā indra brāhmāṇi janāyanta viprah,  
asmé te santu sakhyā çivāni yūyām pāta svastībhiḥ sādā nah.

refrain, 7.1.20<sup>d</sup> ff.

10.23.7<sup>d</sup> (Vimada Āindra, or others ; to Indra)  
 mākīr na enā sakhyā vī yāuṣus tāva cendra vimadāsya ca ṛṣeḥ,  
 vidmā hī te prāmatīm deva jāmivād asmé te santu sakhyā čivāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3<sup>d</sup>, indro vṛtrāṇy apratī jaghanvān : 6.44.14<sup>b</sup> . . . jaghāna.

7.23.4<sup>c</sup> : 3.35.1<sup>b</sup>, yāhī vāyūr ná niyūto no ácha.

7.23.5<sup>d</sup> : 2.18.7<sup>d</sup>, asmīñ chūra sāvane mādayasva ; 7.29.2<sup>c</sup>, asmīnn ū śú sāvane mādayasva.

[7.23.6<sup>a</sup>, evéd indrañ vṛṣaṇaṁ vājrabāhum : 9.97.4<sup>d</sup>, abhíndrañ, &c.]

7.23.6<sup>b</sup> : vasiṣṭhāso abhy ārcanty arkāih : 6.50.15<sup>b</sup>, bharadvāja abhy, &c.

7.23.6<sup>c</sup> : 1.190.8<sup>c</sup>, sá na stutó vīrávad dhātu gómat.

7.24.1<sup>a</sup>, yóniṣ ṭa indra sádane akāri : 1.104.1<sup>a</sup>, yóniṣ ṭa indra niṣáde akāri.

7.24.2<sup>b</sup> : 1.177.3<sup>b</sup>, sutāh sómaḥ páriṣiktā mádhūni.

7.24.3<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)  
 á no divá á prthivyaṁ ṛjīṣinn idám barhīḥ somapéyāya yāhi,  
 váhantu tvā hārayo madryāñcam āṅgūṣām áchā tavāsaṁ mādāya.

8.79.4<sup>b</sup> (Kṛtṇu Bhārgava ; to Soma)  
 tvām cittī tāva dākṣair divá á prthivyaṁ ṛjīṣin,  
 yāvīr aghásya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3<sup>a</sup> for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3<sup>a</sup>; cf. the analogous production of the trochaic pāda 1.27.1<sup>c</sup>, under 1.1.8. Arnold, VM. p. 314, reads prthivyaṁ in 8.79.4<sup>b</sup>, but is not aware of the origin of the difficulty.

7.24.4<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)  
 á no víçvābhīr ūtībhiḥ sajóṣā bráhma juṣāṇó haryaçya yāhi,  
 várivṛjat sthāvirebhiḥ suçiprāsmé dádhad vṛṣaṇaṁ çúṣmam indra.

8.8.1<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)  
 á no víçvābhīr ūtībhiḥ ṛçvinā gáchatam yuvám, 5.75.3<sup>b</sup>  
 ṛásrā hīraṇyavartanī, ṛpibatam somyām mādhu. c : 1.92.18<sup>b</sup>; d : 6.60.15<sup>d</sup>

8.8.18<sup>a</sup> (The same)  
 á vām víçvābhīr ūtībhiḥ priyāmedhā ahūṣata, 1.45.4<sup>b</sup>  
 ṛājantāv ādhvarāṇām, ṛçvinā yāmahūtiṣu. 1.1.8<sup>a</sup>

7.24.4—] *Part 1: Repeated Passages belonging to Book VII* [314

8.87.3<sup>a</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā vām víçvābhír ūtibhiḥ priyāmedhā ahūṣata,

1.45.4<sup>b</sup>

tā vartír yātam úpa vṛktābarhiṣo jūṣtaṁ yajñāṁ diviṣṭiṣu.

In 7.24.4<sup>a</sup> sajósāḥ is expletive.—For 8.8.1 see under 1.1.8<sup>a</sup>.—The hymns 8.8 and 8.87 share three other pādas ; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣaṁ pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

7.25.3<sup>c</sup>: 4.22.9<sup>d</sup>, jahí vādhar vanúṣo mártasya.

7.25.6 = 7.24.6.

[7.26.5<sup>c</sup>, sahasríṇa úpa no māhi vājān : 1.167.1<sup>d</sup>, sahasríṇa úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

7.29.1<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prā yāhi harivas tádokaḥ,

pībā tv āsyá súṣutasya cāror, dádo maghāni maghavann iyānáḥ.

3.50.2<sup>d</sup>

9.88.1<sup>a</sup> (Uçanas Kāvya ; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛsé tvām vavrśā indum mādāya yújyāya sómam.

7.29.1<sup>c</sup>: 3.50.2<sup>d</sup>, pībā tv āsyá súṣutasya cāroh.

[7.29.2<sup>b</sup>, arvācno háribhir yāhi tūyam : 3.43.3<sup>b</sup>, indra deva háribhir, &c.]

7.29.2<sup>c</sup>, asmínn ū sú sāvane mādayasva ; 2.18.7<sup>d</sup> ; 7.23.5<sup>d</sup>, asmíñ chūra sāvane mādayasva.

7.29.2<sup>d</sup>: 6.40.4<sup>c</sup>, úpa bráhmāṇi çṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4<sup>a</sup>, vayām té ta indra yé ca deva : 5.33.5<sup>a</sup>, vayām té ta indra yé ca nárah.

7.30.5 : see preceding item next but one.

7.31.4<sup>a</sup>: 3.41.7<sup>a</sup> ; 10.133.6<sup>a</sup>, vayām indra tvāyāvaḥ.

7.31.12<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

indraṁ vāñír ánuttamanyum evā satrá rájānaṁ dadhire sáhadhyāi,

háryaçvāya barhaya sám āpín.

8.12.22<sup>c</sup> (Parvata Kāṇva ; to Indra)

ḥīndraṁ vr̥trāya hāntave, devāso dadhire purāḥ,  
ḥīndraṁ vāṇīr anūṣatā sām ōjase.

3.37.5<sup>a</sup>

[7.32.2<sup>a</sup>, imé hi te brahmakṛtaḥ suté sácā: 10.50.7<sup>a</sup>, yé te vipra brahmakṛtaḥ, &c.]

7.32.4<sup>b</sup> : 1.5.5<sup>c</sup> ; 137.2<sup>b</sup> ; 5.51.7<sup>b</sup> ; 9.22.3<sup>b</sup> ; 63.15<sup>b</sup> ; 101.12<sup>b</sup>, sómāso dādhyāçiraḥ.

7.32.6<sup>d</sup> (Vasīṣṭha ; to Indra)

sá vīró āpratiṣkuta indreṇa çuçuve n̥bhīḥ,  
yás te gabhīrā sávanāni vr̥trahan sunóty á ca dhāvati.

8.31.5<sup>b</sup> (Manu Vāivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,  
dévāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1<sup>b</sup>, sunótā ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of adhavana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8<sup>b</sup> (Vasīṣṭha : to Indra)

sunótā somapāvne sómam indrāya vajriṇe,  
pácataḥ paktīr āvase kṛṇudhvam it pr̥ṇān it pr̥ṇaté máyah.

9.30.6<sup>b</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḥīsunótā mādhumattamaṁ, sómam indrāya vajriṇe,  
cāruṁ çārdhāya matsarām.

9.30.6<sup>a</sup>

9.51.2<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ piyūṣam uttamām sómam indrāya vajriṇe,  
ḥīsunótā mādhumattamam.

9.30.6<sup>a</sup>

Note the inversion of the pādas in 9.30.6<sup>ab</sup> and 9.51.2<sup>b</sup>.

[7.32.10<sup>d</sup>, gámat sá gómati vrajé: 1.86.3<sup>c</sup>, sá gántā gómati vrajé; 8.46.9<sup>d</sup>  
51.(Vāl.3).5<sup>d</sup>, gaméma gómati vrajé.]

7.32.11<sup>c</sup> (Vasīṣṭha ; to Indra)

gámad vājaṁ vājáyann indra mártyo yásya tvám avitá bhúvah,  
asmákam bodhy avitá ráthānām asmákam çūra n̥ṛṇām.

10.103.4<sup>d</sup> (Apratiratha Āindra ; to Br̥haspati)

b̥haspate pári dryā ráthena raksohāmītrān apabādhamānaḥ,  
prabhañján sénāḥ pramr̥ṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9<sup>d</sup>, asmákam bodhy avitá tanūnām ; and 6.46.4<sup>c</sup> ; 7.32.25<sup>c</sup>, asmákam bodhy avitá mahādhane.



7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22<sup>a</sup>, abhī tvā çūra nonumah: 8.2.15<sup>e</sup>, abhī tvām indra nonumah.]

7.32.23<sup>ab</sup>, ná tvāvān anyó divyó ná pāṛthivo ná jató ná janīsyate: 1.81.5<sup>cd</sup>, ná tvāvān indra kác caná ná jató ná janīsyate.

7.32.25<sup>b</sup>, suvédā no vásū kṛdhi; 6.48.15<sup>e</sup>, suvédā no vásū karat.

7.32.25<sup>c</sup>: 6.46.4<sup>e</sup>, asmákaṁ bodhy avitá mahādhané.

[7.33.7<sup>b</sup>, tistrāḥ prajā árya jyótiragrāḥ: 7.101.1<sup>a</sup>, tistro vācaḥ prā vada jyótiragrāḥ.]

7.33.9<sup>c</sup>, 12<sup>c</sup>, yaména tatām paridhīm váyantaḥ (12<sup>c</sup>, vayiṣyān).

7.34.17<sup>a</sup>: 5.41.16<sup>d</sup>, má nó 'hir budhnyò riṣé dhāt.

7.34.22<sup>b</sup>: 5.46.8<sup>c</sup>, á ródasi varuṇānī çṛnotu.

7.34.25<sup>b</sup> (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnir ápa óṣadhīr vaníno juṣanta,  
çárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā nah.  
§ refrain, 7.1.20<sup>d</sup> ff.

10.66.9<sup>b</sup> (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dyāvapṛthivī janayann abhī vratāpa óṣadhīr vanínāni yajñíyā,  
antárikṣaṁ svār á paprur útāye vācaṁ devāsas tanvī ní māmrjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prolegomena*, pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10<sup>a</sup>, çām no devāḥ savitá tráyamāṇaḥ: 6.50.8<sup>a</sup>, á no, &c.]

7.35.14<sup>d</sup> (Vasiṣṭha; to Viçve Devāḥ)

ādityá rudrá vásavo juṣante dām bráhma kriyámāṇaṁ návīyaḥ, § cf. 3.8.8<sup>a</sup>  
çṛṇvántu no divyāḥ pāṛthivāso gójātā utá yé yajñíyāsaḥ.

10.53.5<sup>b</sup> (Agni Säucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñíyāsaḥ,  
pṛthivī nah pāṛthivāt pātv áñhaso 'ntárikṣaṁ divyāt pātv asmān.

Ludwig, 1, renders 7.35.14<sup>ab</sup>, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitah); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pāṛthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣīt. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'lichtgeboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé prthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ ūciśāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die gütter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāṇca jānā māma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāṇca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāsaḥ in 10.53.5<sup>b</sup> is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārthivāsas sonst immer die āpyās, apsukṣitās, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

### 7.35.15<sup>b+c</sup> (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyānām mánor yájantrā amṛtā ṛtajñāḥ,  
té no rāsantām urugāyām adyā yūyām pāta svastībhiḥ sādā nah. |

☞ refrain, 7.1.20<sup>d</sup> ff.

10.65.14<sup>b</sup> (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ pūramdhyā mánor yájantrā amṛtā ṛtajñāḥ,  
rātīśāco abhiśācaḥ svarvidāḥ svār giro brāhma sūktām juṣerata.

10.65.15<sup>c</sup> = 10.66.15<sup>c</sup> (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhiḥ prastasthūḥ,  
té no rāsantām urugāyām adyā yūyām pāta svastībhiḥ sādā nah. |

☞ refrain, 7.1.20<sup>d</sup> ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the rta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14<sup>b</sup> also = 7.35.15<sup>b</sup>, and that the words dhībhiḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2<sup>d</sup>, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1<sup>a</sup>, mitrō jānān yātayati bruvāṇāḥ.]

7.37.5<sup>d</sup> (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dācūṣe cid yābhir vīveṣo haryaṇva dhībhiḥ,  
vavanmā nū te yūjyābhir ūtī kadā na indra rāyā ā daṇasyeḥ.

8.97.15<sup>c</sup> (Rebha Kācyapa; to Indra)

tān ma ṛtām indra cūra citra pātv apō nā vajrin duriṭāti parṣi bhūri,  
kadā na indra rāyā ā daṇasyer viṇvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15<sup>b</sup> is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolegomena* 77 ff.; Grassmann, i. 566; Arnold, *VM*, p. 208. We may assume the priority of 7.37.5.

7.38.1<sup>a</sup>, ūd u śyā devāḥ savitā yayāma: 2.38.1<sup>a</sup>, ūd u śyā devāḥ savitā sāvāya;  
6.71.1<sup>a</sup>, ūd u śyā devāḥ savitā hiraṇyāyā; 6.71.4<sup>a</sup>, ūd u śyā devāḥ  
savitā dāmūnāḥ.

7.38.1<sup>b</sup> (Vasiṣṭha; to Savitar)

ūd u śyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 2.38.1<sup>a</sup>  
nūnām bhāgo havyo mānuṣebhir vi yō rātnā puruvāsura dādhatī.

3.38.8<sup>b</sup> (Prajāpatiṛ Vaiṇvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṇret,  
ā suṣṭutī rōdasi viṇvaminvāpīva yōsā jānimāni vavre.

7.38.6<sup>b</sup> (Vasiṣṭha; to Savitar (6<sup>ab</sup>), and Savitar or Bhaga (6<sup>cd</sup>))

ānu tān no jūspātīr mānsiṣṭa rātnaṁ devāsya savitūr iyānāḥ,  
bhāgam ugrō vāse jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3<sup>b</sup> (Vasiṣṭha; to Adityas)

turaṇyāvō āgiraso nakṣanta, rātnaṁ devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṇve devāḥ sāmānaso juṣanta. <sup>cf. 7.42.1<sup>a</sup></sup>

Ludwig, 138, renders 7.38.6<sup>ab</sup>, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3<sup>ab</sup>, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6<sup>b</sup> passively; see Grassmann, i. 335, 342.

[7.38.8<sup>d</sup>, trptā yāta pathībhir devayānāḥ: 4.37.1<sup>b</sup>, devā yāta, &c.; cf. under 1.183.6.]

7.39.4<sup>a</sup> (Vasistha ; to Viṣve Devāḥ)

té hí yajñēṣu yajñīyāsa ūmāḥ sadhástham viṣve abhi santi devāḥ,  
tān adhvarā uṣatō yakṣy agne ṣruṣṭī bhāgam násatyā púramdhim.

10.77.8<sup>a</sup> (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñēṣu yajñīyāsa ūmā ādityéna námna çāmbhaviṣṭhāḥ,  
té no 'vantu rathatūr manīṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the çrānta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup> (Vasistha ; to Viṣve Devāḥ)

nū ródasi abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agniḥ,  
yāchantu candrá upamām no arkām yūyām pāta svastibhiḥ sādā naḥ.]  
refrain, 7.1.20<sup>d</sup> ff.

7.62.3<sup>bc</sup> (Vasistha ; to Mitra and Varuṇa)

vī naḥ sahásram çurúdho radantv ṛtāvāno vāruṇo mitró agniḥ,  
yāchantu candrá upamām no arkām ā naḥ kāmam pūpurantu stāvānāḥ.

For pāda b cf. suksatrāso vāruṇo mitró agniḥ, under 6.49.1, and, tán na índro vāruṇo mitró agniḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1<sup>c</sup>, yád adyā devāḥ savitā suvāti : 5.42.3<sup>d</sup>, candráṇi devāḥ savitā suvāti.]

[7.40.4<sup>c</sup>, suhāvā devy āditir anarvā : 2.40.6<sup>c</sup>, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5<sup>b</sup>, viṣṇor eṣāsya prabhṛthé havirbhiḥ : 2.34.11<sup>b</sup>, viṣṇór eṣāsya prabhṛthé  
havāmahe.

7.40.7 = 7.39.7.

[7.41.5<sup>b</sup>, téna vayām bhāgavantaḥ syāma : 1.164.40<sup>b</sup>, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasistha ; to Uṣas)

áčvāvatir gómatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,  
ghṛtām dúhānā viçvātaḥ prápītā yūyām pāta svastibhiḥ sādā naḥ.]  
refrain, 7.1.20<sup>d</sup> ff.

[7.42.1<sup>a</sup>, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3<sup>a</sup>, turāṇyāvó 'ṅgirasō nakṣanta.]

7.42.3<sup>a</sup> (Vasistha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upáké,  
yájasva sú purvanika devān ā yajñīyam arāmatim vavṛtyāḥ.

7.61.6<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
 sám u vām yajñám mahayám nám obhir huvé vām mitravaruṇā sabādhaḥ,  
 prá vām mánmāny ṛcāse návāni kṛtāni brāhma jujuṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5<sup>a</sup>, imām no agne adhvarām juṣasva : 5.4.8<sup>a</sup>, asmākam agne adhvarām  
 juṣasva ; 6.52.12<sup>a</sup>, imām no agne adhvarām.

7.44.1<sup>c</sup>, indram viṣṇum pūṣaṇam brāhmaṇas pátim : 5.46.3<sup>c</sup>, huvé viṣṇum, &c.

7.44.1<sup>d</sup> (Vasiṣṭha; Liṅgoktadevatāḥ)  
 dadhikrām vaḥ prathamam aṇvinoṣasam agnīm sámiddham bhāgam utāye huve,  
 [indram viṣṇum pūṣaṇam brāhmaṇas pátim] ādityān dyāvāpṛthivī apāḥ  
 svāḥ. 5.46.3<sup>c</sup>

10.36.1<sup>d</sup> (Luṣa Dhānāka; to Viṣve Devāḥ)  
 uṣāsānāktā bṛhatī supéṣasā dyāvāksāmā varuṇo mitró aryamā,  
 indram huve marútaḥ pārvatān apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1<sup>d</sup> betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ pārvatān apāḥ is from 5.46.3<sup>b</sup>. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2<sup>b</sup> : 4.39.5<sup>b</sup>, udīrāṇa yajñam upaprayāntaḥ.

[7.44.5<sup>b</sup>, ṛtāsya pānthām ānvetaṁ u : 1.24.8<sup>b</sup>, sūryāya pānthām, &c.]

7.45.1<sup>c</sup> : 1.72.1<sup>b</sup>, hāste dādhanō nāryā purūṇi.

[7.45.3<sup>d</sup>, martabhōjanam ādha rāsate naḥ : 1.114.6<sup>c</sup>, rāsva ca no amṛta marta-  
 bhōjanam.]

7.46.1<sup>c</sup> : 2.21.2<sup>b</sup>, āṣālhāya sāhamānāya vedhāse.

7.46.4<sup>a</sup>, mā no vadhi rudra mā pārā dāḥ : 1.104.8<sup>a</sup>, mā no vadhi indra mā pārā  
 dāḥ.

7.47.3<sup>b</sup>, devīr devānām āpi yanti pāthaḥ : 3.8.9<sup>d</sup>, devā devānām, &c.

[7.47.3<sup>c</sup>, tā indrasya ná minanti vratāni : 7.76.5<sup>c</sup>, té devānām ná, &c.]

[7.47.3<sup>d</sup>, sindhubhyo havyām ghṛtāvaj juhota : 3.59.1<sup>d</sup>, mitrāya havyām, &c.]

7.49.1<sup>d</sup>–4<sup>d</sup>, tā āpo devīr ihā mām avantu.

7.50.1<sup>d</sup>–3<sup>d</sup>, mā mām pádyena rápasā vidat tsáruḥ.

7.52.2<sup>cd</sup>, mā vo bhujemānyājātam éno mā tát karma vasavo yác cayadhve :  
 6.51.7<sup>ab</sup>, mā va éno anyákṛtam bhujema mā tát, &c.

[7.52.3<sup>a</sup>, turanyávó 'ngiraso nakṣanta : 7.42.1<sup>a</sup>, prá brahmāṇo āṅgiraso nakṣanta.]

7.52.3<sup>b</sup>, rátnaṁ devásya savitúr iyānāḥ : 7.38.6<sup>b</sup>, rátnaṁ devásya savitúr iyānāḥ.

7.53.1<sup>a</sup> prá dyāvā yajñāḥ prthiví námobhiḥ : 1.159.1<sup>a</sup>, prá dyāvā yajñāḥ prthiví rtāvīdhā.

7.54.1<sup>d</sup> : 10.85.43<sup>d</sup>, 44<sup>d</sup>, çám no bhava dvipáde çám cātuspade ; 6.74.1<sup>d</sup>, çám no bhūtaṁ, &c. ; 10.165.1<sup>d</sup>, çám no astu, &c.

7.55.1<sup>b</sup> (Vasiṣṭha ; to Vāstospati)

amivahá vāstospate víçvā rūpāṇy āviçán,

sákhā suçéva edhi naḥ.

8.15.13<sup>b</sup> (Goṣūktin Kāṇvāyana ; to Indra, here Soma)

áram kṣáyāya no mahé víçvā rūpāṇy āviçán,

índraṁ jáitrāya harṣayā çácipátim.]

8.15.13<sup>c</sup>

9.25.4<sup>a</sup> (Dṛḥhacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāṇy āviçán punāno yāti haryatāḥ,

yátrāmítāsa ástate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçán the participle, as though it were āviçan, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāṇy āviçán belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does índraṁ jáitrāya harṣayā çácipátim recur in the form, apparently simpler and more primary, índraṁ jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma *motifs* by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2<sup>d</sup> (Vasiṣṭha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)

yád arjuna sārameya datāḥ piçaṅga yáchase,

vīva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní ṣú svapa.

8.72.15<sup>a</sup> (Haryata Prāgatha ; to Agni, or Haviṣāṁ stutiḥ)  
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharuṇaṁ divi,  
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel. p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādrayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṁ sūm vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15<sup>a</sup>. The first distich of the former stanza reads: srūke drapsāya dhāmataḥ sām asvarann rtāsya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3<sup>cd</sup>, 4<sup>cd</sup>, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7<sup>a</sup>, sahasraçrṅgo vṛṣabhāḥ: 5.1.8<sup>c</sup>, sahasraçrṅgo vṛṣabhās tādojah.]

7.56.11<sup>a</sup>, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5<sup>e</sup>, svāyudhāsa iṣmīṇaḥ.

7.56.23<sup>d</sup>, marūdbhir it sánitā vājam árvā: 6.33.2<sup>d</sup>, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25<sup>b</sup> = 7.34.25<sup>b</sup>, āpa ōsadhīr vanīno juṣanta: 10.66.9<sup>b</sup>, āpa ōsadhīr vanīnāni yajñīyā.

7.57.4<sup>b+d</sup> (Vasiṣṭha ; to Maruts)

ḍdhak sá vo maruto didyúd astu yád va ágaḥ puruṣátā kárāma,  
 má vas tásyām ápi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6<sup>d</sup> (Çaṅkha Yāmāyana ; to Pitarah)  
 ācya jānu dakṣiṇatō niśādyemām yajñām abhī grṇita viçve,  
 mā hiṁsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5<sup>d</sup> (Vasiṣṭha ; to Aṣvins)  
 guçruvāṁsā cid aṣvina purūṇy abhī brāhmāṇi cakṣāthe ṛṣṇām,  
 prāti prā yātaṁ vāram ā jānāy\_āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4<sup>c</sup>

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7<sup>a</sup>, ā stutāso maruto viçva utī : 5.43.10<sup>d</sup>, viçve ganta maruto viçva utī ;  
 10.35.13<sup>a</sup>, viçve adyā maruto viçva utī.]

7.58.3<sup>d</sup> (Vasiṣṭha ; to Maruts)  
 brhād vāyo maghāvadbhyo dadhāta jūjoṣann in marūtaḥ suṣṭutīm naḥ,  
 gatō nādhvā vī tirāti jantūm prā na spārḥābhir utībhis tireta.

7.84.3<sup>d</sup> (Vasiṣṭha ; to Indra and Varuṇa)  
 kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,  
 ūpo rayir devājūto na etu prā na spārḥābhir utībhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6<sup>c</sup>, ārac cid dvēso vṛṣaṇo yuyota : 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, ārac cid dvēṣaḥ  
 sanutār yuyotu : 10.77.6<sup>d</sup>, ārac cid dvēṣaḥ sanutār yuyota.

7.59.2<sup>a</sup> : 1.110.7<sup>c</sup>, yuṣmākaṁ devā āvasāhani priyé.

7.59.2<sup>cd</sup> (Vasiṣṭha ; to Maruts)  
 yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ, cf. 1.110.7<sup>c</sup>  
 prā sā kṣāyaṁ tirate vī mahīr iṣo yó vo vārāya dāçati.

8.27.16<sup>ab</sup> (Manu Vāivasvata ; to Viçve Devāḥ)  
 prā sā kṣāyaṁ tirate vī mahīr iṣo yó vo vārāya dāçati,  
 prā prajābhir jayate dhārmaṇas pāry\_āriṣṭaḥ sārva edhate.]

c : 6.70.3<sup>c</sup> ; d : 1.41.2<sup>c</sup>

7.60.2<sup>c</sup>, viçvasya sthātūr jágataç ca gopāḥ ; 6.50.7<sup>d</sup>, viçvasya sthātūr jágato  
 jānitrīḥ ; 10.63.8<sup>d</sup>, viçvasya sthātūr jágataç ca māntavaḥ.

7.60.2<sup>d</sup> : 4.1.17<sup>d</sup> ; 6.51.2<sup>c</sup>, ṛjū mārteṣu vṛjinā ca páçyan.

[7.60.3<sup>a</sup>, áyukta saptā haritāḥ sadhāsthāt : 1.115.4<sup>c</sup>, yadéd áyukta haritāḥ, &c.]

[7.60.3<sup>d</sup> : see under 4.2.18<sup>ab</sup>.]

7.60.4<sup>a</sup>, ūd vām prkṣāso mādhumanta asthuḥ : 4.45.2<sup>a</sup>, ūd vām prkṣāso mādhu-  
 manta irate.



7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4<sup>b</sup>: 5.45.10<sup>a</sup>, á súryo aruhac chukráṃ árṇaḥ.

7.60.4<sup>d</sup>: 1.186.2<sup>b</sup>, mitró aryamá várūṇaḥ sajóṣāḥ.

[7.60.5<sup>d</sup>, çagmāsah putrá áditer ádabdhāḥ: 2.28.3<sup>c</sup>, yūyām naḥ putrá aditer adabdhāḥ.]

7.60.6<sup>c</sup>, ápi krátuṃ sucétasaṃ vātantaḥ: 7.3.10<sup>b</sup> = 7.4.10<sup>b</sup>, . . . vatema.

[7.60.11<sup>b</sup>, vājasya sātāu paramāsya rāyāḥ: 4.12.3<sup>b</sup>, agnir vājasya paramāsya rāyāḥ.]

7.60.11<sup>d</sup>, urú kṣáyāya cakrire sudhātu: 1.36.8<sup>b</sup>, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrāvaruṇāṃ akāri,  
viçvāni durgā pipṛtaṃ tīró no yūyām pāta svastíbhiḥ sádā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

7.61.1<sup>c</sup>, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1<sup>c</sup>, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4<sup>a</sup>, çānsā mitrásya várūṇasya dhāma: see under 1.152.4<sup>d</sup>.]

7.61.6<sup>a</sup>, sám u vām yajñām mahayaṃ námobhiḥ: 7.42.3<sup>n</sup>, sám u vo yajñām mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1<sup>d</sup>, krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1<sup>d</sup>, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3<sup>bc</sup> = 7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup>, ṛtāvāno várūṇo mitró agniḥ, yāchantu candrá upamām no arkām.

7.62.4<sup>a</sup>: 4.55.1<sup>b</sup>, dyāvābhūmī adite trāsthām naḥ.

7.62.5<sup>d</sup>: 1.122.6<sup>a</sup>, çrutām me mitrāvaruṇā hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,  
sugā no viçvā supāthāni santu yūyām pāta svastíbhiḥ sádā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

[7.63.4<sup>b</sup>, dūrēarthas tarāṇir bhrājamānaḥ: 10.88.16<sup>d</sup>, āprayuchan tarāṇir, &c.]

7.63.5<sup>c</sup> (Vasiṣṭha, to Sūrya (5<sup>a</sup>), and to Mitra and Varuṇa (5<sup>b</sup>))

yātrā cakrūr amṛtā gātūm asmāi çyenó na díyann ānv eti pāthaḥ,

prāti vām sūra údite vidhema námobhir mitrāvaruṇotā havyāḥ.] ☞ cf. 6.1.10<sup>b</sup>

7.65.1<sup>a</sup> (Vasistha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve várūṇaṁ pūtādakṣam,]  
 1.2.7<sup>a</sup>

yāyor asuryām ākṣitam jyēsthām viçvasya yāmann acitā jigatnú.

7.66.7<sup>a</sup> (Vasistha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇiṣe várūṇam,  
 aryamāṇaṁ riçā́dasam.

From the point of view of metre 7.66.7<sup>a</sup> would seem to be afterborn, as also indeed 7.66.7<sup>b</sup>. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the R̥g-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7<sup>ab</sup> is a *tour de force* version of 7.65.1<sup>ab</sup>.—Cf. under 7.66.4.

[7.63.5<sup>d</sup>, námobhir mitrāvaruṇotā havyāiḥ : 6.1.10<sup>b</sup>, námobhir agne samidhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1<sup>d</sup>, rája suksatró várūṇo juṣanta : 2.27.2<sup>b</sup>, mitró aryamā várūṇo juṣanta.]

7.64.5 = 7.65.5 (Vasistha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,  
 [aviṣṭām dhiyo jigṛtām púramdhīr] [yūyām pāta svastibhiḥ sādā naḥ.]  
 c : 4.50.11<sup>c</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> : 4.50.11<sup>c</sup> ; 7.97.9<sup>c</sup>, aviṣṭām dhiyo jigṛtām púramdhīh.

7.65.1<sup>a</sup>, prāti vām sūra údite sūktāiḥ : 7.63.5<sup>c</sup>, prāti vām sūra údite vidhema ;  
 7.66.7<sup>a</sup>, prāti vām sūra údite.

7.65.1<sup>b</sup>, mitrām huve várūṇaṁ pūtādakṣam : 1.2.7<sup>a</sup>, mitrām huve pūtādakṣam.

7.65.3<sup>d</sup> : 6.68.8<sup>d</sup>, apó ná nāvā duriṭā tarema.

7.65.4<sup>ab</sup>, á no mitrāvaruṇā havyājuṣṭim ghṛtāir gávyūtim ukṣatam ilābhiḥ :  
 3.62.16<sup>ab</sup>, á no mitrāvaruṇā ghṛtāir gávyūtim ukṣatam ; 8.5.6<sup>c</sup>, ghṛtāir  
 gávyūtim ukṣatam.

[7.65.4<sup>c</sup>, prāti vām átra váram á jánāya : 7.70.5<sup>c</sup>, prāti prá yātaṁ váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5<sup>c</sup> : see 7.64.5<sup>c</sup>.

7.66.2<sup>c</sup> (Vasistha ; to Mitra and Varuṇa)

yā dhārāyanta devāḥ sudákṣā dáksapitarā,  
 asuryāya prāmahasā.

8.25.3<sup>b</sup> (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa)  
 tā matā viṣvavedasāsuryāya prāmahasā,  
 mahī jajanūditir ṛtāvri.

7.66.4<sup>a</sup> (Vasiṣṭha ; to Uṣas)

yád adyá sūra údité 'nāgā mitró aryamá,  
 [suváti savitá bhágaḥ.]

5.82.3<sup>b</sup>

8.27.19<sup>a</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)  
 yád adyá sūrya udyatī priyākṣatrā ṛtām dadhá,  
 yán nimrūci prabūdhi viṣvavedaso yád vā madhyāmdine divāḥ.

8.27.21<sup>a</sup> (The same)

yád adyá sūra údite yán madhyāmdina atūci,  
 vāmám dhattá mánave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5<sup>c</sup>, prāti vām sūra údite vidhema, and the like.

7.66.4<sup>c</sup> : 5.82.3<sup>b</sup>, suvāti savitá bhágaḥ.

7.66.6<sup>a</sup> (Vasiṣṭha ; to Ādityas)

utá svarājo áditir ádabdhasya vratásya yé,  
 mahó rájāna ṛgate.

8.12.14<sup>a</sup> (Parvata Kāṇva ; to Indra)

utá svarāje áditi stómam índrāya jījanat,  
 [purupracastām útāye ṛtāsya yāt.]

8.12.14<sup>c</sup>

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wego unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the σχῆμα καθ' ἑλόν καὶ μέρος. The word does not contain any plural idea: svarājo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām áditiḥ kṛnotu sá (masculine!) mitréṇa várūṇenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6<sup>a</sup> seems to be echoed in 8.12.14<sup>a</sup>, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7<sup>a</sup>, prāti vām sūra údite : 7.63.5<sup>c</sup>, prāti vām sūra údite vidhema ; 7.65.1<sup>a</sup>  
 prāti vām sūra údite suktāiḥ.

7.66.10<sup>b</sup>: 1.44.14<sup>b</sup>, agnijihvā ṛtāvṛdhaḥ; 10.65.7<sup>a</sup>, divākṣaso agnijihvā ṛtāvṛdhaḥ.

7.66.12<sup>d</sup> (Vasiṣṭha; to Ādityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsyā rathyaḥ.

8.83.3<sup>c</sup> (Kusīdin Kāva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhīr apō nā paṛsatha,

yūyām ṛtāsyā rathyaḥ.

Cf. the pāda, syāméd ṛtāsyā rathyaḥ, 8.19.35<sup>d</sup>.—For ōhate in 7.66.12<sup>c</sup> see Th. Baunack, *KZ.* xxxv. 501 ff.; Geldner, *Ved. Stud.* iii. 59, and the references there given.

7.66.16<sup>c</sup> (Vasiṣṭha; to Sūrya)

tác cákṣur devāhitam çukrām uccārat,

pāçyema çarādaḥ çatām jīvema çarādaḥ çatām.

10.85.39<sup>d</sup> (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnīm agnīr adad āyuṣā sahā vārcasā,

dirghāyur asyā yāḥ pātir jīvāti çarādaḥ çatām.

For masses of similar formulas see my *Vedic Concordance* under asāu jīva and paçyema çarādaḥ çatām; cf. also RV. 10.18.4; 161.4.

7.66.19<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 3.62.18<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sómam ṛtāvṛdhā.

7.67.6<sup>cd</sup> (Vasiṣṭha; to Açvins)

aviṣṭām dhiṣv açvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surātnāso devāvitiḥ gamema.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup> (Vasiṣṭha; to Indra and Varuṇa)

ḷiyām indram vāruṇam aṣṭa me gīḥ, pravat toké tánaye tūtujānā,

7.84.5<sup>a</sup>

surātnāso devāvitiḥ gamema ḷyūyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

Grassmann, i. 366, renders 7.84.5<sup>b</sup> = 7.85.5<sup>b</sup>, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6<sup>cd</sup>, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6<sup>d</sup> intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5<sup>b</sup> transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nū me hávam á çṛṇutam yuvānā yāsiṣṭām vartír açvināv írāvat,

dhattām rátnāni járatam ca sūrín ḷyūyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

Cf. Neisser, *Bezz. Beitr.* xiii. 293.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3<sup>a</sup>, prá vām rátho mánojavā iyarti : 6.63.7<sup>c</sup>, prá vām rátho mánojavā asarji.

7.69.2<sup>c</sup> (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhí páñca bhūma trivandhuró mānasá yātu yuktāḥ,  
viṇo yéna gáchatḥo devayántiḥ kútrā cid yāmam aṇvinā dādhanā.

10.41.2<sup>c</sup> (Suhastya Ghāṣeya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvāṇam madhuvāhanam rátham,  
viṇo yéna gáchatḥo yájvārīr narā kīrēḥ cid yajñām hótṛmantam aṇvinā.

For kīrī in 10.41.2<sup>d</sup> see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2<sup>a</sup>, Muir, OST. i. 176.

7.69.6<sup>d</sup> : 4.44.5<sup>c</sup>, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5<sup>c</sup>, práti prá yātam vāram á janāya : 7.65.4<sup>c</sup>, práti vām átra vāram á janāya.]

7.70.5<sup>d</sup>, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4<sup>d</sup>, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7<sup>b</sup> = 7.71.6<sup>b</sup> (Vasiṣṭha ; to Aṇvins)

iyām manīṣā iyām aṇvinā gír imām suvrktīm vṛṣaṇā juṣethām,  
imā brāhmāṇi yuvayūny agman yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

7.73.3<sup>b</sup> (The same)

āhema yajñām pathām urāṇā imām suvrktīm vṛṣaṇā juṣethām,  
gruṣṭivéva prēsito vām abodhi práti stómāir járamāṇo vasiṣṭhaḥ.

7.71.5<sup>b</sup> : 1.117.9<sup>b</sup>, ní pedāva ūhathur ācúm ācavam.

7.71.6 = 7.70.7.

7.71.6<sup>b</sup> = 7.70.7<sup>b</sup> : 7.73.3<sup>b</sup>, imām suvrktīm vṛṣaṇā juṣethām.

[7.72.4<sup>b</sup>, prá vām brāhmāṇi kārāvo bharante : 6.67.10<sup>a</sup>, ví yād vācam kīstúso  
bhārante.]

7.72.4<sup>c</sup> : 4.13.2<sup>a</sup>, ūrdhvām bhānūm savitā devó aṇret ; 4.6.2<sup>c</sup>, ūrdhvām bhānūm  
savitēvāṇret ; 4.14.2<sup>a</sup>, ūrdhvām ketúm savitā devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paṇcātān nāsatyā purástād aṇvinā yātam adharād údaktāt,  
á viṇvātaḥ páñcajanyaena rāyā yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

Cf. under 7.104.19.

7.73.1<sup>a</sup> : 1.93.6<sup>a</sup> ; 1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>, átariṣma támasas pārām asyā.

7.73.3<sup>b</sup> : 7.70.7<sup>b</sup> = 7.71.6<sup>b</sup>, imām suvṛktīm vṛṣaṇā juṣethām.

7.73.4<sup>d</sup> (Vasīṣṭha ; to Aṇvins)

úpa tyá váhni gamato vícam no rakṣohāṇā sámabhṛtā vīṇpāni,  
sám ándhāṇsy agmata matsarāṇi má no mardhiṣtam á gatam çivéna.

7.74.3<sup>d</sup> (The same)

á yātam úpa bhūṣataṁ mádhvaḥ pibatam aṇvīnā,  
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣtam á gatam.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2<sup>c</sup> : 1.92.16<sup>c</sup>, arvāg rátham sámānasā ní yachatam ; 8.35.22<sup>a</sup>, arvāg rátham  
ní yachatam.

7.74.2<sup>d</sup> : 6.60.15<sup>d</sup> ; 8.5.11<sup>c</sup> ; 8.1<sup>d</sup> ; 35.22<sup>b</sup>, pibatam somyām mádhu ; 8.24.13<sup>b</sup>,  
pibāti somyām mádhu.

7.74.3<sup>d</sup>, má no mardhiṣtam á gatam : 7.73.4<sup>d</sup>, má no mardhiṣtam á gatam çivéna.

7.75.6<sup>d</sup>, dádhāti rátam vidhaté jánāya : 4.44.4<sup>d</sup>, dádhatho rátam vidhaté jánāya.

7.75.7<sup>b</sup>, deví devébhir yajatá yájatrāiḥ : 4.56.2<sup>a</sup>, deví devébhir yajaté yájatrāiḥ ;  
10.11.8<sup>b</sup>, deví devéṣu yajatá yajatra.

[7.76.5<sup>c</sup>, té devánām ná minanti vratāni : 7.47.3<sup>c</sup>, tá índrasya ná, &c.]

7.76.6<sup>d</sup>, úṣaḥ sujāte prathamá jarasva : 1.123.5<sup>b</sup>, úṣaḥ sūnṛte prathamá jarasva.

7.77.4<sup>b</sup> (Vasīṣṭha ; to Uṣas)

ántivāmā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,  
yāvāya dvéṣa á bharā vásūni codāya rádho gṛṇaté maghoni.

9.78.5<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,  
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas  
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pādas.

7.78.3<sup>a</sup>, etá u tyāḥ práty adṛṇran purástāt : 1.191.5<sup>a</sup>, etá u tyé práty adṛṇran.

7.78.3<sup>c</sup> (Vasīṣṭha ; to Uṣas)

[etá u tyāḥ práty adṛṇran purástāj] jyótir yáchantir uṣáso vibhātíḥ, 1.191.5<sup>a</sup>  
ájijanan sūryām yajñám agním apācīnam támo agād ájuṣtam.

7.80.2<sup>d</sup> (The same)

ḷeṣā syā návyam áyur dádhanā, gūdhvī támo jyótiṣoṣā abodhi, 3.53.16<sup>c</sup>  
ágra eti yuvatír áhrayāṇā prácikitat sūryam yajñám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1<sup>a</sup>, práty u adarçy āyatí: 8.101.13<sup>c</sup>, citréva práty adarçy āyatí.]

7.81.6<sup>d</sup>: 1.48.8<sup>b</sup>, jyótiṣ kṛṇoti sūnārī.

7.81.6<sup>a</sup> (Vasiṣṭha; to Uṣas)

ḡrávaḥ sūribhyo amṛtaṁ vasutvanám vājān asmábhyam gómataḥ,  
codayitrī maghónaḥ sūnṛtāvaty ḷuṣā uchad āpa srídhaḥ. 1.48.8<sup>d</sup>

8.13.12<sup>c</sup> (Nārada Kāṇva; to Indra)

ḷíndra çaviṣṭha satpate, rayím grṇātsu dhāraya, 8.13.12<sup>a</sup>; b: 5.86.6<sup>e</sup>  
ḡrávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6<sup>d</sup>: 1.48.8<sup>d</sup>, uṣā uchad āpa srídhaḥ.

7.82.1<sup>b</sup>: 1.93.8<sup>d</sup>, viçé jánāya máhi çárma yachatam.

[7.82.7<sup>a</sup>, ná tám áñho ná duritáni mártiyam: 2.23.5<sup>a</sup>, ná tám áñho ná duritám  
kútaç caná.]

7.82.9<sup>d</sup>, náras tokásya tánayasya sātīṣu: 4.24.3<sup>d</sup>, náras tokásya tánayasya sātáu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asméíndrováruṇo mitróaryamā dyumnám yachantumáhi çárma sapráthaḥ,  
avadrhám jyótir áditer ṛtāvḡdho devásya ḡlókam savitúr mánāmahe.

For the first páda cf. under 1.36.4<sup>a</sup>.

7.84.1<sup>b</sup>: 4.42.9<sup>b</sup>, havyébbhir indrávaruṇā námobhiḥ; 1.153.1<sup>b</sup>, havyébbhir mitrá-  
varuṇā námobhiḥ.

7.84.1<sup>d</sup>, pári tmánā viṣurūpā jigāti: 5.15.4<sup>d</sup>, pári tmánā viṣurūpo jigāsi.

7.84.2<sup>c</sup>, pári ṇo hélo vāruṇasya vṛjyāḥ: 2.33.14<sup>a</sup>, pári ṇo hetí rudrásya vṛjyāḥ;  
6.28.7<sup>d</sup>, pári vo hetí rudrásya vṛjyāḥ.

7.84.3<sup>d</sup>, prá ṇa spārhábbhir útíbbhis tīretam: 7.58.3<sup>d</sup>, prá ṇa spārhábbhir útíbbhis  
tīreta.

7.84.4<sup>b</sup>, rayím dhattaṁ vāsumantaṁ puruṣśum: 4.34.10<sup>b</sup>, rayím dhatthá, &c.;  
6.68.6<sup>b</sup>, rayím dhatthó, &c.; 1.159.5<sup>d</sup>, rayím dhattaṁ vāsumantaṁ  
çatagvīnam; 4.49.4<sup>b</sup>, rayím dhattaṁ çatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám indram varuṇam aṣṭa me gīḥ prāvat toké tánaye tūtuajānā,  
surātnāso devāvītiṃ gamema ulyūyám pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup>, prāvat toké tánaye tūtuajānā, surātnāso devāvītiṃ gamema :  
7.67.6<sup>cd</sup>, á vām toké tánaye tūtuajānāḥ surātnāso devāvītiṃ gamema.

7.86.1<sup>b</sup> (Vasiṣṭha ; to Varuṇa)

dhīrā tv āsya mahinā janūṇṣi ví yās tastāmbha ródasī cid urvī,  
prā nākam ṛṣvām nunude bṛhantaṃ dvitā náksatraṃ paprāthac ca bhūma.

9.101.15<sup>b</sup> (Prajāpati ; to Pavamāna Soma)

sá viró dakṣasādhano ví yās tastāmbha ródasī,  
hāriḥ pavitre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitā in 7.86.1<sup>d</sup> cf. Bergaigne, Quarante Hymnes, p. 79 ; Geldner, Ved. Stud. iii. 4.

[7.87.3<sup>d</sup>, prācetaso yá iṣáyanta mánma : 1.77.4<sup>d</sup>, vājaprasūtā iṣáyanta mánma.]

7.89.1<sup>c</sup>–4<sup>c</sup>, mṛlā suksatra mṛlāya.

7.89.5<sup>b</sup> (Vasiṣṭha ; to Varuṇa)

yát kíṃ cedám varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,  
ácittī yát táva dhārmā yuyopimá má nas tasmād énaso deva rīṛṣaḥ.

10.164.4<sup>b</sup> (Pracetas Āṅgīrasa ; Duḥsvapnaghnām)  
yád indra brahmanas pate 'bhidrohám cārāmasi,  
prāceta na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3<sup>a</sup>, ácittī yác cakṛmā dáivye jáne.

7.90.1<sup>c</sup>, váha vāyo niyúto yāhy ácha : 1.135.2<sup>f</sup>, váha vāyo niyúto yāhy asmayúḥ.

7.90.1<sup>d</sup>, píḇa sutásyāndhaso mādāya : 5.51.5<sup>c</sup>, píḇa sutásyāndhaso abhī prāyah.

[7.90.4<sup>c</sup>, gávyam cid ūrvām uçijo ví vavruḥ : 4.1.15<sup>d</sup> ; 16.6<sup>d</sup>, vrajám goman-  
tam uçijo, &c.]

7.90.6<sup>b</sup> (Vasiṣṭha ; to Indra and Vāyu)

īcānāso yé dādgate svār ṇo góbbhir ácvebhir vásubhir híraṇyāiḥ,  
índravāyū sūrāyo víçvam áyur árvadbhir virāiḥ pítanāsu sahyuḥ.

10.108.7<sup>b</sup> (Paṇayo Asurāḥ ; to Saramā)  
ayám nidhīḥ sarame ádribudhno góbbhir ácvebhir vásubhir nyṣṭaḥ,  
rākṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.



7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)  
 árvanto ná çrávaso bhíkṣamāṇā indravāyú suṣtutíbhīr vásiṣṭhāḥ,  
 vājayántaḥ sv ávase huvema ſyūyám pāta svastíbhīḥ sádá naḥ.]  
 ☞ refrain, 7.1.20<sup>d</sup> ff.

[7.91.8<sup>d</sup>, víçvén nárah svapatyāni cakruḥ : 4.34.9<sup>d</sup>, víbhvo nárah svapatyāni  
 cakruḥ.]

7.91.4<sup>a</sup>, yávat táras tanvò yávad ójah : 1.33.12<sup>c</sup>, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5<sup>ab</sup>, á no niyúdbhiḥ çatíníbhīr adhvarám sahasríníbhīr úpa yāhi yajñám :  
 1.135.3<sup>ab</sup>, á no niyúdbhiḥ çatíníbhīr adhvarám sahasríníbhīr úpa yāhi  
 vitāye.

[7.92.5<sup>c</sup>, váyo asmín sávane mādayasva : 2.18.7<sup>d</sup>; 7.23.5<sup>d</sup>, asmiñ chūra  
 sávane, &c. ; 7.29.2<sup>c</sup>, asmínn ū śú sávane, &c.]

[7.93.2<sup>a</sup>, tá sánasí çavasānā hí bhūtám : 6.68.2<sup>b</sup>, çúrāṇām çaviṣṭhā tá hí bhūtám.]

7.93.6<sup>b</sup> : 1.108.4<sup>d</sup>, éndrāgni sāmānasāya yātam.

7.93.7<sup>c</sup>, yāt śim āgaç cakrmá tát sú mṛta : 1.179.5<sup>c</sup>, yāt śim āgaç cakrmá tát sú  
 mṛlatu.

[7.93.8<sup>c</sup>, méndro no viṣṇur marútaḥ pári khyan : 1.162.1<sup>ab</sup>, má no mitró várūno  
 ariyamáyūr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2<sup>a</sup> (Vasiṣṭha ; to Indra and Agni)  
 çṛṇutám jaritúr hávam indrāgni vānatam girāḥ,  
 ſçānā pipyatam dhíyah.] ☞ 5.71.2<sup>c</sup>

8.13.7<sup>b</sup> (Nārada Kāṇva ; to Indra)  
 pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,  
 máde-made vavakṣithā sukṛtvane.  
 8.85.4<sup>a</sup> (Kṛṣṇa Āṅgīrasa ; to Aṇvins)  
 çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,  
 ſmādhvāḥ sómasya pitāye.] ☞ refrain, 8.85.1<sup>c</sup>–9<sup>c</sup>; also 1.47.9<sup>d</sup>

7.94.2<sup>c</sup> : 5.71.2<sup>c</sup>, 9.19.2<sup>c</sup>, içānā pipyatam dhíyah.

7.94.3<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)  
 má pápatvāya no naréndrāgni mābhīçastaye,  
 má no riradhataṁ nidé.

8.8.13<sup>d</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)  
 á no víçvāny aṇvīnā dhattám rádhānsy áhrayā,  
 kṛtám na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5<sup>a</sup>, tá hí çáçvanta ílate : 5.14.3<sup>a</sup>, tám hí çáçvanta ílate.

7.94.5<sup>c</sup> (Vasistha ; to Indra and Agni)

ṛtá hí çáçvanta ílata, itthá víprāsa utāye,  
sabādho vājasātaye.

8.74.12<sup>b</sup> (Gopavana Ātreya ; to Agni)

yām tvā jánāsa ílate sabādho vājasātaye,  
sá bodhi vṛtratúrye.

7.94.6<sup>b</sup> : 5.20.3<sup>d</sup> ; 8.65.6<sup>b</sup>, prāyasvanto havāmahe.

7.94.7<sup>b</sup>, asmábhyaṁ carṣaṇīśahā : 5.35.1<sup>c</sup>, asmábhyaṁ carṣaṇīśāham.

9.94.7<sup>c</sup> : 1.23.9<sup>c</sup>, má no duhçāṁsa içata ; 2.23.10<sup>c</sup>, má no duhçāṁso abhidipsúr  
içata ; 10.25.7<sup>d</sup>, má no duhçāṁsa içatā vívakṣase.

7.94.8<sup>b</sup> : 1.18.3<sup>b</sup>, dhūrtiḥ prāṇāṁ mártasya.

7.94.8<sup>c</sup> : 1.21.6<sup>c</sup>, indrāgni çárma yachatam.

7.95.4<sup>a</sup>, utá syá naḥ sárasvatī juṣāṇā : 6.61.7<sup>a</sup>, utá syá naḥ sárasvatī.

7.96.2<sup>d</sup> : 1.48.2<sup>d</sup>, cōda rádho maghónām.

7.96.3<sup>c</sup>, grṇānā jamadagnivāt : 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, grṇānā jamádagninā ;  
9.62.24<sup>c</sup> ; 65.25<sup>b</sup>, grṇānó jamádagninā.

[7.96.5<sup>c</sup>, tébhir no 'vitá bhava : 1.91.9<sup>c</sup>, tábhir no 'vitá bhava.]

Cf. 1.81.8<sup>c</sup>, áthā no, &c.

7.96.6<sup>c</sup> (Vasistha ; to Sarasvant)

pīpivāṁsaṁ sárasvata stānaṁ yó viçvadarçataḥ,  
bhakṣīmáhi prajām íṣam.

9.8.9<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
nrçákṣasaṁ tvā vayám indrapītaṁ svarvīdam,  
bhakṣīmáhi prajām íṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1<sup>b</sup> : 1.154.5<sup>b</sup>, náro yátra devayávo mādanti.

7.97.9<sup>c</sup> : 4.50.11<sup>c</sup> : 7.64.5<sup>c</sup> = 7.65.5<sup>c</sup>, aviṣtām dhíyo jigṛtām púramdhīḥ.

7.97.9<sup>d</sup> : 4.50.11<sup>d</sup>, jajastām aryó vanúṣāṁ áratiḥ.

7.97.10 = 7.98.10 (Vasistha ; to Indra and Brhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyegāthe utá párthivasya,  
ḍhattām rayím stuvaté kíraye cid, yūyám pāta svastíbhīḥ sádā naḥ.  
c : cf. 6.23.3<sup>d</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10<sup>c</sup>, dhattām rayīm stuvatē kirāye cit : 6.23.3<sup>d</sup>, dātā vāsu stuvatē, &c.]

[7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitnām : 10.187.1<sup>b</sup>, vṛṣabhāya kṣitnām.]

7.98.3<sup>d</sup> : 1.59.5<sup>d</sup>, yudhā devēbhyo varivaç cakārtha.

7.98.5<sup>ab</sup>, prēdrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra :  
5.31.6<sup>ab</sup>, prā te pūrvāṇi kārāṇāni vocaṁ prā nūtanā maghavan yā  
cakārtha.

7.98.10 = 7.97.10.

7.99.4<sup>a</sup> : 1.93.6<sup>d</sup>, urūm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,  
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]  
☞ refrain. 7.1.20<sup>d</sup> ff.

7.100.7 = 7.99.7.

[7.101.1<sup>a</sup>, tistró vācaḥ prā vada jyótiragrāḥ : 7.33.7<sup>b</sup>, tistrāḥ prajā āryā jyótiragrāḥ.]

7.101.3<sup>b</sup> : 3.48.4<sup>b</sup>, yathavaçām tanvaṁ cakra eṣāḥ.

7.101.4<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūḥ tistró dyāvas tredhā sasrūr āpaḥ,  
trāyaḥ kōçāsa upasēcanāso mādharma çetanty abhīto virapçām.] ☞ 4.50.3<sup>d</sup>

10.82.6<sup>d</sup> (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,  
ajāsya nābhāḥ ādhy ekam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4<sup>d</sup> : 4.50.3<sup>d</sup>, mādharma çetanty abhīto virapçām.

7.101.6<sup>a</sup> : 3.56.3<sup>d</sup>, sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6<sup>b</sup>, tāsminn ātmā jāgatas tasthūṣaç ca : 1.115.1<sup>c</sup>, sūrya ātmā, &c.

7.103.10<sup>d</sup> : 3.53.7<sup>d</sup>, sahasrasāvē prā tiranta āyuh.

[7.104.1<sup>a</sup>, indrasomā tāpataṁ rākṣa ubjātam : 1.21.5<sup>b</sup>, indrāgni rākṣa ubjatam.]

7.104.3<sup>b</sup>, anārambhaṇē tāmasi prā vidhyatam : 1.182.6<sup>b</sup>, . . . tāmasi prā-  
viddham.

[7.104.7<sup>b</sup>, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4<sup>a</sup>, āpa hata rakṣāso, &c.]

[7.104.7<sup>c</sup>, indrāsomaṁ duṣkṛte mā sugām bhūt : 10.86.5<sup>d</sup>, ná sugām duṣkṛte bhuvam.]

7.104.16<sup>d</sup>, viśvasya jantór adhamás padīṣṭa : 5.32.7<sup>d</sup>, viśvasya jantór adhamám cakāra.

7.104.19<sup>c</sup> (Vasiṣṭha ; to Indra)

prá vartaya divó açmānam indra sómaçitam maghavan sám çīḍadhi,  
práktād ápāktād adharád údaktāt abhí jahi rakṣásaḥ párvatena.

10.87.21<sup>a</sup> (Pāyū Bhāradvāja ; to Agni Rakṣohan)

paçcāt purástād adharád údaktāt kavīḥ kávyena pári páhi rájan,  
sákhe sákḥāyam ajáro jarimṇé 'gne mártān amartyas tvám naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20<sup>a</sup> and 8.4.19<sup>c</sup>.

7.104.20<sup>d</sup>, nūnam sṛjad açānim yātumádbhyaḥ : 7.104.25<sup>d</sup>, açānim yātumádbhyaḥ.

7.104.23<sup>cd</sup> (Vasiṣṭha ; to Pṛthivī and Antarikṣa)

mā no rákṣo abhí naḍ yātumávatām ápochatu mithuná yá kimídínā,  
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmān.

10.53.5<sup>cd</sup> (Agni Saucika ; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām góḡatā utá yé yajñíyāsaḥ, 7.35.14<sup>d</sup>  
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmān.

7.104.24<sup>d</sup>, mā té dṛṇan sūryam uccárantam : 4.25.5<sup>b</sup>, jyók paçyāt sūryam uccá-  
rantam ; 6.52.5<sup>b</sup> ; 10.59.4<sup>b</sup>, páçyema nú sūryam uccárantam ; 10.59.6<sup>c</sup>,  
jyók paçyema sūryam uccárantam.

## REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3<sup>b</sup> (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)  
yác cid dhí tvā jānā imé nānā hávanta ūtáye,  
asmákam bráhmedám indra bhūtu té 'hā víçvā ca vārdhanam.

8.15.12<sup>b</sup> (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)  
yád indra manmaçás tvā nānā hávanta ūtáye,  
asmákebbhir nṛbhir átrā svār jaya.

8.68.5<sup>c</sup> (Priyamedha Āṅgīrasa ; to Indra)  
abhiṣṭāye sadāvṛdham svārmīlheṣu yām nárah,  
nānā hávanta ūtáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4<sup>cd</sup> (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)  
ví tartūryante maghavan vípaçcīto 'ryó vípo jānānām,  
úpa kramasva pururūpam á bhara vājam nédiṣṭham ūtáye.

8.60.18<sup>cd</sup> (Bharga Prāgātha ; to Agni)  
kétena çárman sacate suṣāmāny ágne túbhyaṁ cikitvánā,  
iṣanyáyā naḥ pururūpam á bhara vājam nédiṣṭham ūtáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12<sup>d</sup> (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)  
yá rté cid abhiçriṣaḥ purá jatrubhya átfdaḥ,  
sāmdhātā sāmđhīm maghávā purúvásur íṣkartā víhrutaṁ púnah.

8.20.26<sup>d</sup> (Sobhari Kāṇva ; to Maruts)  
víçvaṁ páçyanto bibhr̥thā tanūṣv á ténā no ádhi vocata,] 8.20.26<sup>b</sup>  
kṣamā rápo maruta áturasya na íṣkartā víhrutaṁ púnah.

The repeated pāda is not of the same grammatical value in both; íṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12<sup>ab</sup> is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17<sup>a</sup>, sotá hí sómam ádribhiḥ : 9.34.3<sup>b</sup>, sunvānti sómam ádribhiḥ.]

[8.1.22<sup>b</sup>, devó mártāya dāçúṣe : 1.45.8<sup>d</sup>, ágne mártāya dāçúṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>,  
vásu mártāya dāçúṣe.]

337] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.3.5

8.1.24<sup>d</sup>: 4.46.3<sup>c</sup>, vāhantu sōmapitaye.

8.1.25<sup>d</sup> (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇṇepya,  
çitiprsthā vahatām mādho andhaso vivākṣaṇasya pītāye.

8.35.23<sup>b</sup> (Çyāvāṇva Ātreya ; to Aṇvins)

namovāké prāsthite adhvaré narā vivākṣaṇasya pītāye,  
ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāṇṇe.  
refrain, 8.25.22<sup>cde</sup>—24<sup>cde</sup>

8.1.26<sup>a</sup>: 3.51.10<sup>c</sup>, pibā tv āsyā girvaṇaḥ.

[8.1.30<sup>b</sup>, mánhiṣṭhaṣo maghónām : 5.39.4<sup>a</sup>, mánhiṣṭham vo maghónām.]

[8.1.33<sup>b</sup>, āsāṅgō agne dāṇḇbhiḥ sahāsrāiḥ : 5.27.1<sup>c</sup>, trāivṛṣṇō agne, &c.]

8.2.15<sup>c</sup>, çikṣā çacivaḥ çácibhiḥ : 1.62.12<sup>d</sup>, çikṣā çacivas tāva naḥ çácibhiḥ.

8.2.32<sup>bc</sup> (Medhātithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)

hāntā vṛtrām dākṣiṇēndraḥ purū puruhūtāḥ,  
mahān mahībhiḥ çácibhiḥ.

8.16.7<sup>bc</sup> (Irimbiṭhi Kāṇva ; to Indra)

indro brahmēndra fṣir indraḥ purū puruhūtāḥ,  
mahān mahībhiḥ çácibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vielen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deṇṇu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41<sup>b</sup>, catvāry ayūtā dādat : 8.21.18<sup>d</sup>, sahāsrām ayūtā dādat.]

8.3.1<sup>c</sup> (Medhyātithi Kāṇva ; to Indra)

pibā sutāsyā rasīno mātṣvā na indra gómataḥ,  
āpír no bodhi sadhamādyo vṛdhē 'smān avantu te dhīyaḥ.

8.54(Vāl. 6).5<sup>c</sup> (Mātariçvan Kāṇva ; to Indra)

yād indra rádho āsti te mágthonam maghavattama,  
téna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4<sup>b</sup>, samudrá iva paprathe : 10.62.9<sup>d</sup>, ví síndhur iva paprathe.]

8.3.5<sup>b</sup>: 1.16.3<sup>b</sup>, indram prayaty ādhvaré.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.6<sup>c</sup>, indre ha víçvā bhúvanāni yemire : 8.12.28<sup>c</sup>–30<sup>c</sup>, ád ít te víçvā bhúvanāni yemire ; 9.86.30<sup>d</sup>, túbhyemá víçvā bhúvanāni yemire ; 10.56.5<sup>c</sup>, tanúṣu víçvā bhúvanā ní yemire.]

8.3.7<sup>a</sup> : 1.19.9<sup>a</sup>, abhí tvā pūrvāpitaye.

8.3.7<sup>c</sup> (Medhyātithi Kāṇva ; to Indra)

abhí tvā pūrvāpitaya, indra stómēbhir āyávaḥ,  
samicīnāsa ṛbhávaḥ sám asvaran rudrā gr̥nanta pūrvyam.

ॐ 1.19.1<sup>a</sup>

8.12.32<sup>b</sup> (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicīnāso āsvaran,  
nābhā yajñāsya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vṛṣṇyaṁ çavo mādē sutāsya viṣṇavi,  
adyā tām asya mahimānam āyāvó 'nu ṣṭuvanti pūrvāthā.

8.15.6<sup>b</sup> (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tād adyā cit ta ukthínó 'nu ṣṭuvanti pūrvāthā,  
vṛṣapatnīr apó jayā divé-dive.

8.3.12<sup>a</sup>, çagdhí no asyá yád dha pāurām ávitha : 2.13.9<sup>b</sup>, ékasya çruṣṭáu yád dha  
codám ávitha.

8.3.15<sup>b+d</sup> (Medhyātithi Kāṇva ; to Indra)

úd u tyé mādhumattamā gíra stómāsa irate,  
satrājito dhanasá ákṣitotayo vājayánto ráthā iva.

8.43.1<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)

imé víprasasya vedhāso 'gnér ástrīyayajanah,  
gíra stómāsa irate.

9.67.17<sup>b</sup> (Jamadagni ; to Pavamāna Soma)

ásrgran devāvitaye, vājayánto ráthā iva.

ॐ 9.46.1<sup>a</sup>

8.3.17<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hári indra parāvátah,  
arvācínó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49 (VāL. 1).7<sup>abd</sup> (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā prthivyám ádhi,  
áto no yajñām açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7<sup>abd</sup> (Puṣṭigu Kāṇva ; to Indra)  
 yád dha nūnám parāvátī yád vā prthivyám diví,  
 yujáná indra háribhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and prthivyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9<sup>d</sup>, yát kiṁ ca prthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)  
 nír agnáyo rurucur nír u sūryo niḥ sóma indriyó rásah,  
 nír antárikṣād adhamo mahám áhiṁ kṛṣé tát indra páuṇsyam.

8.32.3<sup>c</sup> (Medhātithi Kāṇva ; to Indra)  
 ny árbudasya viṣṭápaṁ varṣmāṇaṁ bṛhatás tira,  
 kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23<sup>b</sup>, kariṣyá indra páuṇsyam.

[8.3.23<sup>c</sup>, ástaṁ váyo ná tūgryam : 8.74.14<sup>d</sup>, vākṣan váyo ná tūgryam.]

8.4.1<sup>ab</sup> (Devātithi Kāṇva ; to Indra)  
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,  
 simā purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1<sup>ab</sup> (Pragātha Kāṇva ; to Indra)  
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,  
 á yahi túyam açúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12<sup>d</sup> with 8.64.10<sup>c</sup> (next item but one).

[8.4.2<sup>b</sup>, indra mādáyase sácā : 8.52(Vāl. 4).1<sup>d</sup>, áyāu mādáyase sácā.]

8.4.12<sup>b+d</sup> (Devātithi Kāṇva ; to Indra)  
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,  
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4<sup>d</sup> (Medhya Kāṇva ; to Indra)  
 víçvā dvéṣāñsi jahí cáva cá kṛdhi víçve sanvantv á vásu,  
 çíṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.  
 8.64.10<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
 ayám te mánuse jáne sómah pūruṣu sūyate,  
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12<sup>ab</sup>, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself



that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Vāl. 5).4<sup>cd</sup> the connexion of the two pādas is tolerable if we take tṛpāsi in subjunctive (future) sense; we should really expect tātṛā sōmasya tṛpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14<sup>cd</sup>, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8<sup>ab</sup>,  
arvāñcā vām sāptayo 'dhvaraçriyō vāhantu sāvanéd ūpa.

8.4.18<sup>d</sup>: 8.88.6<sup>d</sup>, mánhiṣṭho vājasātaye: 1.130.1<sup>g</sup>, mánhiṣṭham vājasātaye.

8.5.2<sup>b</sup>: 4.46.5<sup>a</sup>, ráthena prthupájasā.

8.5.4<sup>b</sup> (Brahmatithi Kāṇva; to Açvins)  
purupriyā ṇa ūtāye purumandrā purūvāsū,  
stuṣé káṇvāso açvínā.

8.8.12<sup>a</sup> (Sadhvaṇsa Kāṇva; to Açvins)  
purumandrā purūvāsū [manotārā rayinām,] ☞ 1.46.2<sup>b</sup>  
stóman me açvínāv imám abhí váhni anūṣātām.

Note the correspondences of 8.5.11<sup>bc</sup> with 8.8.1<sup>cd</sup>, and 8.5.30<sup>c</sup> with 8.8.6<sup>d</sup>.

8.5.5<sup>c</sup> (Brahmatithi Kāṇva; to Açvins)  
mánhiṣṭhā vājasātameśāyantā çubhás páti,  
gántārā dāçúṣo gṛhām.

8.13.10<sup>c</sup> (Nārada Kāṇva; to Indra, here his Harī)  
stuhí çrutām vipaççitām hárī yásya prasakṣínā,  
gántārā dāçúṣo gṛhām namasvínah.

8.22.3<sup>d</sup> (Sobhari Kāṇva; to Açvins)  
[ihá tyā purubhūtām,] devā námobhir açvínā, ☞ 5.73.2<sup>a</sup>  
[arvācinā sv āvase karāmahe,] gántārā dāçúṣo gṛhām. ☞ cf. 8.22.3<sup>c</sup>

The extra iambic dipody, namasvínah, marks 8.13.10<sup>c</sup> as composite and secondary; namasvínah is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28<sup>ab</sup>=8.22.5<sup>ab</sup>. For the repeated pāda cf. 8.85.6<sup>a</sup>, gūchataṁ dāçúṣo gṛhām.

8.5.6<sup>c</sup>, ghṛtāir gávyūtim ukṣatam: 3.62.16<sup>ab</sup>, á no mitrāvaruṇā ghṛtāir gávyūtim  
ukṣatam; 7.65.4<sup>ab</sup>, á no mitrāvaruṇā havyájusṭim ghṛtāir gávyūtim  
ukṣatam ilābbih.

8.5.7<sup>a</sup> (Brahmatithi Kāṇva; to Açvins)  
á na stóman ūpa dravát tūyam çyenébhir açúbhih,  
yātām açvebhīr açvínā.

8.49(Vāl.1).5<sup>a</sup> (Praskaṇva Kāṇva ; to Indra)

á na stómam úpa dravád dhīyānó áçvo ná sotr̥bhīḥ,

ṽyām te svadhāvan svadāyanti dhenāvaḥ indra kāṇveṣu ratāyah.

§ 8.50(Vāl.2).5<sup>c</sup>

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl.1).5 (q.v.) in its turn is repeated in an inferior version at 8.50(Vāl.2).5.—Cf. Geldner, Ved. Stud. iii. 40.

8.5.9<sup>a</sup>: 5.79.8<sup>a</sup>; 9.62.24<sup>a</sup>, utā no gómatīr iṣaḥ.

8.5.11<sup>b</sup>: 1.92.18<sup>b</sup>; 5.75.2<sup>c</sup>; 8.8.1<sup>c</sup>, dāsra hiraṇyavartani; 8.87.5<sup>a</sup>, dāsra hiraṇyavartani çubhas pati.

8.5.11<sup>c</sup>: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.8.1<sup>d</sup>; 35.22<sup>b</sup>, pibatam sómyam mādhu; 8.24.13<sup>b</sup>, pibāti sómyam mādhu.

8.5.12<sup>c</sup> (Brahmatīthi Kāṇva ; to Aṇvins)

asmābhyam vājīnivasu maghāvadbhyaç ca saprāthah,

chardīr yantam ādābhyam.

8.85.5<sup>a</sup> (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

ṽmādhvaḥ sōmasya pītāye. § refrain, 8.85.1<sup>c</sup>—9<sup>c</sup>; also 1.47.9<sup>d</sup>

8.5.15<sup>c</sup> (Brahmatīthi Kāṇva ; to Aṇvins)

asmé á vahataṁ rayīm çatāvantaṁ sahasrīṇam,

purukṣūm viçvādhāyasam.

8.7.13<sup>b</sup> (Puruṇvatsa Kāṇva ; to Maruts)

á no rayīm madacyūtaṁ purukṣūm viçvādhāyasam,

iyartā maruto divāḥ.

8.5.17<sup>a</sup>: 5.23.3<sup>b</sup>; 35.6<sup>b</sup>; 8.6.37<sup>b</sup>, jānāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jānāya vṛktābarhiṣe.

8.5.17<sup>b</sup>: 1.14.5<sup>c</sup>, haviṣmanto aramkṛtaḥ.

8.5.17<sup>c</sup>: 1.47.4<sup>d</sup>, yuvām havante aṇvinā.

8.5.18<sup>b</sup>: 6.45.30<sup>b</sup>, stómo vāhiṣṭho āntamah.

8.5.18<sup>c</sup> (Brahmatīthi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām ṽstómo vāhiṣṭho āntamah,

§ 6.45.30<sup>b</sup>

yuvābhyām bhūtv aṇvinā.

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [342

8.26.16<sup>c</sup> (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Aṣvins)  
 vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā,  
 yuvābhyām bhūtv aṣvinā.

See under 6.45.30<sup>b</sup>.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20<sup>a</sup>, 30<sup>a</sup>, téna no vājīnivasū.

8.5.22<sup>c</sup>: 1.46.3<sup>c</sup>, yād vām rátho víbhiṣ pátāt.

8.5.28<sup>a</sup>: 4.46.4<sup>a</sup>, rátham hiraṇyavandhuram.

8.5.28<sup>b</sup> (Brahmātithi Kāṇva ; to Aṣvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhīṣum aṣvinā,  
 á hi sthātho divispṛcam.]

4.46.4<sup>a</sup>

4.46.4<sup>c</sup>

8.22.5<sup>b</sup> (Sobhari Kāṇva ; to Aṣvins)

rátho yó vām trivandhuró hiraṇyābhīṣur aṣvinā,  
 pári dyāvāpṛthiví bhūṣati ṣrutās └téna nāsatyā gatam.]

1.47.9<sup>a</sup>

Almost identical. Note that 8.5.5<sup>c</sup>=8.22.3<sup>d</sup>.—For 8.5.28 as a whole see under 4.46.4.

8.5.28<sup>c</sup>: 4.46.4<sup>c</sup>, á hi sthātho divispṛcam.

8.5.30<sup>c</sup> (Brahmātithi Kāṇva ; to Aṣvins)

└téna no vājīnivasū┐ parāvātaç cid á gatam,  
 úpemām suṣṭutīm máma.

8.5.20<sup>a</sup>

8.8.6<sup>d</sup> (Sadhvaṇsa Kāṇva ; to Aṣvins)

└yác cid dhí vām purá řsayo juhúré 'vase narā,┐  
 á yātam aṣvinā gatam úpemām suṣṭutīm máma.

1.48.14<sup>ab</sup>

[8.5.35<sup>a</sup>, hiraṇyáyena ráthena: 1.35.2<sup>c</sup>, hiraṇyáyena savitā ráthena; 4.44.5<sup>b</sup>,  
 hiraṇyáyena suvṛtā ráthena.]

8.5.37<sup>e</sup> (Kaçoç Caidyasya dānastutiḥ)

tá me aṣvinā sanmām vidyātaṁ návānām,

yáthā cie cāidyāḥ kaçúḥ çatām úṣṭrāṇām dádat sahásrā dáça gónām.

8.6.47<sup>b</sup> (Tirindirasya Paṛçavyasya dānastutiḥ)

trīṇi çatāny árvatām sahásrā dáça gónām,  
 dadúṣ pajráya sámne.

8.6.1<sup>b</sup> (Vatsa Kāṇva ; to Indra)

mahān indro yá ójaṣā parjányo vṛṣṭimān iva,  
 stómāir vatsásya vāvṛdhe.

9.2.9<sup>b</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvaḥ pavasva dhárayā,  
 parjányo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3<sup>b</sup>, stómāir yajñāsya sādhanam : 1.44.11<sup>a</sup>, ní tvā yajñāsya sādhanam ; 3.27.2<sup>b</sup>,  
girā yajñāsya sādhanam ; 8.23.9<sup>b</sup>, yajñāsya sādhanam girā.

8.6.4<sup>c</sup> (Vatsa Kāṇva ; to Indra)

sám asya manyáve víṣo víṣvā namanta kṛṣṭáyah,  
samudráyeve sándhavaḥ.

8.44.25<sup>b</sup> (Virūpa Āṅgirasa ; to Agni)

ágne dhṛtávratāya te samudráyeve sándhavaḥ, giro vāçrāsa Irate.

For the repeated pāda cf. samudrām iva sándhavaḥ under 8.6.35<sup>b</sup>, and see p. ix, line 9.

8.6.6<sup>b</sup> : 1.80.6<sup>b</sup> ; 8.76.2<sup>c</sup> ; 89.3<sup>d</sup>, vājreṇa çatáparvanā.

8.6.9<sup>b</sup> (Vatsa Kāṇva ; to Indra)

prá tám indra naçmahí rayím gómantam açvínam,  
prá bráhma pūrvácittaye.

9.62.12<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛá pavasva sahasrínām, rayím gómantam açvínam, 9.40.3<sup>c</sup>  
puruçcandrām puruṣpṛham.

9.63.12<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy àrṣa sahasrínām rayím gómantam açvínam, 9.1.4<sup>c</sup>  
ṛabhí vājā utá çrávaḥ.

Cf. 10.156.3<sup>b</sup>, (rayím) pṛthúm gómantam açvínam.

8.6.13<sup>b</sup> (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvaní ví vṛtrám parvaçó ruján,  
apáh samudrám áirayat.

8.7.23<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājínah,  
cakrāṇá víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26<sup>a</sup> with 8.7.2<sup>a</sup>.

8.6.14<sup>c</sup> (Vatsa Kāṇva ; to Indra)

ní çúṣṇá indra dharpasím vājraṁ jaghantha dásyavi,  
vṛṣā hy ūgra çṛṇviṣé.

8.33.10<sup>c</sup> (Medhyātithi Kāṇva ; to Indra)  
 satyām itthā vīśéd asi vīśajutir nó 'vṛtaḥ,  
 vīśā hy ūgra ṛṇviśé parāvāti vīśo arvāvāti ṛrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vīśā hy ūgra ṛṇviśé into the insipid distich 8.33.10<sup>cd</sup>. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 8.33.10<sup>a</sup> cf. 9.64.2<sup>c</sup> ; 10.153.2<sup>c</sup>.

8.6.15<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
 ná dyāva indram ójasā nāntárikṣāṇi vajrīṇam,  
 ná vivyacanta bhūmayāḥ.

8.12.24<sup>b</sup> (Parvata Kāṇva ; to Indra)  
 ná yām viviktó ródasī nāntárikṣāṇi vajrīṇam,  
 āmād id asya titviṣe sám ójasāḥ.

8.6.17<sup>a</sup> : 9.18.5<sup>a</sup>, yā imé ródasī mahí ; 3.53.12<sup>a</sup>, yā imé ródasī ubhé.

8.6.19<sup>b</sup>, ghṛtām duhata ācīram : 1.134.6<sup>g</sup>, ghṛtām duhrata ācīram.

8.6.21<sup>b</sup>, 43<sup>c</sup>, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23<sup>a</sup> (Vatsa Kāṇva ; to Indra)  
 á na indra māhīm íśam púram ná darśi gómatim,  
 utá prajām suvīryam.

9.65.13<sup>a</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 á na indo mahīm íśam pávasva viçvadarçataḥ, 9.65.13<sup>b</sup>  
 asmábhyaṁ soma gātuvít, 9.46.5<sup>c</sup>

Interesting modulation of the Indra-Indu idea ; indra : indo = darśi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24<sup>a</sup> : 5.6.10<sup>d</sup> ; 8.31.18<sup>b</sup>, utá tyád āçvāçvyam.

8.6.24<sup>b</sup> : 6.46.7<sup>a</sup>, yád indra náhuṣiṣv á.

8.6.25<sup>c</sup> (Vatsa Kāṇva ; to Indra)  
 abhí vrajām ná tatniṣe sūra upākácakṣasam,  
 yád indra mṛláyāsi naḥ.

8.45.33<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
 távéd u táḥ sukirtáyó 'sann utá práçastayaḥ,  
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, Ved. Stud. ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28<sup>c</sup>–30<sup>c</sup>.

8.6.26<sup>a</sup> (Vatsa Kāṇva ; to Indra)yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,  
mahān apārā ójasā.8.7.2<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)yád aṅgá taviṣīyavo yámanā ṣubhrā ácidhvam,  
ní párvatā ahāsata.8.7.2<sup>b</sup>For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.8.6.29<sup>b</sup>, cikitvān áva paçyati : 7.25.11<sup>b</sup>, cikitvān abhí paçyati.[8.6.32<sup>a</sup>, imām ma indra suṣṭutīm : 8.12.31<sup>a</sup>, imām ta indra suṣṭutīm.]8.6.34<sup>b</sup> (Vatsa Kāṇva ; to Indra)abhí kāṇvā anūsatāpo ná pravātā yatīḥ,  
índram vānanvati matīḥ.8.13.8<sup>b</sup> (Nārada Kāṇva ; to Indra)krīḷanty asya sūnītā ápo ná pravātā yatīḥ,  
ayá dhiyá yá ucyáte pátir divāḥ.9.24.2<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)abhí gávo adhanviṣur ápo ná pravātā yatīḥ,  
punānā índram açata.9.6.4<sup>c</sup>

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūsatā, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2<sup>d</sup>. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa índava ápo ná pravāt-āsan, punānā índram açata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīḷanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti síndhavaḥ, 5.51.7<sup>c</sup>, in sense if not in form, a repetition of the pāda here treated.

8.6.35<sup>a+b</sup> (Vatsa Kāṇva ; to Indra)índram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,  
ánuttamanyum ajāram.

8.95.6<sup>b</sup> (Tiraçer Aṅgīrasa ; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhuḥ,

purūṇy asya pūṇsyā ṣiṣāsanto vanāmahe.]

§ 8.95.6<sup>d</sup>

8.92.22<sup>b</sup> (Ḫrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

§ 1.15.1<sup>b</sup>

nā tvām indrāti ricyate.

9.108.16<sup>b</sup> (Ḫakti Vasiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ,

§ 9.70.9<sup>b</sup>

jūṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.]

§ 9.86.35<sup>d</sup>

The sense of 8.6.35<sup>ab</sup> is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4<sup>c</sup> ; for indram ukthāni vāvṛdhuḥ cf. agnīm ukthāni vāvṛdhuḥ, 2.8.5<sup>b</sup>.

8.6.36<sup>c</sup> : 1.84.4<sup>a</sup>, imām indra sutām piba.

8.6.37<sup>a</sup> : 5.35.6<sup>a</sup>, tvām id vṛtrahantama.

8.6.37<sup>b</sup> : 5.23.3<sup>b</sup> ; 35.6<sup>b</sup> ; 8.5.17<sup>a</sup>, jánāso vṛktābarhiṣaḥ ; 3.59.9<sup>b</sup>, jánāya vṛktābarhiṣe.

8.6.37<sup>c</sup> : 5.35.6<sup>d</sup> ; 8.34.4<sup>b</sup>, hāvante vājasātaye ; 6.57.1<sup>c</sup>, huvéma vājasātaye ; 8.9.13<sup>b</sup>, huvéya vājasātaye.

8.6.38<sup>a</sup> (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11<sup>a</sup> (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6<sup>b</sup> with 8.76.2<sup>b</sup>.

[8.6.39<sup>a</sup>, mándasvā sú svāṇṇare : 8.65.2<sup>b</sup>, mādáyāse svāṇṇare ; 8.103.14<sup>d</sup>, mādáyasva svāṇṇare.]

[8.6.41<sup>b</sup>, éka íçāna ójasā : 8.40.5<sup>e</sup>, indra íçāna ójasā.]

8.6.45<sup>c</sup> (Vatsa Kāṇva ; to Indra) =

8.32.30<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hārī,

somapéyāya vakṣataḥ.

8.14.12<sup>b</sup> (Goṣūktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana; to Indra)  
 indram it kecinā hārī somapēyāya vakṣataḥ,  
 ūpa yajñān surādhasam.

8.6.47<sup>b</sup>: 8.5.37<sup>e</sup>, sahasrā dāṇa gōnām.

[8.7.1<sup>a</sup>, prā yād vas triṣṭūbham iṣam : 8.69.1<sup>a</sup>, prā-pṛa vas, &c.]

8.7.2<sup>a</sup>, yād aṅgā taviṣṭiyavaḥ : 8.6.26<sup>a</sup>, yād aṅgā taviṣṭiyāse.

8.7.2<sup>b</sup>, 14<sup>b</sup>, yāmaṁ ṇubhrā ācidhvam.

8.7.3<sup>c</sup> (Punarvatsa Kāṇva; to Maruts)  
 ūd irayanta vāyūbhir vāgrāsah pṛṇimātaraḥ,  
 dhukṣānta pipyūṣīm iṣam.

8.13.25<sup>c</sup> (Nārada Kāṇva; to Indra)  
 vārdhasvā sū puruṣtuta iṣiṣṭutābhiḥ ūtibhiḥ,  
 dhukṣāsva pipyūṣīm iṣam āvā ca naḥ.  
 8.54(Vāl. 6).7<sup>d</sup> (Mātariṣvan Kāṇva; to Indra)  
 sānti hy āryā āciṣa indra āyur jānānām,  
 asmān nakṣasva maghavann ūpāvase dhukṣāsva pipyūṣīm iṣam.  
 9.61.15<sup>b</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)  
 ārṣā naḥ soma cām gāve dhukṣāsva pipyūṣīm iṣam,  
 vārdhā samudrām ukthyām.]

9.29.3<sup>c</sup>

Though the iambic dipody cadence āvā ca naḥ does not occur elsewhere in the RV., pāda 8.13.25<sup>c</sup> is nevertheless obviously composite and secondary.—For 8.54(Vāl. 6).7<sup>d</sup> see Geldner, Ved. Stud. iii. 95.—Cf. also ādhukṣat pipyūṣīm iṣam, 8.72.16<sup>a</sup>.

8.7.4<sup>b</sup>: 1.39.5<sup>a</sup>, prā vepayanti pārvatān.

8.7.8<sup>c</sup>, 36<sup>c</sup>, té bhānūbhir ví tasthire.

8.7.10<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)  
 trīṇi sārāṁsi pṛṇayo duduhré vajrīṇe mādhu,  
 ūtsam kāvandham udrīṇam.

8.69.6<sup>b</sup> (Priyamedha Āṅgirasa; to Indra)  
 indrāya gāva ācīraṁ duduhré vajrīṇe mādhu,  
 yāt sim upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11<sup>a</sup>, māruto yād dha vo divāḥ ; 1.37.12<sup>a</sup>, māruto yād dha vo bālam.

8.7.12<sup>a</sup>: 1.15.2<sup>c</sup>; 6.51.15<sup>a</sup>; 8.83.9<sup>b</sup>, yūyām hí ṣṭhā sudānavah.



8.7.13<sup>b</sup>: 8.5.15<sup>c</sup>, purukṣūm viçvādhāyasam.

8.7.15<sup>b</sup> (Punarvatsa Āṅgīrasa ; to Maruts)  
etāvataç cid eṣām sumnām bhikṣeta mārtyaḥ,  
ādābhyasya māmabhiḥ.

8.18.1<sup>b</sup> (Irimbiṭhi Kāṇva ; to Adityas)  
idām ha nūnām eṣām sumnām bhikṣeta mārtyaḥ,  
adityānām āpūrvyaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta īmaha indra sumnāsyā gómataḥ.

8.7.20<sup>c</sup> (Punarvatsa Kāṇva ; to Maruts)  
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,  
brahmā kó vaḥ saparyati.

8.64.7<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
kvā syā vṛṣabhó yúvā tuvigrīvo ānānataḥ,  
brahmā kās tām saparyati.

8.7.22<sup>b</sup> (Punarvatsa Kāṇva ; to Maruts)  
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,  
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10<sup>b</sup> (Āyu Kāṇva ; to Indra)  
sām índro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,  
sām çukrásah çúcayaḥ sām gāvāçiraḥ sómā índram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālaikhilya stanza is tessellated and secondary.

8.7.23<sup>a</sup>, ví vṛtrām parvaçó yayuḥ : 8.6.13<sup>b</sup>, ví vṛtrām parvaçó rujān.

8.7.25<sup>b</sup>, çiprah çīrsān hiraṇyáytīḥ : 5.54.11<sup>d</sup>, çiprah çīrsāsu vītata hiraṇyáytīḥ.

8.7.26<sup>a</sup> : 1.130.9<sup>d</sup>, uçānā yāt parāvātaḥ.

8.7.28<sup>b</sup>, prāṣṭīr váhati róhitaḥ : 1.39.6<sup>b</sup>, prāṣṭīr vahati róhitaḥ.

8.7.31<sup>a</sup> : 1.38.1<sup>a</sup>, kád dha nūnām kadhapriyaḥ.

8.7.35<sup>b</sup>, antárikṣeṇa pátataḥ : 1.25.7<sup>b</sup>, antárikṣeṇa pátatām ; 10.136.4<sup>a</sup>, antárikṣeṇa patati.

8.8.1<sup>a</sup>, á no víçvābhir ūtibhiḥ : 8.8.18<sup>a</sup> ; 87.3<sup>a</sup>, á vām víçvābhir ūtibhiḥ ; 7.24.4<sup>a</sup>,  
á no víçvābhir ūtibhiḥ sajóṣāḥ.]

8.8.1<sup>b</sup> : 5.75.3<sup>b</sup> ; 8.85.1<sup>b</sup>, áçvinā gáchatam yuvām.

8.8.1<sup>c</sup> : 1.92.18<sup>b</sup> ; 5.75.2<sup>c</sup> ; 8.5.11<sup>b</sup>, dásrā hiraṇyavartanī ; 8.87.5<sup>c</sup>, dásrā hiraṇ-  
yavartanī çubhas patī.

8.8.1<sup>d</sup> : 6.60.15<sup>d</sup> ; 7.74.2<sup>d</sup> ; 8.5.11<sup>c</sup> ; 35.22<sup>b</sup>, pibātam somyām mādhu ; 8.24.13<sup>b</sup>,  
pibāti somyām mādhu.

8.8.2<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)

á nūnām yātam açvinā<sub>1</sub> rāthēna sūryatvacā,<sub>1</sub>

☞ 1.47.9<sup>b</sup>

bhujī hiraṇyapeçasā kāvī gāmbhīracetasā.

8.9.14<sup>a</sup> (Çaçakarna Kāṇva ; to Açvins)

á nūnām yātam açvinemā havyāni vām hitā,

imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5<sup>a</sup> (Dyumnika Vāsistha, or others ; to Açvins)

á nūnām yātam açvinā<sub>1</sub> çvebhiḥ prusitāpsubhiḥ,<sub>1</sub>

☞ 8.13.11<sup>b</sup>

<sub>1</sub>dásrā hiraṇyavartanī çubhas patī<sub>1</sub> <sub>1</sub>pātām sómam ṛtāvṛdha.<sub>1</sub>

☞ c : 1.92.18<sup>b</sup> ; d : 1.47.3<sup>b</sup>

8.8.2<sup>b</sup> : 1.47.9<sup>b</sup>, rāthēna sūryatvacā.

8.8.4<sup>c</sup>, 8c, putráḥ káṇvasya vām ihá (8<sup>c</sup>, řṣiḥ).

8.8.5<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)

á no yātam úpaçruty<sub>1</sub> áçvinā sómapiṭaye,<sub>1</sub>

☞ cf. 8.8.5<sup>b</sup>

svāhā stómasya vardhanā prá kavī dhītíbhīr narā.

8.34.11<sup>a</sup> (Nīpātithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,

<sub>1</sub>divó amúṣya çāsato divām yayá divāvaso.<sub>1</sub>

☞ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>

[8.8.5<sup>b</sup>, áçvinā sómapiṭaye : 8.42.6<sup>c</sup>, násatyā sómapiṭaye (see 8.38.9).]

8.8.8<sup>ab</sup>, yáo cid dhī vām purá řṣayo juhūrē 'vase narā : 1.48.14<sup>ab</sup>, yé cid dhī tvām  
řṣayaḥ pūrva ūtāye juhūrē 'vase mahi.

8.8.6<sup>c</sup>, á yātam açvinā<sub>1</sub> gatam = refrain, 8.35.22<sup>c</sup>—24<sup>c</sup>.

8.8.6<sup>d</sup> : 8.5.30<sup>c</sup>, úpemām suṣtutīm máma.

8.8.7<sup>a</sup> : 1.49.1<sup>b</sup> ; 5.56.1<sup>d</sup>, divāç cid rocanād ádhi.

8.8.7<sup>d</sup> : 6.59.10<sup>b</sup>, stómebhir havanaçrutā : 8.12.23<sup>b</sup>, stómebhir havanaçrutam.

8.8.8<sup>d</sup>, 15<sup>b</sup>, 19<sup>d</sup>, gīrbhīr vatsó avivṛdhat (15<sup>b</sup>, 19<sup>d</sup>, ávivṛdhat).

8.8.10<sup>a</sup>, á yád vām yóṣaṇā rátham : 5.73.5<sup>a</sup>, á yád vām sūryá rátham.

8.8.11<sup>ab</sup>: 8.8.14<sup>cd</sup>, átaḥ saḥásranirṇijā ráthená yātam açvinā : 1.47.2<sup>b</sup>, ráthená yātam açvinā. See under 1.47.2<sup>b</sup>.

8.8.12<sup>a</sup>: 8.5.4<sup>b</sup>, purumandrā purúvāsū.

8.8.12<sup>b</sup>: 1.46.2<sup>b</sup>, manotārā rayṇām.

8.8.13<sup>d</sup>: 7.94.3<sup>c</sup>, má no rīradhatam nidé.

8.8.14<sup>ab</sup>, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7<sup>ab</sup>, yán nāsatyā parāvátī yád vā sthó ádhi turváce.

8.8.14<sup>cd</sup>: 8.8.11<sup>ab</sup>, átaḥ saḥásranirṇijā ráthená yātam açvinā : 1.47.2<sup>b</sup>, ráthená yātam açvinā. See under 1.47.2<sup>b</sup>.

[8.8.16<sup>d</sup>, vasūyád dānunas patī : 1.136.3<sup>e</sup> ; 2.41.6<sup>b</sup>, ādityá dānunas patī.]

8.8.17<sup>a</sup>: 5.71.1<sup>a</sup>, á no gantam riçādasā.

8.8.18<sup>a</sup>: 8.87.3<sup>a</sup>, á vām víçvābhir ūtibhiḥ ; 7.24.4<sup>a</sup>, á no víçvābhir ūtibhiḥ sajósāḥ ; 8.8.1<sup>a</sup>, á no víçvābhir ūtibhiḥ.

8.8.18<sup>b</sup>: 1.45.4<sup>b</sup> ; 8.87.3<sup>b</sup>, priyāmedhā ahūṣata.

8.8.18<sup>c</sup>, rájantāv adhvarāṇām : 1.1.8<sup>a</sup> ; 45.4<sup>c</sup>, rájantam adhvarāṇām ; 1.27.1<sup>c</sup>, samrájantam adhvarāṇām.

8.9.1<sup>c</sup>, prásmāi yachatam avrkām prthú chardīḥ : 1.48.15<sup>c</sup>, prá ṇo yachatād avrkām, &c.

8.9.3<sup>c</sup> (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā viprāsah parimāmṛcūḥ,  
evét kāṇvāsya bodhatam.

8.9.9<sup>d</sup> (The same)

yád adyá vām nāsatyoktháir acueyavimáhi,  
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2<sup>b</sup> (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave sammimikṣáthur evét kāṇvāsya bodhatam,  
bṛhaspátim víçvān devān ahām huva índravīṣṇū açvínāv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13<sup>b</sup>: huvéya vájasātaye : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup> ; 34.4<sup>b</sup>, hávante vájasātaye ;  
6.57.1<sup>a</sup>, huvéma vájasātaye.

8.9.14<sup>a</sup>: 8.8.2<sup>a</sup>; 87.5<sup>a</sup>, ā nūnām yātam aṇvinā.

8.9.18<sup>b</sup> (Çaçakarna Kāṇva ; to Aṇvins)  
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,  
ā hayām aṇvīno rātho vartīr yāti nrpāyyam.

9.2.6<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
[ācīkradad vṣā hārīr] mahān mitrō nā darçatāḥ, cf. 9.2.6<sup>c</sup>  
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2<sup>b</sup>: 8.9.3<sup>c</sup>, 9<sup>d</sup>, evēt kāṇvāsya bodhatam.

8.10.3<sup>d</sup>, devēṣv ādhy āpyam : 1.105.13<sup>b</sup>, devēṣv asty āpyam.

[8.11.1<sup>c</sup>, tvām yajñēṣv īdyah : 10.21.6<sup>a</sup>, tvām yajñēṣv īlate.]

8.11.2<sup>c</sup>: 1.44.2<sup>b</sup>, āgne rathīr adhvarāṇām.

8.11.5<sup>c</sup>: 3.11.8<sup>c</sup>, viprāso jātāvedasaḥ.

8.11.6<sup>b</sup>: 3.9.1<sup>b</sup>; 5.22.3<sup>b</sup>, devām mātāsa utāye ; 1.144.5<sup>b</sup>, devām mātāsa utāye  
havāmahe.

8.11.6<sup>c</sup> (Vatsa Kāṇva ; to Agni)  
vipram viprāsō 'vase [devām mātāsa utāye,] cf. 1.144.5<sup>b</sup>  
agnīm gīrbhīr havāmahe.

10.141.3<sup>b</sup> (Agni Tāpasa ; to Viçve Devāḥ)  
sōmam rājānam āvase 'gnīm gīrbhīr havāmahe,  
ādityān viṣṇum sūryam brahmāṇam ca bṛhaspātim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Aṅgirasa ; to Agni)  
purutrā hī sadṛññ āsi viço viçvā ānu prabhūḥ,  
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7<sup>a</sup>.

8.11.9<sup>b</sup> (Vatsa Kāṇva ; to Agni)  
samātsv agnīm āvase vājayānto havāmahe,  
vājeṣu citrārādhasam.

8.53 (Vāl. 5).2<sup>d</sup> (Medhya Kāṇva ; to Indra)  
yā ayūm kṛtsam atithigvām ārdayo [vāvṛdhānō divé-dive,] cf. 8.12.28<sup>b</sup>  
tām tvā vayām hāryaṇam çatākratum vājayānto havāmahe.

8.12.4<sup>b</sup> ghṛtām ná pūtām adrivaḥ : 5.86.6<sup>c</sup>, ghṛtām ná pūtām adribhiḥ.

8.12.5<sup>b</sup>: 1.8.7<sup>b</sup>, samudrá iva pinvate.

8.12.5<sup>c</sup> (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pinvate,

1.8.7<sup>b</sup>

indra viṣvābhir ūtibhir vavāksitha.

8.32.12<sup>c</sup> (Medhatithi Kāṇva ; to Indra)

sā naḥ ṣakráḥ cid á ṣakad dánavān antarābharāḥ,  
indro viṣvābhir ūtibhiḥ.

8.61.5<sup>b</sup> (Pragātha Kāṇva ; to Indra)

ṣagdhy ū śi ṣacīpata indra viṣvābhir ūtibhiḥ,  
bhágam ná hí tvā yaśasān vasuvidam ānu cūra cārāmasi.

10.134.3<sup>d</sup> (Mādhātā Yāuvanaṣva ; to Indra)

avā tyā brhatīr īso viṣvācandrā amitrahan,  
ṣacībhiḥ ṣakra dhūnuhīndra viṣvābhir ūtibhir devī jānitry ajiṇanad  
bhadrā jānitry ajiṇanat.

refrain, 10.134.1<sup>de</sup>–6<sup>de</sup>

The pāda, indra viṣvābhir ūtibhiḥ, is refrain in 8.37.1<sup>c</sup>, 2<sup>b</sup>, 6<sup>c</sup>. Cf. under 1.8.7<sup>b</sup>.

[8.12.8<sup>a</sup>, yādī pravṛddha satpate : 8.93.5<sup>a</sup>, yād vā pravṛddha satpate.]

8.12.9<sup>b</sup>: 1.130.8<sup>a</sup>, ny ārcasānām oṣati.

[8.12.10<sup>a</sup>, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7<sup>c</sup>, iyām dhīr ṛtvīyāvati.]

8.12.11<sup>b</sup> (Parvata Kāṇva ; to Indra)

gārbho yajñasya devayūḥ krátum punīta ānuṣák,  
stómāir indrasya vāvṛdhe mīmīta it.

8.53(Val.5).6<sup>d</sup> (Medhya Kāṇva ; to Indra)

ājíturam sátpatīm viṣvācarsaṇīm kṛdhī prajāsv ābhagam,  
prá sú tirā ṣacībhir yé ta ukthínāḥ krátum punatá ānuṣák.

Cf. krátumpunīta ukthyām, 8.13.1<sup>b</sup>.—Note the correspondence of 8.12.28<sup>b</sup> with 8.53(Val.5).2<sup>b</sup>.

8.12.12<sup>b</sup>, indraḥ sómasya pītāye : 1.55.2<sup>c</sup>, indraḥ sómasya pītāye vṛṣāyate.

8.12.14<sup>a</sup>, utá svarāje áditih : 7.66.6<sup>a</sup>, utá svarājo áditih.

8.12.14<sup>c</sup> (Parvata Kāṇva ; to Indra)

utá svarāje áditi, stómam indrāya jiṇanat,  
purupraçastām ūtāya ṛtāsya yát.

7.66.6<sup>a</sup>

8.71.10<sup>d</sup> (Suditi Āṅgirasa, and Purumīḥa Āṅgirasa ; to Agni)

āchā naḥ ṣṛāḥocīṣam gíro yantu darçatām,  
āchā yajñāso nāmasā purūvāsum purupraçastām ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14<sup>c</sup> is concerned ; see under 7.66.6<sup>a</sup>, and cf. Part 2, chapter 2, class B 3.

8.12.19<sup>ab</sup> (Parvata Kāṇva ; to Indra)  
devām-devam vó 'vasa indram-indram gr̥ṇīṣāṇi,  
ādha yajñāya turvāne vy ānaçuḥ.

8.27.13<sup>ab</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)  
devām-devam vó 'vase devām-devam abhiṣṭaye,  
[devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6<sup>d</sup>

Cf. Ludwig, 590, and the note to the stanza.

8.12.20<sup>b</sup> : 6.42.2<sup>b</sup>, sómebhiḥ somapātamam.

8.12.21<sup>ab</sup> : 6.45.3<sup>ab</sup>, mahír asya prāṇitayaḥ pūrvír utá prāçastayaḥ ; 8.40.9<sup>b</sup>,  
pūrvír utá prāçastayaḥ.

8.12.22<sup>a</sup> : 3.37.5<sup>a</sup> ; 9.61.22<sup>b</sup>, indram vṛtrāya hāntave.

[8.12.22<sup>b</sup> : 1.131.1<sup>e</sup>, devāso dadhire purāḥ ; 5.16.1<sup>d</sup>, mártaso dadhiré purāḥ ;  
8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

8.12.22<sup>c</sup>, indram vāṇír anūṣata sám ójase : 7.31.12<sup>a</sup>, indram vāṇír ánutta-  
manyum evā.

8.12.23<sup>b</sup>, stómebhir havanaçrutam : 6.59.10<sup>b</sup> ; 8.8.7<sup>d</sup>, stómebhir havanaçrutā.

8.12.24<sup>b</sup> : 8.6.15<sup>b</sup>, nāntárikṣāṇi vajrīṇam.

[8.12.25<sup>b</sup> : see under 8.12.22<sup>b</sup>.]

8.12.25<sup>c</sup>—27<sup>c</sup>, ād ít te haryatā hárī vavakṣatuḥ.

[8.12.26<sup>ab</sup>, yadā vṛtrām nadivṛtam çavasā vajrinn ávadhīḥ : 1.52.2<sup>c</sup>, indro yád  
vṛtrām ávadhīn nadivṛtam.]

8.12.27<sup>b</sup> : 1.22.18<sup>a</sup>, trīṇi padā ví cakrame (8.12.27<sup>b</sup>, vicakramé).

8.12.28<sup>b</sup> (Parvata Kāṇva ; to Indra)  
yadā te haryatā hárī vāvṛdhāte divé-dive,  
[ād ít te viçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28<sup>c</sup>—30<sup>c</sup>

8.53(Vāl. 5).2<sup>b</sup> (Medhya Kāṇva ; to Indra)  
yá āyúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,  
tām tvā vayám háryaçvam çatákratum [vājayánto havāmahe.] ~~cf.~~ 8.11.9<sup>b</sup>

8.12.28<sup>c</sup>—30<sup>c</sup>, ād ít te viçvā bhúvanāni yemire.

Cf. under 8.3.6<sup>a</sup>.

[8.12.31<sup>a</sup>, imām ta indra suṣṭutīm : 8.6.32<sup>a</sup>, imām ma indra suṣṭutīm.]

8.12.32<sup>b</sup>, samīcināso ásvaran : 8.3.7<sup>c</sup>, samīcināsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33<sup>a</sup>, *suvíryam sváçvyam*: 3.26.3<sup>c</sup>, *sá no agnīḥ suvíryam sváçvyam*.]

[8.13.1<sup>b</sup>, *krátum punita ukthyam*: 8.12.11<sup>b</sup>, *krátum punita ānuśák*; 8.53(Val.5).6<sup>d</sup>,  
*krátum punata ānuśák*.]

8.13.4<sup>c</sup> (Nārada Kāṇva; to Indra)  
*iyám ta indra girvaṇo rātīḥ kṣarati sunvatāḥ*,  
*mandānó asyá barhīṣo ví rājasí*.

8.15.5<sup>c</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)  
*yéna jyótiṣy āyāve mánave ca vivéditha*,  
*mandānó asyá barhīṣo ví rājasí*.

8.13.6<sup>c</sup>, *vayá ivānu rohate juśanta yát*: 2.5.4<sup>d</sup>, *vayá ivānu rohate*.

8.13.7<sup>b</sup>, *çṛṇudhí jaritúr hávam*: 7.94.2<sup>a</sup>; 8.85.4<sup>a</sup>, *çṛṇutám jaritúr hávam*.

8.13.8<sup>b</sup>: 8.6.34<sup>b</sup>; 9.24.2<sup>b</sup>, *ápo ná pravāta yatíḥ*.

8.13.10<sup>c</sup>, *gántārā dāçúṣo gṛhām namasvīnaḥ*: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, *gántārā dāçúṣo gṛhām*.

8.13.11<sup>b</sup> (Nārada Kāṇva; to Indra)  
*tūtujanó mahematé 'çvebhiḥ pruṣitápsubhiḥ*,  
*í yāhi yajñám āçúbhiḥ çám íd dhí te*.

8.87.5<sup>b</sup> (Dyumnika Vāsiṣṭha; to Açvins)  
*í nūnám yātam açvīn, áçvebhiḥ pruṣitápsubhiḥ*, 8.8.2<sup>a</sup>  
*í dāsra hiraṇyavartanī çubhas patī*, *í pātām sómam ṛtāvṛdhā*,  
c: 1.92.18<sup>b</sup>; d: 1.47.3<sup>b</sup>

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18<sup>b</sup>.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12<sup>a</sup> (Nārada Kāṇva; to Indra)  
*índra çaviṣṭha satpate*, *rayīm grṇátsu dhārāya*, 5.86.6<sup>e</sup>  
*í çrávaḥ sūribhyo amṛtām vasutvanám*, 7.81.6<sup>e</sup>

8.68.1<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)  
*á tvā ráthaṁ yáthotāye sumnáya vartayāmasi*,  
*tuvikūrmīm ṛtiśāham índra çaviṣṭha sátpate*.

8.13.12<sup>b</sup>, *rayīm grṇátsu dhārāya*: 5.86.6<sup>e</sup>, *rayīm grṇátsu didhṛtam*.

8.13.12<sup>c</sup>: 7.81.6<sup>e</sup>, *çrávaḥ sūribhyo amṛtām vasutvanám*.

8.13.13<sup>c</sup>, *juśaná indra sáptibhir na á gahi*: 3.44.1<sup>c</sup>, *juśaná indra hāribhir na á gahi*.

8.13.14<sup>b</sup> (Nārada Kāṇva ; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsya gómataḥ,

ṭántum tanuṣva pūrvyām yāthā vidé.]

§ 1.142.1<sup>c</sup>

8.92.30<sup>c</sup> (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

mó ṣū brahméva tandrayúr bhūvo vājānām pate,

mātṣvā sutāsya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14<sup>c</sup>, tāntum tanuṣva pūrvyām yāthā vidé: 1.142.1<sup>c</sup>, tāntum tanuṣva pūrvyām.

8.13.15<sup>ab</sup> (Nārada Kāṇva ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,

yád vā samudré ándhaso 'vitéd asi.

8.97.4<sup>ab</sup> (Rebha Kāṇya ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,

átas tvā gīrbhír dyugád indra keçibhīḥ ṭutāvān ā vivāsati.] § 1.84.9<sup>b</sup>

Of the very similar distich, 5.73.1<sup>ab</sup>, yád adyá sthāḥ parāvāti yád arvāvátý açvinā, and 8.12.17. See also under 3.37.11.

[8.13.17<sup>a</sup>, tám id viprā avasyávaḥ: 9.17.7<sup>b</sup> ; 63.20<sup>b</sup>, dhīrbhír viprā, &c.]

8.13.18<sup>c</sup> (Parvata Kāṇva ; to Indra) =

8.92.21<sup>c</sup> (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

trikadrakeṣu cétanam devāso yajñām atnata,

tám id vardhantu no gírah sadāvṛdham.

9.61.14<sup>a</sup> (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro ṭvatsám samçigvarīr iva,]

§ 8.69.11<sup>c</sup>

yá indrasya hṛdamśāniḥ.

For the repeated pāda see under 1.5.8, and cf. also 8.13.16<sup>a</sup>.—Note the correspondence of 8.13.14<sup>b</sup> with 8.92.30<sup>c</sup>.

8.13.19<sup>c</sup>, çúciḥ pāvaká ucyate só ádbhutaḥ: 1.142.3<sup>a</sup> ; 9.24.6<sup>a</sup>, çúciḥ pāvakó ádbhutaḥ ; 9.24.7<sup>a</sup>, çúciḥ pāvaká ucyate.

8.13.25<sup>c</sup> dhuksásva pipyúṣim ísam ávā ca naḥ: 8.7.3<sup>c</sup>, dhuksánta pipyúṣim ísam ; 8.54(Vāl.6).7<sup>d</sup> ; 9.61.15<sup>b</sup>, dhuksásva pipyúṣim ísam.

8.13.27<sup>a</sup> (Nārada Kāṇva ; to Indra)

ihá tyá sadhamādyā yujānāḥ sómapītaye,

hāri indra pratádvastū abhí svare.



8.32.29<sup>a</sup> (Medhatithi Kāṇva; to Indra) =

8.93.24<sup>a</sup> (Sukakṣa Āṅgīrasa; to Indra)

ihá tyā sadhamādyā [hári hiranyakeçyā,

volhām abhi prāyo hitām.]

8.32.29<sup>b</sup>

8.32.9<sup>c</sup>

8.13.31<sup>abc</sup> (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rátha utó te vṛṣanā hári,

vṛṣā tvám çatakrato vṛṣā hávaḥ.

8.33.11<sup>cd</sup> (Medhyatithi Kāṇva; to Indra)

vṛṣanas te abhíçavo vṛṣā káçā hiranyáyi,

vṛṣā rátho maghavan vṛṣanā hári vṛṣā tvám çatakrato.

Either stanza 8.13.31 in relation to 8.33.11<sup>cd</sup> is an extension, or, vice versa, 8.33.11<sup>cd</sup> is a contraction of 8.13.31. The development of the theme in 8.33.11—abhíçavaḥ, káçā, ráthaḥ, hári—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31<sup>c</sup> is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11<sup>cd</sup> were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32<sup>ab</sup>: 5.40.2<sup>ab</sup>, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutāḥ.

8.13.33<sup>ab</sup>: 5.40.3<sup>ab</sup>, vṛṣā tvā vṛṣanam huve vājriṇ citrábhīr utíbhīḥ.

8.14.3<sup>b</sup>: 5.26.5<sup>a</sup>; 8.17.10<sup>c</sup>; 10.175.4<sup>c</sup>, yájamānāya sunvaté.

8.14.4<sup>c</sup>: 4.32.8<sup>b</sup>, yád ditsasi stutó maghām.

8.14.6<sup>b</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayám viçvā dhānāni jigyúṣaḥ,

utím indrá vṛṇīmahe.

9.65.9<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājino vayám viçvā dhānāni jigyúṣaḥ,

sakhitvām ā vṛṇīmahe.]

9.61.4<sup>c</sup>

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7<sup>a</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ābhīnad valám.

10.153.3<sup>b</sup> (Devajāmaya Indramātarah; to Indra)

tvám indrāsi vṛtrahā vy āntárikṣam atiraḥ,

úd dyām astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7<sup>a</sup> (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3<sup>b</sup>.

8.14.12<sup>b</sup> : 8.6.45<sup>c</sup> = 8.32.30<sup>c</sup>, somapéyāya vakṣataḥ.

8.15.1<sup>a+b</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)

tām v abhī prá gāyata puruhūtām puruṣtutām,

īndram gīrbhīs taviṣām ā vivāsata.

8.92.5<sup>a</sup> (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

tām v abhī prārcatē īndram sómasya pitāye,

cf. 1.16.3<sup>c</sup>

tād id dhy āsya vārdhanam.

8.92.2<sup>a</sup> (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

puruhūtām puruṣtutām gāthānyām sānaṣrutam, īndra iti bravītana.

Note that the two pādas 8.15.1<sup>ab</sup> are repeated in two stanzas of the same hymn (8.92).

[8.15.3<sup>b</sup>, éko vṛtrāṇi jighnase : 8.95.9<sup>c</sup>, çuddhó vṛtrāṇi jighnase.]

8.15.5<sup>c</sup> : 8.13.4<sup>c</sup>, mandānó asyā barhiṣo ví rājasi.

8.15.6<sup>b</sup> : 8.3.8<sup>d</sup>, ānu ṣṭuvanti pūrváthā.

8.15.12<sup>b</sup> : 8.1.3<sup>b</sup> ; 68.5<sup>c</sup>, nānā hāvanta utāye.

8.15.13<sup>b</sup> : 7.55.1<sup>b</sup> ; 9.25.4<sup>a</sup>, víçvā rūpāny āviçán.

8.15.13<sup>c</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)

āram kṣáyāya no mahé [ víçvā rūpāny āviçán,

cf. 7.55.1<sup>b</sup>

īndram jāitrāya harṣayā çácipátim.

9.111.3<sup>e</sup> (Anānata Pāruçcheṇi ; to Pavamāna Soma)

pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho

dāivyo darçató ráthah,

āgmann ukthāni páuṇsyéndram jāitrāya harṣayan,

vájraç ca yád bhavátho ānapacyutā samátsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1<sup>b</sup>.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1<sup>a</sup>, prá samrājām carṣaṇínām : 3.10.1<sup>b</sup> ; 10.134.1<sup>d</sup>, samrājām carṣaṇínām.]

8.16.7<sup>bc</sup> : 8.2.32<sup>bc</sup>, īndrah purú puruhūtāh, mahán mahíbhiḥ çacibhiḥ.

8.16.11<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)

sā nah pápriḥ párayāti svastí nāvā puruhūtāh.

īndro víçvā átí dvīṣah.

8.69.14<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)  
 átīd u çakrá ohata índro víçvā áti dvīṣaḥ,  
 bhinát kanína odanáṁ pacyámānaṁ paró girí.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved. Stud. iii. 65.

[8.17.1<sup>b</sup>, índra sómaṁ píba imám : 10.24.1<sup>a</sup>, índra sómaṁ imám piba.]

Cf. under 1.84.4.

8.17.1<sup>c</sup>: 3.24.3<sup>c</sup>, édám barhīḥ sado máma.

8.17.2<sup>b</sup>: 3.41.9<sup>b</sup>, váhatām indra keçínā.

8.17.3<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 brahmāṇas tvā vayám yujá somapám indra somínaḥ,  
 sutávanto havāmahe.

8.51(Vāl.3).6<sup>d</sup> (Çruṣṭigu Kāṇva ; to Indra)  
 yásmāi tvám vaso dānāya çikṣasi sá rāyās poṣam açnute,] 8.51(Vāl.3).6<sup>ab</sup>  
 ]tām tvā vayám maghavann indra girvaṇaḥ,] sutávanto havāmahe. 8.51(Vāl.3).6<sup>c</sup>  
 8.61.14<sup>d</sup> (Bhargha Prāgātha ; to Indra)  
 tvám hi rádhaspate rádhaso maháh kṣáyasyási vidhatáh,  
 ]tām tvā vayám maghavann indra girvaṇaḥ,] sutávanto havāmahe. 8.51(Vāl.3).6<sup>c</sup>

8.93.30<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)  
 tvám id vṛtrahantama sutávanto havāmahe,  
 ]yád indra mṛláyasi naḥ,] ~~8.93.28<sup>c</sup>—30<sup>c</sup>~~ ; see also under 8.6.25<sup>c</sup>

In 8.17.3<sup>a</sup> read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4<sup>b</sup>, asmákam suṣtutír úpa : 1.84.2<sup>c</sup>, řṣīṇām ca stutír upa.]

SV. 2.380 reads řṣīṇām suṣtutír upa, as its version of 1.84.2.

8.17.8<sup>c</sup>: 6.56.2<sup>c</sup>, índro vṛtrāṇi jighnate.

8.17.10<sup>c</sup>: 5.26.5<sup>a</sup> ; 8.14.3<sup>b</sup> ; 10.175.4<sup>c</sup>, yájamānāya sunvaté.

8.17.11<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 ayám ta indra sómo nípūto ádhi barhīṣi,  
 éhīm asyá drávā píba.

8.64.12<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
 tám adyá rádhase mahé cāruṁ mādāya ghṛṣvaye,  
 éhīm indra drávā píba.

359] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.18.12

8.17.15<sup>d</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.92.5<sup>b</sup>; 97.11<sup>b</sup>; 9.12.2<sup>c</sup>, indram sómasya pitāye.

8.18.1<sup>b</sup>: 8.7.15<sup>b</sup>, sumnām bhikṣeta mārtyaḥ.

8.18.3<sup>ab</sup>: 4.55.10<sup>ab</sup>, tát sú naḥ savitā bhāgo váruṇo mitró aryamā.

8.18.3<sup>b</sup>: 1.26.4<sup>b</sup>; 41.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b-7<sup>b</sup></sup>,  
váruṇo mitró aryamā.

8.18.3<sup>c</sup> (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitā bhāgo váruṇo mitró aryamā,┐

4.55.10<sup>ab</sup>

ṣarma yachantu saprátho yád ímahe.

10.126.7<sup>c</sup> (Kulmalabarhiṣa Čailūṣī, or Āṇhomuc Vāmadevya; to Viṣve  
Devāḥ)

ṣunām asmābhyam ūtāye └ váruṇo mitró aryamā,┐

1.26.4<sup>b</sup>

ṣarma yachantu saprátha ādityāso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form ṣarma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3<sup>c</sup>. Curiously enough 8.18.3<sup>c</sup>, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7<sup>cd</sup>. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time váruṇo mitró aryamā of pāda b.

8.18.5<sup>c</sup>, añhóḥ cid urucákrayo 'nehásah: 5.67.4<sup>d</sup>, añhóḥ cid urucákrayaḥ.

8.18.10<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa srídham ápa sedhata durmatím,

ádityāso yuyótanā no áñhasaḥ.

10.175.2<sup>b</sup> (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatím,

usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ ṣarma yachatādityā yán múmocati,

énasvantam cid énasah sudānavaḥ.

8.67.18<sup>b</sup> (Matsya Saṁmada, or others; to Ādityas)

tát sú no návyam sányasa ādityā yán múmocati,

bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19<sup>b</sup>, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . índrāya . . . pratnáya pátye dhiyo marjayanta*; and still more clearly 10.91.13, *imām pratnáya suṣṭutīm náviyasīm vocéyam asmā ucaté ṛṇótu naḥ*. These passages show *pratnáya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmcoti* than *čárma*; still the point, perhaps, is subjective.

8.18.14<sup>b</sup> *duḥčánsam mártyaṁ ripúm : 2.41.8<sup>c</sup>, duḥčánsa mártyo ripúḥ.*

8.18.16<sup>a</sup> (*Irimbiṭhi Kāṇva ; to Ādityas*)  
*á čárma párvatānām ótápām vṛṇímahe,*  
*dyāvaksāmāre asmād rápas kṛtam.*

8.31.10<sup>a</sup> (*Manu Vāivasvata ; Daṁpatyor āciṣaḥ*)  
*á čárma párvatānām vṛṇímáhe nadínām,*  
*á viṣṇoḥ sacābhúvaḥ.*

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21<sup>b</sup>, *nṛvād varuṇa čánsyam : 8.83.4<sup>b</sup>, vāmāṁ varuṇa čánsyam.*]

[8.18.22<sup>c</sup>, *prá sú na áyur jīvāse tīretana : 10.59.5<sup>b</sup>, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4<sup>d</sup>.

8.19.1<sup>c</sup>, *devatrā havyám óhire : 1.128.6<sup>c</sup>, devatrā havyám óhiṣe.*

8.19.3<sup>c</sup> : 1.12.1<sup>c</sup>, *asyá yajñásya sukrátum.*

[8.19.4<sup>ab</sup>, *ūrjó nápatam subhágam sudíditim agním ṛṣṣṭhaçociṣam : 8.44.13<sup>ab</sup>,  
 ūrjó nápatam á huve 'gním pávakāçociṣam.*]

8.19.6<sup>c</sup>, *ná tám áňho devákṛtam kútaç caná : 2.23.5<sup>a</sup>, ná tám áňho ná duritām  
 kútaç caná ; 10.126.1<sup>a</sup>, ná tám áňho ná duritām.*

8.19.7<sup>c</sup> : 7.15.8<sup>c</sup>, *suvíras tvám asmayúḥ.*

8.19.8<sup>b</sup> (*Sobhari Kāṇva ; to Agni*)  
*praçánsamāno átithir ná mitríyo 'gní rátho ná védyah,*  
*tvé kśémāso ápi santi sādhávas tvám rája rayṇám.*

8.84.1<sup>c</sup> (Uṣanas Kāvya; to Agni)  
 ,prēṣṭhaṁ vo átithiṁ, stuṣē mitráṁ iva priyám, 45 I.186.3<sup>a</sup>  
 agniṁ ráthaṁ ná védyam.

Cf. Pischel, Ved. Stud. i. 93, and see under I.186.3.

8.19.9<sup>c</sup>: 4.37.6<sup>c</sup>, sá dhrībhr̥ astu sánitā.

[8.19.16<sup>a</sup>, yéna cáṣṭe váruṇo mitró aryamā: see under I.36.4<sup>a</sup>.]

8.19.17<sup>a</sup> (Sobhari Kāṇva; to Agni)  
 té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,  
 viprāso deva sukrátum.

8.43.30<sup>a</sup> (Virūpa Āṅgirasa; to Agni)  
 té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,  
 tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7<sup>a</sup>.

8.19.20<sup>a</sup>: 2.26.2<sup>b</sup>, bhadráṁ mánah̥ kṛṇuṣva vṛtratúr̥ye.

8.19.21<sup>c</sup>, yájiṣṭhaṁ havyavāhanam: 1.36.10<sup>b</sup>; 44.5<sup>d</sup>, yájiṣṭhaṁ havyavāhana;  
 7.15.6<sup>c</sup>, yájiṣṭho havyavāhanaḥ.

8.19.24<sup>d</sup>: 3.27.7<sup>a</sup>, hótā devó ámartyaḥ.

8.19.25<sup>c</sup>: 3.24.3<sup>b</sup>; 8.75.3<sup>b</sup>, sáhasaḥ sūnav āhuta.

[8.19.32<sup>c</sup>, samrájaṁ trāsadasyavam: 10.33.4<sup>b</sup>, rájānaṁ trāsadasyavam.]

[8.19.35<sup>d</sup>, syáméd ṛtasya rathyaḥ: 7.66.12<sup>d</sup>; 8.83.3<sup>c</sup>, yūyám ṛtasya, &c.]

[8.20.5<sup>c</sup>, bhūmir yámeṣu rejate; 1.37.8<sup>c</sup>, bhiyá yámeṣu réjate (sc. pṛthiví).]

**8.20.8** (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiranyáye,  
góbādhavaḥ sujātāsa iṣé bhujé mahānto na spārāse nú.

8.22.9<sup>b</sup> (Sobhari Kāṇva ; to Aṣvins)

á hí ruhátam aṣvinā ráthe kóḥe hiranyáye vṛṣaṇvasū,  
yuñjāthāṃ pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇā and vāṇī are synonyms for vāk, 'speech') ; góbādhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pr̥ṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

**8.20.14<sup>d</sup>** : 5.87.2<sup>d</sup>, danā mahnā tād eṣāṃ.

**8.20.26<sup>b</sup>** (Sobhari Kāṇva ; to Maruts)

viṣvaṃ pāṇyānto bibhr̥thā tanúṣv á tēnā no ádhi vocata,  
kṣamā rápo maruta áturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12<sup>d</sup>

8.67.6<sup>c</sup> (Matsya Sāṃmāda, or others ; to Ādityas)

yád vaḥ ṇrāntāya sunvaté várūtham ásti yác chardīḥ,  
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3<sup>b</sup>.

**8.20.26<sup>d</sup>** : 8.1.12<sup>d</sup>, iṣkartā víhrutaṃ pūnaḥ.

**8.21.3<sup>c</sup>** : 5.40.1<sup>b</sup>, sómaṃ somapate piba.

**8.21.4<sup>d</sup>** : 1.14.1<sup>b</sup>, víṣvebhiḥ sómapītaye.

[**8.21.5<sup>c</sup>**, abhí tvām indra nonumaḥ : 7.32.22<sup>a</sup>, abhí tvā ṇūra nonumaḥ.]

**8.21.9<sup>c</sup>** : 1.30.7<sup>c</sup>, sákhāya índram útāye.

**8.21.11<sup>a</sup>** (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti ṇvāsantam vṛṣabha bruvīmahi,  
saṃsthé jánasya gómataḥ.

8.102.3<sup>a</sup> (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,  
abhí ṣmo vājasātaye.

Cf. 1.8.4<sup>b</sup>, indra tváyā yujá vayám.

**8.21.13<sup>b</sup>**, ānāpir indra janúṣā sanád asi : 1.102.8<sup>c</sup>, aṇatrúr indra janúṣā sanád asi ;  
10.133.2<sup>c</sup>, aṇatrúr indra jajñīṣe.

[**8.21.18<sup>d</sup>**, sahásram ayúta dādat : 8.2.41<sup>b</sup>, catvāry ayúta dādat.]

8.22.1<sup>c</sup> (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dānsiṣṭham ūtāye,  
yám aṇvinā suhavā rudravartanī á sūryāyāi tasthāthuh.

10.39.11<sup>c</sup> (Ghoṣā Kākṣivati ; to Aṇvins)

ná tām rājānāv adite kútaṣ caná nānho aṇnoti duritām nákir bhayām,  
yám aṇvinā suhavā rudravartanī purorathām kṛnuthāḥ pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11<sup>d</sup> coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11<sup>d</sup> symbolize the Aṇvins and Sūryā.

8.22.2<sup>b</sup> (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavam puruspṛham bhujyūm vājeṣu pūrvyam,  
sacanāvantam sumatībhiḥ sobhare vídveṣasam anehāsam.

8.46.20<sup>d</sup> (Vaṇa Aṇvya ; to Indra)

sánitah sūsanitar ūgra cítra cétisṭha sūnṛta,  
prāsāhā samrāṭ sáhurim sáhantam bhujyūm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2<sup>b</sup>, 'den fegenden bei den krafttaten ersten' (supply rátham) ; the same scholar, 604, renders 8.46.20<sup>d</sup>, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2<sup>b</sup>, 'der lenksam ist voran im streit' ; the same scholar, 8.46.20<sup>d</sup>, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyūm, vague though it is, must mean the same thing in both places, probably 'prospering' ; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3<sup>a</sup> : 5.73.2<sup>a</sup>, ihá tyá purubhūtamā.

[8.22.3<sup>c</sup> arvācinā sv ávase karāmahe : 10.38.4<sup>d</sup>, arvāñcam índram ávase, &c.]

8.22.3<sup>d</sup> : 8.5.5<sup>c</sup>, gántārā dāçúṣo grhām ; 8.13.10<sup>c</sup>, gántārā dāçúṣo grhām namas-vīnaḥ.

8.22.5<sup>ab</sup>, rátho yó vām trivandhuró hiranyābhīçur aṇvinā : 8.5.28<sup>ab</sup>, rátham hiranyavandhuraḥ hiranyābhīçum aṇvinā.

8.22.5<sup>d</sup> : 1.47.9<sup>a</sup>, téna nāsatyá gatam.

8.22.8<sup>c</sup> : 4.47.3<sup>d</sup>, á yātam sómapítaye.

8.22.8<sup>d</sup> : 4.46.6<sup>c</sup> ; 49.6<sup>b</sup>, píbatam dāçúṣo grhé.

8.22.9<sup>b</sup>, ráthe kóçe hiranyāye vṛṣaṇvasū : 8.20.8<sup>b</sup>, ráthe kóçe hiranyāye.

8.22.10<sup>a</sup>, yábhiḥ pakthām ávatho yábhir ádhrgim : 1.112.20<sup>b</sup>, bhujyūm yábhir ávatho yábhir ádhrgim.



8.22.14<sup>c</sup> (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,

mā no mārtaṃya ripāve vājīnīvasū paró rudrāv āti khyatam.

8.60.8<sup>a</sup> (Bhargha Prāgātha ; to Agni)

mā no mārtaṃya ripāve rakṣasvīne māghāçansāya rīradhaḥ,

āsredhadbhis tarāṇibhir yaviṣṭhya çivébhiḥ pāhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18<sup>d</sup>: 5.82.6<sup>c</sup> ; 8.103.5<sup>d</sup>, víçvā vāmāni dhīmahi.

8.23.4<sup>a</sup>: 7.16.3<sup>a</sup>, úd asya çocir asthāt.

8.23.7<sup>b</sup>: 1.127.2<sup>e</sup> ; 8.60.17<sup>d</sup>, hótaram carṣaṇīmām.

8.23.9<sup>b</sup>, yajñāsya sādhanam girā: 1.44.11<sup>a</sup>, ní tvā yajñāsya sādhanam ; 3.27.2<sup>b</sup>, girā yajñāsya sādhanam ; 8.6.3<sup>b</sup>, stómair yajñāsya sādhanam.

[8.23.12<sup>b</sup>, rayīm rāsva suvīryam: 5.13.5<sup>c</sup> ; 8.98.12<sup>c</sup>, sá no rāsva suvīryam ; 9.43.6<sup>c</sup>, sóma rāsva suvīryam.]

8.23.18<sup>a</sup>: 5.23.3<sup>a</sup>, víçve hí tvā sajóṣasaḥ ; 5.21.3<sup>b</sup>, tvām víçve sajóṣasaḥ.

8.23.18<sup>b</sup>: 5.21.3<sup>b</sup>, devāso dūtām akrata.

8.23.22<sup>b</sup> (Viçvamanas Vaiyaçva ; to Agni)

prathamām jātavedasam agnīm yajñēsu pūrvyām,

prāti srúg eti námasā haviṣmati.

8.39.8<sup>e</sup> (Nābhāka Kāṇva ; to Agni)

yó agnīḥ saptāmānuṣaḥ çritó víçveṣu síndhuṣu,

tām āganma tripastyām mandhātúr dasyuhántamam agnīm yajñēsu pūrvyām, nábhantām anyaké same.] ~~cf~~ refrain, 8.39.1<sup>f</sup> ff.

8.60.2<sup>d</sup> (Bhargha Prāgātha ; to Agni)

áchā hí tvā sahasaḥ sūno āṅgiraḥ srúcaç cāranty adhvaré,

urjó nāpātām ghṛtákeçam imahe 'gnīm yajñēsu pūrvyām.

8.102.10<sup>c</sup> (Prayoga Bhārgava, or others ; to Agni)

víçveṣām ihā stuhi hótīṇām yaçástamam,

agnīm yajñēsu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup> ; and 8.60.19<sup>b</sup> = 8.102.16<sup>b</sup>.

[8.23.23<sup>a</sup>, ábhīr vidhemāgnāye: 8.43.11<sup>c</sup>, stómair vidhemāgnāye.]

8.23.25<sup>a</sup>: 1.127.8<sup>d</sup>, átithīm mánusāṇām.

8.23.27<sup>a</sup> (Viçvamanas Vāiṣya; to Agni)

vāṁsvā no vāryā purū vāṁsva rāyāḥ puruspṛhāḥ,  
suvīryasya prajāvato yāçasvataḥ.

8.60.14<sup>d</sup> (Bhargava Prāgātha; to Agni)

nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitisthase,  
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṁsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup>.—  
vāryā purū is frequent cadence: 4.55.9; 5.23.3; 6.16.5; 8.1.22.

[8.23.29<sup>b</sup>, tvām no gómātīr īṣaḥ: 5.79.8<sup>a</sup>; 8.5.9<sup>a</sup>; 9.62.4<sup>a</sup>, utā no, &c.]

[8.23.30<sup>a</sup>, āgne tvām yaçā asi: 8.90.5<sup>a</sup>, tvām indra yaçā asi.]

8.23.30<sup>c</sup> (Viçvamanas Vāiṣya; to Agni)

āgne tvām yaçā asy ā mitrāvāruṇa vaha,  
ṛtāvānā samrājā pūtādakṣasā.

cf. 8.23.30<sup>a</sup>

8.25.1<sup>c</sup> (The same; to Mitra and Varuṇa)

tā vām viçvasya gopā devā devēṣu yajñīyā,  
ṛtāvānā yajase pūtādakṣasā.

8.24.1<sup>b</sup>: 3.53.13<sup>b</sup>, brāhmēndrāya vajrīṇe.

8.24.3<sup>a</sup>: 1.12.11<sup>a</sup>, sā na stāvāna ā bhara; 9.40.5<sup>a</sup>; 6.1.6<sup>a</sup>, sā naḥ punānā ā bhara.

8.24.8<sup>b</sup> (Viçvamanas Vāiṣya; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,  
vāso spārhāsya puruhūta rādhasaḥ.

8.50(Vāl. 2).9<sup>b</sup> (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,  
yāthā prāva étaçam kṛtvye dhāne yāthā vāçam daçāvraje.

cf. 8.49(Vāl. 1).9<sup>c</sup>

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, diſe deine neuste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradscha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9:

etāvatas ta imaha indra sumnāsya gómataḥ,  
yāthā právo maghavan médhyaṭithim yāthā nīpātithim dhāne.

This stanza can have but one meaning: 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing: 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15<sup>b</sup>. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl.1).9, may bear upon the meaning of a third, 8.50(Väl.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Väl.2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Väl.2).9<sup>a</sup>, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8<sup>c</sup>, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl.2).9, and again, on account of its more obvious construction, that 8.49(Väl.1).9 is the model after which 8.50(Väl.2).9 was patched up with the aid of 8.24.8<sup>b</sup>.

8.24.13<sup>b</sup>, *pibāti sómyaṁ mādhu*: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.5.11<sup>c</sup>; 8.1<sup>d</sup>; 35.22<sup>b</sup>,  
*pibatam sómyaṁ mādhu*.

8.24.18<sup>b</sup>: 6.45.10<sup>c</sup>, *āhūmahi ṣravasyāvaḥ*.

8.24.19<sup>a</sup> (Viṣvamanas Vaiyaçva; to Indra)  
*éto nv indram stāvāma sákhaya stómyaṁ nāram*,  
*kṛṣṭīr yó viçvā abhy ásty éka ít*.

8.81.4<sup>a</sup> (Kusidin Kāṇva; to Indra)  
*éto nv indram stāvāmécānām vásvaḥ svarājāṁ*,  
*nā rādhasā mardhiṣan naḥ*.  
8.95.7<sup>a</sup> (Tiraçci Āṅgirasa; to Indra)  
*éto nv indram stāvāma çuddhām çuddhena sāmna*,  
*çuddhāir ukthāir vāvṛdhvānsam çuddhá açīrvān mamattu*.

8.25.1<sup>c</sup>, *ṛtāvānā yajase putádakṣasā*: 8.23.30<sup>c</sup>, *ṛtāvānā samrāja putádakṣasā*.

8.25.3<sup>b</sup>: 7.66.2<sup>c</sup>, *asuryāya prámahasā*.

8.25.4<sup>c</sup>: 1.151.4<sup>b</sup>, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4<sup>b</sup>, *ghoṣatho*) *brhāt*.

[8.25.7<sup>ab</sup>: see under 4.2.18<sup>ab</sup>.]

8.25.8<sup>b</sup>, *sāmrañyāya sukrátu*: 1.25.10<sup>c</sup>, *sāmrañyaya sukrátuḥ*.

8.25.11<sup>c</sup>, *áriṣyanto ní pāyúbhiḥ sacemahi*: 2.8.6<sup>c</sup>, *áriṣyantah sacemahi*.

8.25.18<sup>c</sup>: 3.54.15<sup>b</sup>; 4.16.5<sup>b</sup>, *ubhé ā papraū ródasi mahitvá*.

8.25.24<sup>b</sup>: 1.82.2<sup>d</sup>, *víprā náviṣṭhayā matí*.

8.26.9<sup>a</sup> (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Açvins)  
*vayám hí vām hávāmaha ukṣanyáto vyaçvavát*,  
*sumatíbhīr úpa viprāv ihá gatam*.

8.87.6<sup>a</sup> (Dyumnika Vasiṣṭha, or others; to Açvins)  
*vayám hí vām hávāmaha vipanyávo viprāso vājasātaye*,  
*tā valgú dasrá purudānsasā dhiyáçvinā çruṣṭy ā gatam*.

For *vyaçvavát* cf. p. 20, note 3.

[8.26.11<sup>c</sup>, sajōśasā vāruṇo mitró ayamā : see under 1.36.4<sup>a</sup>.]

8.26.16<sup>c</sup> : 8.5.18<sup>c</sup>, yuvābhyāṁ bhūtv açvinā.

8.26.21<sup>c</sup> (Viṣvamanas Vāiṣṭva, or Vyāṣva Āṅgirasa ; to Vāyu)  
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,  
āvāṁsy ā vṛṇīmahe.

8.67.4<sup>c</sup> (Matsya Sāmmada, or others ; to Ādityas)

ṽmāhi vo mahatām āvo, ṽvāruṇa mītrāryaman, ṽ a : 8.47.1<sup>a</sup> ; b : 5.67.1<sup>c</sup>  
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Traṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1) :

māhi vo mahatām āvo vāruṇa mitra dāṇṣe,  
yām ādityā abhī druhó rákṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mītrāryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22<sup>b</sup> : 6.54.8<sup>c</sup> ; 8.46.6<sup>c</sup> ; 53(Vāl.5).1<sup>d</sup>, īṣānam rāyā imahe.

8.27.3<sup>d</sup> : 4.1.3<sup>e</sup>, marūtsu viṣvābhānuṣu.

[8.27.4<sup>d</sup>, yāntā no 'vṛkām chardīḥ : see under 1.48.15<sup>c</sup>.]

8.27.10<sup>b</sup>, dévāso āsty āpyam : 1.105.13<sup>b</sup>, dévēsu āsty āpyam.]

8.27.13<sup>ab</sup>, devām-devam vó 'vase devām-devam abhīṣṭaye : 8.12.19<sup>ab</sup>, devām-devam vó 'vase indram-indram grṇīṣāni.

[8.27.13<sup>c</sup>, devām-devam huvema vājasātaye : see under 5.35.6<sup>a</sup>.]

8.27.16<sup>ab</sup> : 7.59.2<sup>cd</sup>, prā sā kṣāyam tirate ví mahīr īṣo yó vo vārāya dāçati.

8.27.16<sup>c</sup> : 6.70.3<sup>c</sup> ; 10.63.13<sup>b</sup>, prā prajābhir jāyate dhármanas pári.

8.27.16<sup>d</sup> : 1.41.2<sup>c</sup>, áriṣṭaḥ sārva edhate ; 10.63.13<sup>a</sup>, áriṣṭaḥ sā mártō viçva edhate.

8.27.17<sup>c</sup>, aryamā mitró vāruṇaḥ sárātayaḥ : 1.79.3<sup>c</sup> ; 10.93.4<sup>b</sup>, aryamā mitró vāruṇaḥ párijmā.

8.27.19<sup>a</sup>, yád adyá súrya udyatí : 7.66.4<sup>a</sup> : 8.27.21<sup>a</sup>, yád adyá súra údite.

8.27.21<sup>a</sup> : 7.66.4<sup>a</sup>, yád adyá súra údite ; 8.27.19<sup>a</sup>, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2<sup>a</sup>: 1.26.4<sup>b</sup>; 41.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b</sup>–7<sup>b</sup>,  
várūṇo mitró aryamá.

[8.28.5<sup>c</sup>, saptó ádhi ṛiyo dhire: see under 2.8.5<sup>c</sup>.]

[8.29.2<sup>b</sup>, antár devēṣu médhiraḥ: 1.105.14<sup>d</sup>; 142.11<sup>d</sup>, devó devēṣu médhiraḥ.]

[8.29.9<sup>b</sup>, samrājā sarpírāsutī: 1.136.1<sup>d</sup>; 2.41.6<sup>a</sup>, tā samrājā ghṛtāsuti.]

[8.30.1<sup>b</sup>, (arbhakó) dévāso ná kumārakāḥ: 8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ.]

[8.30.3<sup>b</sup>, tá u no ádhi vocata: 8.20.26<sup>b</sup>; 67.6<sup>a</sup>, tēnā no ádhi, &c.]

8.31.5<sup>b</sup>, sunutá á ca dhāvataḥ: 7.32.6<sup>d</sup>, sunóty á ca dhāvati.

8.31.8<sup>b</sup>, viṣvam áyur vy açnutah: 1.93.3<sup>c</sup>, viṣvam áyur vy açnavat; 10.85.42<sup>b</sup>,  
viṣvam áyur vy açnutam.

8.31.10<sup>a</sup>: 8.18.16<sup>a</sup>, á çarma párvatānām.

8.31.11<sup>a</sup> (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)  
áitu pūṣā rayír bhágaḥ svastí sarvadhātamaḥ,  
urúr ádhvā svastáye.

9.101.7<sup>a</sup> (Nahuṣa Mānava; to Pavamāna Soma)  
ayám pūṣā rayír bhágaḥ sómaḥ punānó arṣatí,  
pátir viṣvasya bhūmano vy ákhyad ródasi ubhá.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urúr ádhvā svastáye, and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11<sup>a</sup>, 'Komm Puschán, Rayi, Bhaga her'; but 9.101.7<sup>a</sup>, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15<sup>ode</sup>–18<sup>ode</sup>, devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17<sup>a</sup> (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)  
nákiṣ tām kármanā naçan ná prá yoṣan ná yoṣati,  
devānām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

~~65~~ refrain, 8.31.15<sup>ode</sup>–18<sup>ode</sup>

8.70.3<sup>a</sup> (Puruhanman Āṅgīrasa; to Indra)  
nákiṣ tām kármanā naçad yáç cakāra sadāvṛdham,  
indram ná yajñáir viçvágūrtam íbhvasam ádhrṣtam dhrṣṇvòjasam.

Grassmann, i. 445, to 8.31.17<sup>a</sup> renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3<sup>a</sup>, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18<sup>b</sup> : 5.6.10<sup>d</sup> ; 8.6.24<sup>a</sup>, utā tyād āṇvāṇyam.

8.32.2<sup>c</sup> (Medhatithi Kāṇva ; to Indra)  
yāḥ sṛbindam ānarṇaniṁ pīpruṁ dāsām ahiṇvām,  
vādhid ugró riṇánn apáh.

9.109.22<sup>b</sup> (Agnayo Dhiṣṇyā Āiṇvarayaḥ ; to Pavamāna Soma)  
indur indrāya toṇate ní toṇate ṇrīṇánn ugró riṇánn apáh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2<sup>c</sup>, substituting for vādhid the word ṇrīṇán which belongs regularly to the diction of the Pāvamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3<sup>c</sup> : 8.3.20<sup>d</sup>, kṛṣé tād indra pāuṇsyam.

8.32.7<sup>b</sup>, stotāra indra girvaṇaḥ : 4.32.8<sup>c</sup>, stotfībhya indra girvaṇaḥ.

8.32.12<sup>c</sup>, indro viṇvābhīr ūtibhīḥ : 8.12.5<sup>c</sup>, indra viṇvābhīr ūtibhīr vavākṣitha ;  
8.61.5<sup>b</sup> ; 10.134.3<sup>d</sup>, indra viṇvābhīr ūtibhīḥ. See also under 8.37.1.

8.32.13<sup>ab</sup> : 1.4.10<sup>ab</sup>, yó rāyō 'vánir mahán supārāḥ sunvatāḥ sákha.

8.32.13<sup>c</sup>, tám indram abhī gāyata ; 1.4.10<sup>c</sup> ; 5.4<sup>c</sup>, tasmā indrāya gāyata.

8.32.18<sup>b</sup> : 1.133.7<sup>e</sup>, sahásrā vājy ávṛtaḥ.

[8.32.22<sup>c</sup>, dhénā indravacākaçat : 10.43.6<sup>b</sup>, jánānām dhénā avacākaçad vīṣā.]

8.32.23<sup>c</sup> : 4.47.2<sup>d</sup>, nimnām āpo ná sadhryāk.

8.32.24<sup>b</sup>, sóman vīrāya çipriṇe : 6.44.14<sup>d</sup>, sóman vīrāya çipriṇe píbadhyāi.

8.32.27<sup>c</sup> : 1.37.4<sup>c</sup>, devātaṁ bráhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)  
ihá tyā sadhamādyā hāri hiraṇyakeçyā,  
volhām abhī práyo hitám.

8.32.29<sup>a</sup> = 8.93.24<sup>a</sup> : 13.27<sup>a</sup>, ihá tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30<sup>c</sup> = 8.6.45<sup>c</sup> : 8.14.12<sup>b</sup>, somapéyāya vakṣataḥ.

8.33.3<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)  
 kāṇvebhīr dhr̥ṣṇav ā dhr̥śád vājāṃ dar̥ṣi sahasrīṇaṃ,  
 piçāṅgarūpaṃ maghavan vicar̥ṣaṇe makṣū gómantaṃ imahe.

8.88.2<sup>d</sup> (Nodhas Gāutama ; to Indra)  
 dyukṣāṃ sudānuṃ tāviṣibhir āvṛtaṃ girīm ná purubhójasam,  
 kṣumāntaṃ vājāṃ çatīnaṃ sahasrīṇaṃ makṣū gómantaṃ imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṃ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10<sup>a</sup> (Medhyātithi Kāṇva ; to Indra)  
 satyām itthā vṛṣéd asi vṛṣajutir nó 'vṛtaḥ,  
 vṛṣā hy ūgra çṛṇviṣé parāvāti, vṛṣo arvāvāti çrutāḥ. 8.6.14<sup>c</sup>

9.64.2<sup>c</sup> (Kaçyapa Mārica ; to Pavamāna Soma)  
 vṛṣṇas te vṛṣṇyaṃ çāvo vṛṣā vānaṃ vṛṣā mādāḥ,  
 satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2<sup>c</sup>, tvām vṛṣan vṛṣéd asi.

8.33.10<sup>c</sup>, vṛṣā hy ūgra çṛṇviṣé parāvāti : 8.6.14<sup>c</sup>, vṛṣā hy ūgra çṛṇviṣé.

8.33.11<sup>cd</sup>, vṛṣā rátho maghavan vṛṣaṇā hári vṛṣā tvām çatakrato : 8.13.31<sup>abc</sup>,  
 vṛṣayām indra te rátha utó te vṛṣaṇā hári, vṛṣā tvām çatakrato vṛṣā  
 hávaḥ.

8.33.15<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)  
 asmākam adyāntamaṃ stómaṃ dhiṣva mahāmaha,  
 asmākaṃ te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Pragātha ; to Indra)  
 sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,  
 tvām id dhī brahmakṛte kāmyaṃ vásu déṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* somapressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bharāmasi yajñām ukthām turām vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'  
 The looser dependence of mādāya upon sómeṣu, as compared with asmākaṃ te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1<sup>cd</sup>–15<sup>cd</sup>, divó amūṣya çāsato divām yayá divāvaso.

8.34.4<sup>b</sup>: 5.35.6<sup>d</sup>; 8.6.37<sup>c</sup>, hávante vājasātaye; 6.57.1<sup>c</sup>, huvéma vājasātaye;  
 8.9.13<sup>b</sup>, huvéya vājasātaye.

8.34.7<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote ṣatāmagma,

└divó amúṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>9.62.14<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ ṣatāmago vimāno rájasah kavīḥ,

└īndrāya pavate madaḥ.┘

☞ 9.6.7<sup>b</sup>[8.34.8<sup>a</sup>, ā tvā hótā mánurhitaḥ : 1.13.4<sup>c</sup>, āsi hótā mánurhitaḥ ; 1.14.11<sup>a</sup> ; 6.16.9<sup>a</sup>,  
tvām hótā mánurhitaḥ.]8.34.11<sup>a</sup>, ā no yāhy úpaçruti : 8.8.5<sup>a</sup>, ā no yātam úpaçruti.8.34.13<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

ā yāhi párvatebhyaḥ samudrásyādhi viṣṭápaḥ,

└divó amúṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>8.97.5<sup>b</sup> (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭápi,

yát párhive sádane vṛtrahantama yád antárikṣa ā gahi.┘

☞ 5.73.1<sup>d</sup>9.12.6<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

└prá vácam īndur iṣyati┘ samudrásyādhi viṣṭápi,

☞ 9.12.6<sup>a</sup>

jīnvan kóçam madhuçútam.

9.107.14<sup>c</sup> (Sapta Ṛsayah ; to Soma Pavamāna)

└abhi sómāsa āyávaḥ pávante mádyaṁ mádam.┘

☞ 9.23.4<sup>ab</sup>

samudrásyādhi viṣṭápi manīṣiṇo └matsarásaḥ svarvídaḥ.┘

☞ 9.21.1<sup>c</sup>Note that 8.97.11<sup>b</sup> = 9.12.2<sup>c</sup>.8.35.1<sup>b</sup> : 2.31.1<sup>b</sup>, ādityāi rudráir vásubhiḥ sacābhuvā.8.35.1<sup>c</sup>—21<sup>c</sup>, sajóṣasā uṣāsā sūryeṇa ca.8.35.1<sup>d</sup>—3<sup>d</sup>, sómam pibatam açvinā.[8.35.3<sup>a</sup>, víçvair devāis tribhír ekādaçair ihá : 1.34.11<sup>a</sup>, ā nāsatyā tribhír, &c.]8.35.4<sup>b</sup>—6<sup>b</sup>, víçvehá devāu sávanāva gachatam.8.35.4<sup>d</sup>—6<sup>d</sup>, iṣam no voḷham açvinā.8.35.7<sup>b</sup>—9<sup>b</sup>, sómam sutām mahiṣévāva gachathaḥ.8.35.7<sup>d</sup>—9<sup>d</sup>, trír vartír yātam açvinā.8.35.10<sup>b</sup>—12<sup>b</sup>, prajāṁ ca dhattām dráviṇam ca dhattam.8.35.10<sup>d</sup>—12<sup>d</sup>, ūrjam no dhattam açvinā.8.35.13<sup>b</sup>—15<sup>b</sup>, marútvantā jaritúr gachatho hávam.



8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13<sup>d</sup>–15<sup>d</sup>, *adityāir yātam açvinā.*

8.35.16<sup>b</sup>–18<sup>b</sup>, *hatām rākṣāṁsi sédhatam āmivāḥ.*

8.35.16<sup>d</sup>–18<sup>d</sup>, *sómaṁ sunvató açvinā.*

8.35.19<sup>b</sup>–21<sup>b</sup>, *çyāvāçvasya sunvató madacyutā.*

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7<sup>a</sup>; 38.8<sup>a</sup>.

8.35.19<sup>d</sup>–21<sup>d</sup>, *āçvinā tiróahnyam.*

8.35.22<sup>a</sup>, *arvāg rátham ní yachatam: 1.92.16<sup>c</sup>; 7.74.2<sup>c</sup>, arvāg rátham sámanasā ní yachatam.*

8.35.22<sup>b</sup>: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.8.1<sup>d</sup>; 5.11<sup>c</sup>, *píbatam sómyam mādhu; 8.24.13<sup>b</sup>, píbatī sómyam mādhu.*

8.35.22<sup>cde</sup>–24<sup>cde</sup>, *ā yātam açvinā gatam avasyúr vām ahám huve dhattām rátnāni dāçúṣe.*

The *pāda*, *ā yātam açvinā gatam*, also at 8.8.6<sup>c</sup>; the *pāda*, *dhattām rátnāni dāçúṣe*, also at 1.47.1<sup>d</sup>.

8.35.23<sup>b</sup>: 8.1.25<sup>d</sup>, *vivákṣaṇasya pítāye.*

8.36.1<sup>b-e</sup>–6<sup>b-e</sup>, *píbā sómaṁ mādāya kām çatakrato, yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsujín marútvaṁ indra satpate.*

Cf. 8.95.3<sup>a</sup>, *píbā sómaṁ mādāya kām.*

8.36.4<sup>a</sup> (*Çyāvāçva Ātreya; to Indra*)

*janitā divó janitā pṛthivyāḥ píbā sómaṁ mādāya kām çatakrato.*

☞ refrain: see prec. item

*yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsujín marútvaṁ indra satpate.*

☞ refrain: see prec. item

9.96.5<sup>b</sup> (*Pratardana Dāivodāsi; to Pavamāna Soma*)

*sómaḥ pavate janitā matnām janitā divó janitā pṛthivyāḥ,  
janitágnér janitā sūryasya janiténdrasya janitóta víṣṇoḥ.*

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated *pāda* cf. 2.40.1<sup>b</sup>, *jānanā divó jānanā pṛthivyāḥ.*

8.36.7<sup>a</sup> = 8.37.7<sup>a</sup> (*Çyāvāçva Ātreya; to Indra*)

*çyāvāçvasya sunvatás (8.37.7, rébhatas) tātāḥ çṛṇu yáthāçṛṇor átreh  
kármāṇi kṛṇvatāḥ,*

*prá trasádasyum āvitha tvām éka ín nṛṣáhya indra bráhmāṇi (8.37.7, kṣa-  
trāṇi) vardhayán.*

8.38.8<sup>a</sup> (Ṣyāvāṇva Ātreya ; to Indra and Agni)  
ṣyāvāṇvasya sunvató 'trīṇāṃ ṣṛṇutam hāvam,  
indrāgni sómapitaye.

Cf. the refrain, ṣyāvāṇvasya sunvató madacyutā, 8.35.19<sup>b</sup>–21<sup>b</sup>.—On the relation between 8.36 and 37 see p. 16.

8.37.1<sup>cde</sup>, 2<sup>bed</sup>–6<sup>bed</sup>, indra viṣvābhir ūtibhiḥ, mādhyam̐dinasya sāvanasya vṛtrahann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12<sup>c</sup>.

8.37.7 = 8.36.7.

8.37.7<sup>a</sup> = 8.36.7<sup>a</sup>, ṣyāvāṇvasya rébhatas (8.36.7<sup>a</sup>, sunvatás) tātā ṣṛṇu : 8.38.8<sup>a</sup>, ṣyāvāṇvasya sunvatāḥ.

8.38.1<sup>c</sup>–3<sup>c</sup>, indrāgni tāsya bodhatam.

8.38.2<sup>b</sup>, vṛtrahāṇāparājita : 3.12.4<sup>b</sup>, sajítvanāparājita.

8.38.3<sup>ab</sup> (Ṣyāvāṇva Ātreya ; to Indra and Agni)  
idāṃ vām madirām mādhv ádhuksann ádribhir nárah,  
└indrāgni tāsya bodhatām.┐ ☞ refrain, 8.38.1<sup>c</sup>–3<sup>c</sup>

8.65.8<sup>ab</sup> (Pragātha Kāṇva ; to Indra)  
idāṃ te somyām mādhv ádhuksann ádribhir nárah,  
juṣāṇā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1<sup>b</sup>.

8.38.4<sup>a</sup> : 5.78.3<sup>b</sup>, juṣéthām yajñām iṣṭāye ; 5.72.3<sup>b</sup>, juṣétām yajñām iṣṭāye.

8.38.4<sup>c</sup>–6<sup>c</sup>, indrāgni á gatam narā.

Cf. 3.12.1<sup>a</sup>, indrāgni á gatam sutām.

8.38.7<sup>a</sup>, prātaryāvabhir á gatam : 5.51.3<sup>b</sup>, prātaryāvabhir á gahi.

8.38.7<sup>c</sup>–9<sup>c</sup> : 6.60.9<sup>c</sup>, indrāgni sómapitaye.

8.38.8<sup>a</sup>, ṣyāvāṇvasya sunvatāḥ : 8.36.7<sup>a</sup> = 8.37.7<sup>a</sup>, ṣyāvāṇvasya sunvatás (8.37.7<sup>a</sup>, rébhatas) tātā ṣṛṇu.

8.38.9<sup>abc</sup> (Ṣyāvāṇva Ātreya ; to Indra and Agni)  
evā vām ahva ūtāye yáthāhuvanta médhiraḥ,  
└indrāgni sómapitaye.┐ ☞ refrain, 8.38.7<sup>c</sup>–9<sup>c</sup>

8.42.6<sup>abc</sup> (Arcanānas, or Nābhāka Kāṇva ; to Aṣvins)  
evā vām ahva ūtāye yáthāhuvanta médhiraḥ,  
└nāsatyā sómapitaye┐ └nābhantām anyaké same.┐

☞ c : cf. 8.8.5<sup>b</sup> ; d : refrain, 8.39.1<sup>f</sup> ff.

Pāda 8.38.9<sup>c</sup> is refrain in 8.38.7<sup>c</sup>–9<sup>c</sup> ; pāda 8.42.6<sup>c</sup> in 8.42.4<sup>c</sup>–6<sup>c</sup> (cf. áṣvinā sómapitaye, 8.8.5<sup>b</sup>) ; pāda 8.42.6<sup>a</sup> in 8.39.1<sup>f</sup> ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10<sup>b</sup>, indrāgnyór ávo vṛṇe: 8.94.8<sup>b</sup>, devānām ávo vṛṇe.]

8.39.1<sup>f</sup>–40.11<sup>f</sup>; 41.1<sup>f</sup>–10<sup>f</sup>; 42.4<sup>d</sup>–6<sup>d</sup>, nábhantām anyaké same.

8.39.6<sup>d</sup>, agnir dvārā vy ūṛṇute: 1.128.6<sup>e</sup>, agnir dvārā vy ṛṇvati.

8.39.8<sup>e</sup>: 8.23.22<sup>b</sup>; 60.2<sup>d</sup>; 102.2<sup>a</sup>, agnīm yajñēṣu pūrvyām.

[8.40.5<sup>e</sup>, indra īcāna ójasā: 1.11.8<sup>a</sup>; 8.76.1<sup>b</sup>, indram īcānam ójasā.]

Cf. also 8.6.41<sup>b</sup>, éka īcāna ójasā.

[8.40.6<sup>c</sup>, ójo dāsāsya dambhaya: 10.22.8<sup>d</sup>, vādhar dāsāsya dambhaya.]

8.40.7<sup>d</sup>: 1.8.4<sup>c</sup>; 9.61.29<sup>c</sup>, sāsahyāma pṛtanyatāḥ.

8.40.7<sup>de</sup>, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1<sup>bc</sup>, indratvotāḥ  
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9<sup>b</sup>, pūrvīr utā prācastayaḥ: 6.45.3<sup>ab</sup>; 8.12.21<sup>ab</sup>, mahīr asya prāṇitayaḥ  
pūrvīr utā prācastayaḥ.

8.40.10<sup>c</sup>, 11<sup>c</sup>, utō nū cid yā ójasā (11<sup>c</sup>, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10<sup>d</sup>, cūṣṇasyāṇḍāni bhédati: 8.40.11<sup>d</sup>, āṇḍā cūṣṇasya bhédati.

8.40.10<sup>e</sup>, jéṣat svārvatīr apāḥ: 8.40.11<sup>e</sup>, ájāiḥ svārvatīr apāḥ; 1.10.8<sup>c</sup>, jéṣaḥ  
svārvatīr apāḥ.

8.40.12<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.48.13<sup>d</sup>; 10.121.10<sup>d</sup>, vayām syāma pátayo rayīmām.

8.41.1<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

asmā ū śú prābhūtaye váruṇāya marúdbhyó 'reā vidúṣtarebhyaḥ,  
yó dhītá mānuṣāṇām paçvó gá iva ráksati nábhantām anyaké same.]

~~65~~ refrain, 8.39.1<sup>f</sup> ff.

9.61.12<sup>b</sup> (Amahiyu Āngirasa; to Soma Pavamāna)

sá na indrāya yājyave váruṇāya marúdbhyaḥ,  
varivovít pári srava.

This repeated pāda also at 9.33.3<sup>b</sup>; 34.2<sup>b</sup>; 65.25<sup>b</sup>: see under 5.51.7.

8.41.2<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

tām ū śú samanā girá pitṛṇām ca mánmabhiḥ,

nābhakāsya prācastibhir yāḥ síndhūnām úpodayé saptásvasā sá madhyamó  
nábhantām anyaké same.]

~~65~~ refrain, 8.39.1<sup>f</sup> ff.

10.57.3<sup>c</sup> (Bandhu Gāupāyana and others; to Viṣve Devāḥ)  
māno nv ā huvāmahe nārāṇsēna sómena,  
pitṛñām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4<sup>c</sup>–6<sup>c</sup>, nāsatyā sómapītaye.

Cf. 8.8.5<sup>b</sup>, áḡvinā sómapītaye.

8.42.6<sup>abc</sup>: 8.38.9<sup>abc</sup> (with the ūha, nāsatyā, in 8.42.6<sup>c</sup>, for índrāgni in 8.38.9<sup>c</sup>).

8.43.1<sup>c</sup>: 8.3.15<sup>b</sup>, gíra stómāsa írate.

8.43.2<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.29<sup>b</sup>, 36<sup>a</sup>, jātavedo vicarṣaṇe.

8.43.11<sup>b+c</sup> (Virūpa Āṅgirasa; to Agni)  
ukṣānnāya vaçānnāya sómapṛṣṭhāya vedhāse,  
stómāir vidhemāgnāye.

10.91.14<sup>c</sup> (Aruṇa Vāitahavya; to Agni)  
yāsminn áḡvāsa ṛsabdhāsa ukṣāno vaçā meṣā avasṛṣṭāsa āhutāḥ,  
kīlālapé sómapṛṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.  
8.44.27<sup>c</sup> (Virūpa Āṅgirasa; to Agni)  
yajñānām rathye vayām tigmājambhāya vīlāve,  
stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24<sup>c</sup> with 8.44.6<sup>c</sup>.—Cf. 8.23.23<sup>a</sup>, ābhir vidhemāgnāye.

[8.43.15<sup>c</sup>, ágne vīrávatīm iṣam: 1.12.11<sup>c</sup>; 9.61.6<sup>b</sup>, rayīm vīrávatīm iṣam.]

8.43.16<sup>c</sup>: 1.12.12<sup>c</sup>, imām stóman̄ juṣasva me: 1.12.12<sup>c</sup>, imām stóman̄ juṣasva naḥ.

8.43.18<sup>b</sup>, 29<sup>b</sup>, víḡvāḥ suksīṭāyāḥ pṛthak.

[8.43.20<sup>c</sup>, vāhnīm hótāram īlate: 6.14.2<sup>c</sup>; agnīm hótāram īlate.]

Cf. 3.10.2<sup>b</sup>, ágne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22<sup>c</sup> (Virūpa Āṅgirasa; to Agni)  
tām iliṣva yā āhuto 'gnír vibhrājate ghr̥tāiḥ,  
imām naḥ ḡṇavad dhávam.

10.26.9<sup>d</sup> (Vimada Āindra, or others; to Pūṣan)  
asmákam ūrjā rátham̄ pūṣā aviṣṭu máhinaḥ,  
bhúvad vājānām̄ vṛdhā imām̄ naḥ ḡṇavad dhávam.

Cf. ḡṇutá (and ḡṇutám̄) ma imām̄ hávam, under 2.41.13.

8.43.23<sup>a</sup>: 4.32.13<sup>c</sup> = 8.65.7<sup>c</sup>, tām̄ tvā vayām̄ havāmahe.

8.43.24—] *Part 1 : Repeated Passages belonging to Book VIII* [376

8.43.24<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
viçām rājanam ādbhutam ādhyakṣam dhārmanām imām,  
agnīm ile sá u çravat.

8.44.6<sup>c</sup> (The same)  
mandráṁ hótāram ṛtvijam citrábhānuṁ vibhāvasum,  
agnīm ile sá u çravat.

Cf. the correspondence of 8.43.11<sup>c</sup> with 8.44.27<sup>a</sup>.

8.43.30<sup>a</sup> : 8.19.17<sup>a</sup>, té ghéd agne svādhyāḥ.

8.43.31<sup>b</sup> : 3.9.8<sup>b</sup> ; 8.102.11<sup>a</sup>, çīrām pāvakāçociṣam ; 10.21.1<sup>d</sup>, çīrām pāvakāçociṣam  
vívakṣase.

8.43.32<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ,  
çārdhan támāṁsi jighnase.

9.100.8<sup>c</sup> (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)  
pāvamāna máhi çrávaç, citrébhir yasi raçmībhiḥ,  
çārdhan támāṁsi jighnase viçvāni dāçúso grhé.

9.4.1<sup>b</sup>

Cf. 9.66.24<sup>c</sup>, kṛṣṇā támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1<sup>b</sup>.

8.44.6<sup>c</sup> : 8.43.24<sup>c</sup>, agnīm ile sá u çravat.

8.44.9<sup>c</sup> : 6.52.12<sup>c</sup>, cikitvān dāivyaṁ jānam.

8.44.10<sup>a</sup>, vípraṁ hótāram adrúham : 6.15.7<sup>c</sup>, vípraṁ hótāram puruvāram adrúham.

8.44.11<sup>b</sup> : 7.15.13<sup>b</sup>, prāti śma deva ríṣataḥ.

8.44.13<sup>a</sup> : 7.16.1<sup>b</sup>, ūrjó nápatam á huve.

8.44.14<sup>b</sup> : 1.12.12<sup>a</sup> ; 10.21.8<sup>a</sup>, ágne çukréṇa çociṣā.

8.44.14<sup>c</sup> : 1.12.4<sup>c</sup> ; 5.26.5<sup>c</sup>, devāir á satsi barhíṣi.

8.44.19<sup>a</sup> : 3.10.1<sup>a</sup>, tvām agne maníṣīṇaḥ.

8.44.19<sup>c</sup> : 1.5.8<sup>c</sup>, tvām vardhantu no gíraḥ.

8.44.25<sup>b</sup> : 8.6.4<sup>c</sup>, samudráyeva síndhavaḥ.

8.44.27<sup>c</sup>, stómāir iṣemāgnāye : 8.43.11<sup>c</sup>, stómāir vidhemāgnāye.

8.44.28<sup>a</sup> : 2.5.8<sup>c</sup>, ayām agne tvé ápi.

8.44.28<sup>c</sup>: 1.10.9<sup>c</sup>, tāsmaī pāvaka mṛṣaya.

8.45.1<sup>b</sup>, str̥ṇānti barhīr ānuṣāk : 1.13.5<sup>a</sup>, str̥ṇitā barhīr ānuṣāk ; 3.41.2<sup>b</sup>, tistiré barhīr ānuṣāk.

8.45.1<sup>c</sup>–3<sup>c</sup>, yéṣām indro yúvā sákha.

8.45.4<sup>bc</sup> (Triṣoka Kāṇva ; to Indra)

á bundām vṛtrahá dade jātáḥ pṛchad ví mātáram,  
ká ugráh ké ha ṛṇvire.

8.77.1<sup>bc</sup> (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatákratur ví pṛchad iti mātáram,  
ká ugráh ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5<sup>a</sup> with prāti tvā çavasi vadad : in 8.77.2<sup>c</sup> with ād im çavasy àbravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7<sup>c</sup>, rathítamo rathínām : 1.11.1<sup>c</sup>, rathítamam rathínām.

8.45.10<sup>b</sup> (Triṣoka Kāṇva ; to Indra)

vṛjyāma te pári dviśó 'ram te çakra dāvāne,  
gaméméd indra gómataḥ.

8.92.26<sup>c</sup> (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

áram hí śmā sutéṣu naḥ sómeṣv indra bhūṣasi,  
áram te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelberten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the pāda áram te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühst du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical : supply the verb gáchāmaḥ, or the like, and observe 8.92.27<sup>c</sup>, áram gamāma te vayám. The elliptical construction of the repeated pāda in 8.92.26<sup>c</sup> is certainly secondary and after-born, as compared with its expressed construction in 8.45.10<sup>b</sup>.

[8.45.11<sup>a</sup>, çānaiç cid yānto adrivaḥ : 8.61.4<sup>d</sup>, makṣú cid, &c.]

8.45.13<sup>a</sup> : 3.42.6<sup>a</sup>, vidmā hí tvā dhanamjayám.

8.45.15<sup>c</sup>, tāsya no véda á bhara : 1.81.9<sup>c</sup>, téṣām no véda á bhara.

[8.45.21<sup>a</sup>, stotrām indrāya gāyata : 8.89.1<sup>a</sup>, brhád indrāya gāyata.]

[8.45.21<sup>b</sup>, purunṛmpāya sátvane : 6.45.22<sup>b</sup>, puruhutāya sátvane.]

8.45.29<sup>c</sup>: 1.5.2<sup>c</sup>, indram sóme sácā suté.

8.45.33<sup>c</sup>: 8.6.25<sup>c</sup>, yád indra mṛláyāsi naḥ ; also refrain in 8.93.28<sup>c</sup>–30<sup>c</sup>.

8.45.40<sup>c</sup>–42<sup>c</sup>, vásu spārhām tād á bhara.

8.46.3<sup>b+c</sup> (Vaça Açvya ; to Indra)

á yásya te mahimānam çátamūte çátakrato,  
gīrbhír grṇānti kārāvaḥ.

8.99.8<sup>b</sup> (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,  
samānām indram ávase havāmahe vásavānam vasūjívam.

8.54(Vāl. 6).1<sup>b</sup> (Mātariçvan Kāva ; to Indra)

etát ta indra vīryam gīrbhír grṇānti kārāvaḥ,  
té stobhanta ūrjam āvan ghṛtaçútam pāurāso nakṣan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1<sup>b</sup> seems to imitate 8.46.3<sup>c</sup>, secondarily and improperly.—  
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6<sup>c</sup>: 6.54.8<sup>c</sup> ; 8.26.22<sup>b</sup> ; 53(Vāl. 5).1<sup>d</sup>, íçānam rāyá imahe.

8.46.8<sup>a+b</sup> (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamaḥ,  
yá ādadīḥ svār nṛbhír yāḥ pṛtanāsu duṣṭārāḥ.

9.61.19<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tēnā pavasvándhasā,  
[devāvīr aghaçaṁsahā.]

9.24.7<sup>c</sup>

8.92.17<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citrāçravastamo yá indra vṛtrahántamaḥ,  
yá ojadātamo mādāḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12<sup>c</sup>, asmākebhír nṛbhír átrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing *motifs*.—Cf. the pādas, víṣā mádo váreṇyaḥ, 1.175.2<sup>b</sup>, and (for 8.46.8<sup>d</sup>), sá çúro ūstā pṛtanāsu duṣṭārāḥ, 4.36.6<sup>b</sup>.

8.46.9<sup>d</sup> (Vaça Açvya ; to Indra)

yó duṣṭáro viçvavāra çravāyyo vájeṣv āsti tarutā,  
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51(Vāl. 3).5<sup>d</sup> (Çruṣṭigu Kāva ; to Indra)

yó no dātā vásunām [indram tám hūmahe vayām,  
vidmā hy āsya sumatīm nāvīyasīm gaméma gómati vrajé.

6.46.3<sup>b</sup>

Cf. 1.86.3<sup>c</sup>, sá gāntā gómati vrajé ; and 7.32.10<sup>d</sup>, gāmat sá gómati vrajé.

[8.46.13<sup>b</sup>, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2<sup>b</sup>, indro maghāir maghāvā, &c.]

8.46.20<sup>d</sup>: 8.22.2<sup>b</sup>, bhujoyūn vājeṣu pūrvyam.

8.47.1<sup>a</sup> (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] ☞ 5.71.3<sup>b</sup>  
yām ādityā abhī druho rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo  
va utāyaḥ.] ☞ refrain, 8.47.1<sup>ef</sup>–18<sup>ef</sup>

8.67.4<sup>a</sup> (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] ☞ 5.67.1<sup>c</sup>  
[āvāṅsy ā vṛṇīmahe.] ☞ 8.26.1<sup>c</sup>

See the estimate of 8.67.4 under 8.26.21<sup>c</sup>.

8.47.1<sup>b</sup>, vāruṇa mitra dācūṣe: 5.71.3<sup>b</sup>, vāruṇa mitra dācūṣah.

8.47.1<sup>ef</sup>–18<sup>ef</sup>, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5<sup>c</sup>, anehāsas tvótayaḥ.

8.47.5<sup>c</sup>: 1.4.6<sup>c</sup>, syāméd indrasya çārmaṇi.

8.47.9<sup>b</sup>: 6.75.12<sup>d</sup>, 17<sup>d</sup>, āditih çarma yachatu.

8.47.9<sup>c</sup> (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çarma yachatu,] ☞ 6.75.12<sup>d</sup>  
mātā mitrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyaḥ suūtāyo va  
utāyaḥ.] ☞ d: 1.136.2<sup>e</sup>; ef: refrain, 8.47.1<sup>ef</sup>–18<sup>ef</sup>

10.36.3<sup>b</sup> (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditih pātṛ añhaso mātā mitrāsya vāruṇasya revātaḥ,  
svārvaḥ jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇīmahe.]

☞ refrain, 10.36.2<sup>d</sup>–12<sup>d</sup>

8.47.9<sup>d</sup>: 1.136.2<sup>e</sup>, aryamṇo vāruṇasya ca.

8.47.15<sup>c</sup>, 17<sup>c</sup>, trité (17<sup>c</sup>, evā) duṣvāpnyam sārvaṁ.

8.47.18<sup>ab</sup> (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,  
ūṣo yāsmād duṣvāpnyād ābhāiṣmāpa tād uchatv [anehāso va utāyaḥ suūtāyo va  
utāyaḥ.] ☞ refrain, 8.47.1<sup>ef</sup>–18<sup>ef</sup>

10.164.5<sup>ab</sup> (Pracetas Āṅgirasa; Duṣṣvapnaghnām)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,  
jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tām sā ṛchatu yō no dvēṣṭi  
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18<sup>ab</sup>. On the metre of 10.164.5<sup>c</sup> see Oldenberg, Prol. p. 39.



8.48.2<sup>c</sup> (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,  
indav indrasya sakhyām juṣāṇāḥ ṣṛāuṣṭīva dhūram ānu rāyā ṛdhyāḥ.

9.97.11<sup>c</sup> (Manyu Vasistha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró róma pavate ādrīdugdhaḥ,  
indur indrasya sakhyām juṣāṇó devó devāsyā matsaró mādāya.

[8.48.4<sup>d</sup>: see under 8.18.22<sup>c</sup>.]

[8.48.6<sup>b</sup>, prā cakṣaya kṛṇuhí vásyaso naḥ: 4.2.20<sup>c</sup>, úc chocasva kṛṇuhí, &c.]

8.48.8<sup>a</sup> (Pragātha Kāṇva ; to Soma)

sóma rājan mṛláyā naḥ svastí táva smasi vratyās tāsya viddhi,  
ālartī dākṣa utā manyúr indo má no aryó anukāmām pára dāḥ.

10.59.6<sup>d</sup> (Bandhu Gāupāyana, &c. ; to Asuntī)

ásunte púnar asmāsu cākṣuḥ púnāḥ prāṇám ihá no dhehi bhógam,  
jyók paçyema sūryam uccárantam, ánumate mṛláyā naḥ svastí.

65 4.24.5<sup>b</sup>

8.48.9<sup>c</sup> (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niśasátthā nṛcākṣāḥ,  
yát te vayām pramināma vratāni sá no mṛla suṣakhá deva vásyah.

10.2.4<sup>a</sup> (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúsāṁ devā áviduṣṭarāsaḥ,  
agnis tād viçvam á pṛṇāti vídvān yébhīr devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11<sup>d</sup>: 1.113.16<sup>d</sup>, áganma yátra pratiránta áyuh.

[8.48.12<sup>b</sup>, ámartyo mártyaṁ ávivéça: 4.58.3<sup>d</sup>, mahó devó mártyaṁ á viveça.]

8.48.13<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.40.12<sup>d</sup>; 10.121.10<sup>d</sup>, vayām syāma pátayo rayīṇām.

8.48.14<sup>c</sup>, váyam sómasya viçváha priyāsaḥ: 2.12.15<sup>c</sup>, vayām ta indra viçváha priyāsaḥ.

8.48.14<sup>d</sup>: 1.117.25<sup>d</sup>; 2.12.15<sup>d</sup>, suvīraso vidátham á vadema.

8.49(Vā1.1).1<sup>b</sup> (Praskanva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam indram arca yáthā vidé,  
yó jaritṛbhyo magháva purūvásuḥ sahásreṇeva çikṣati.

8.69.4<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatiṁ giréndram arca yáthā vide,  
sūnúṁ satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1<sup>a</sup>: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vā1.1).5<sup>a</sup>: 8.5.7<sup>a</sup>, á na stómam úpa dravát.

8.49(Vāl.1).5<sup>c</sup> (Praskaṇva Kāṇva ; to Indra)

ā na stómam úpa dravád<sub>1</sub> dhiyānó áçvo ná sotr̥bhīḥ,  
yām te svadhāvan svadāyanti dhenāva indra kāṇveṣu rātāyaḥ.

8.5.7<sup>a</sup>

8.50(Vāl.2).5<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvarā iyānó átyo ná toçate,  
yām te svadāvan svádanti gūrtāyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7<sup>a</sup>.

8.49(Vāl.1).6<sup>c</sup> (Praskaṇva Kāṇva ; to Indra)

ugrām ná vīrām námasópa sedima víbhūtim ákṣitāvasum,  
udrīva vajrinn avató ná siñcaté kṣārantindra dhītāyaḥ.

8.50(Vāl.2).6<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

prā vīrām ugrām vívicim̐ dhanasp̐tam̐ víbhūtim̐ rádhaso mahāḥ,  
udrīva vajrinn avató vasutvanā sādā pipetha dāçúse.

8.49(Vāl.1).7<sup>abd</sup>, yád dha nūnām yád vā yajñé yád vā pṛthivyām ádhi . . . ugrá

ugrēbhīr ā gahi : 8.50(Vāl.2).7<sup>abd</sup>, yád dha nūnām parāvāti yád vā  
pṛthivyām divi . . . ṛṣvāṛṣvēbhīr ā gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr ā gahi.

8.49(Vāl.1).9<sup>c</sup> (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,  
yáthā právo maghavan médhyātithim̐ yáthā nípatithim̐ dhāne.

8.50(Vāl.2).9<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso<sub>1</sub> vīdyāma çūra návyasaḥ<sub>1</sub>  
yáthā práva étaçam̐ kṛtvye dhāne yáthā váçam̐ dáçavraje.

8.24.8<sup>b</sup>

For the relation of these two stanzas see under 8.24.8<sup>b</sup>.

8.49(Vāl.1).10<sup>ac</sup> (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,  
yáthā góçarye ásanor̐ r̥jiçvanindra gómad dhíraṇyavat.

8.50(Vāl.2).10<sup>ac</sup> (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánithe dāmūnasi,  
yáthā góçarye ásiçāso adrivo máyi gotrām̐ hariçríyam.

8.50(Vāl.2).5<sup>c</sup>, yām te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5<sup>c</sup>, yām te  
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6<sup>c</sup>, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6<sup>c</sup>, udrīva vajrinn  
avató na siñcaté.

8.50(Vāl.2).7<sup>abd</sup>, yád dha nūnām parāvāti yád vā pṛthivyām divi, . . . ṛṣvā  
ṛṣvēbhīr ā gahi : 8.49(Vāl.1).7<sup>abd</sup>, yád dha nūnām yád vā yajñé yád  
vā pṛthivyām ádhi . . . úgra ugrēbhīr ā gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr  
ā gahi.

8.50.9—] *Part 1: Repeated Passages belonging to Book VIII* [382

8.50(Vāl.2).9<sup>b</sup>: 8.24.8<sup>b</sup>, vidyāma çūra návyasaḥ.

8.50(Vāl.2).9<sup>c</sup>, yáthā práva étaçam kítvye dhāne: 8.49(Vāl.1).9<sup>c</sup>, yáthā právo maghavan médhyātithim.

8.50(Vāl.2).10<sup>ac</sup>, yáthā kánve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10<sup>ac</sup>, yáthā kánve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Vāl.3).1<sup>ab</sup> (Çruṣṭigu Kāṇva; to Indra)  
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám,  
nípātithāu maghavan médhyātithāu púṣṭigāu çrúṣṭigāu sácā.

8.52(Vāl.4).1<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yáthā mánāu vívasvati sómam çakrápibaḥ sutám,  
yáthā trté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2<sup>b</sup>

8.51(Vāl.3).5<sup>b</sup>: 6.46.3<sup>b</sup>, índram tám hūmahe vayám.

8.51(Vāl.3).5<sup>d</sup>: 8.46.9<sup>d</sup>, gaméma gómati vrajé.

For remoter parallels see under 8.46.9<sup>d</sup>.

8.51(Vāl.3).6<sup>ab+cd</sup> (Çruṣṭigu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya çikṣasi sá rāyās póṣam açnute,  
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya mánhase sá rāyās póṣam invati,  
vasūyāvo vásupatim çatakrátum stómair índram havāmahe. cf. 8.52(Vāl.4).6<sup>cd</sup>

8.61.14<sup>cd</sup> (Bhargya Prāgātha; o Indra)  
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,  
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6<sup>cd</sup> = 8.61.10<sup>cd</sup>.—The cadence dānāya mánhase also in 8.61.8<sup>b</sup>.

8.51(Vāl.3).6<sup>cd</sup> = 8.61.14<sup>cd</sup>, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3<sup>c</sup>; 93.30<sup>b</sup>, sutávanto havāmahe.

8.52(Vāl.4).1<sup>ab</sup>, yáthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1<sup>ab</sup>,  
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1<sup>d</sup>, āyāu mādayase sácā: 8.4.2<sup>b</sup>, indra mādayase sácā.]

[8.52(Vāl.4).8<sup>c</sup>, yásmāi víṣṇus trīṇi padā vicakramé: 1.22.18<sup>a</sup>; 8.12.27<sup>b</sup>, trīṇi padā ví cakrame (1.22.18<sup>a</sup>, vicakramé).]

8.52(Vāl.4).4<sup>cd</sup>, tām tvā vayām sudūghām iva godūho juhūmāsi ṇṇavasyāvah :  
1.4.1<sup>bc</sup>, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10<sup>c</sup>.

8.52(Vāl.4).5<sup>b</sup> (Āyu Kāṇva ; to Indra)  
yó no datā́ sá nah pitā́ mahā́n ugrā́ iṇānakṛ́t,  
áyamann ugró maghā́vā purū́vāsūr gōr áṇvasya prá datu nah.

8.65.5<sup>b</sup> (Pragātha Kāṇva ; to Indra)  
índra gṛṇī́ṣā u stuṣé mahā́n ugrā́ iṇānakṛ́t,  
éhi nah sutām piba.

For 8.65.5<sup>a</sup> cf. 2.20.4<sup>a</sup>, tām u stuṣa indram tām gṛṇīṣe.

8.52(Vāl.4).6<sup>ab</sup>, yásmāi tvām vaso dā́nāya mánhase sá rā́yās póṣam invati :  
8.51(Vāl.3).6<sup>ab</sup>, yásmāi tvām vaso dā́nāya ṇṇkṣasi sá rā́yās póṣam  
aṇute.

8.52(Vāl.4).8<sup>cd</sup> (Ayu Kāṇva ; to Indra)  
yásmāi tvām vaso dā́nāya mánhase sá rā́yās póṣam invati, 8.51(Vāl.3).6<sup>ab</sup>  
vasū́yāvo vásupatiṁ́ ṇṇatákratuṁ́ stómāir indraḿ havā́mahe.

8.61.10<sup>cd</sup> (Bhargva Prāgātha ; to Indra)  
ugrā́bāhur mrakṣakṛ́tvā purā́ndaró yádi me ṇṇáavad dhávam,  
vasū́yāvo vásupatiṁ́́ ṇṇatákratuṁ́ stómāir indraḿ havā́mahe.

Note that 8.61.14<sup>cd</sup> = 8.51(Vāl.3).6<sup>cd</sup>.

8.52(Vāl.4).10<sup>b</sup> : 8.7.22<sup>b</sup>, sām kṣṓṇí sām u sū́ryam.

8.53(Vāl.5).1<sup>d</sup> : 6.54.8<sup>c</sup> ; 8.26.22<sup>b</sup> ; 46.6<sup>c</sup>, iṇānam rā́yā imahe.

8.53(Vāl.5).2<sup>b</sup>, vāvṛdhā́no divé-dive : 8.12.28<sup>b</sup>, vāvṛdhá́te divé-dive.

8.53(Vāl.5).2<sup>d</sup> : 8.11.9<sup>b</sup>, vājayá́nto havā́mahe.

[8.53(Vāl.5).3<sup>cd</sup>, yé parāvátí sunviré já́neṣv á yé arvāvátí́ndavaḥ : 8.93.6<sup>ab</sup> ;  
9.65.22<sup>ab</sup>, yé sómāsaḥ parāvátí yé arvāvátí sunviré.]

8.53(Vāl.5).4<sup>d</sup> : 8.4.12, yátrā sómasya tṛṇpási.

8.53(Vāl.5).6<sup>d</sup>, krátuṁ́ punatá ā́nuṣák : 8.12.11<sup>b</sup>, krátuṁ́ punī́ta ā́nuṣák.

8.53(Vāl.5).7<sup>a</sup> : 5.35.1<sup>a</sup>, yás te sádhiṣṭhó 'vase.

8.54(Vāl.6).5<sup>c</sup>, téna no bodhi sadhamá́dyo vṛdhé : 8.3.1<sup>c</sup>, ā́pír no bodhi sadha-  
ádyo vṛdhé.

8.54(Vāl.6).1<sup>b</sup> : 8.46.3<sup>c</sup>, gīrbhír gṛṇánti kārāvah.

8.54(Vāl.6).6<sup>d</sup> : 4.8.6<sup>b</sup>, sasavā́nso ví ṇṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl.6).7<sup>d</sup>: 9.61.15<sup>b</sup>, dhukṣāsva pipyūṣim iṣam ; 8.7.3<sup>c</sup>, dhukṣānta pipyūṣim iṣam ; 8.13.25<sup>c</sup>, dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8<sup>a</sup>, vayām ta indra stómebhir vidhema : 5.4.7<sup>a</sup>, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1<sup>c</sup> (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)  
bhūrīd indrasya viryam vy ākhyam abhy āyati,  
rādhas te dasyava vṛka.

8.56(Vāl.8).1<sup>a</sup> (Prṣadhra Kāṇva ; Praskaṇvasya dānastutih)  
prāti te dasyave vṛka rādho adarṣy āhrayam,  
dyāur ná prathinā čavaḥ. 1.8.5<sup>c</sup>

For the appraisal of 8.56.1 see under 1.8.5<sup>c</sup>.—For 8.55.1<sup>a</sup> cf. 1.80.8<sup>c</sup>, mahāt ta indra viryam.

8.56(Vāl.8).1<sup>c</sup> : 1.8.5<sup>c</sup>, dyāur ná prathinā čavaḥ.

[8.56(Vāl.8).5<sup>c</sup>, agniḥ čukrēṇa čociṣā : āgne čukrēṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2<sup>a</sup>, yuvām devās trāya ekādačasah : 9.92.4<sup>b</sup>, viṣve devās, &c.]

8.57(Vāl.9).4<sup>a</sup>, ayām vām bhāgō nihito yajatrā : 1.183.4<sup>c</sup>, ayām vām bhāgō nihita iyām gīḥ.

8.59(Vāl.11).1<sup>d</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
imāni vām bhāgadheyāni sistrata indrāvaruṇā prā mahé sutesu vām,  
yajñe-yajñe ha sāvanā bhuranyātho yāt sunvaté yājamānāya čikṣathaḥ.

10.27.1<sup>b</sup> (Vasukra Āindra ; to Indra)  
āsāt sū me jaritaḥ sābhivegō yāt sunvaté yājamānāya čikṣam,  
ānāçīrdām ahām asmi prahantā satyadhvītaṁ vṛjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3<sup>c</sup>.

[8.59(Vāl.11).2<sup>b</sup>, indrāvaruṇā mahimānam āçata : 1.85.2<sup>a</sup>, tā ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3<sup>c</sup>, tābhir daçvānsam avataṁ çubhas patī : 1.47.5<sup>c</sup>, tābhiḥ sv āsmān avataṁ, &c.]

8.59(Vāl.11).7<sup>b</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
indrāvaruṇā sāumanasām ādrptaṁ rāyās poṣaṁ yājamāneṣu dhattam,  
prajāṁ puṣtīm bhūtīm asmāsu dhattam dirghayutvāya prā tirataṁ na āyuh.

10.17.9<sup>d</sup> (Devagravas Yāmāyana ; to Sarasvatī)  
 sárasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,  
 sahasrārgḥām iló átra bhāgām rāyās pōṣam yájamāneṣu dhehi.  
 10.122.8<sup>c</sup> (Citramahas Vāsiṣṭha ; to Agni)  
 ní tvā vāsiṣṭhā ahvanta vajīnam grṇānto agne vidātheṣu vedhāsah,  
 rāyās pōṣam yájamāneṣu dhārāya 1yūyām pāta svastībhiḥ sādā nah. 1  
 5.26.1<sup>c</sup> refrain, 7.1.20<sup>d</sup> ff.

8.60.1<sup>b</sup> : 5.20.3<sup>a</sup> ; 26.4<sup>c</sup> ; 10.21.1<sup>b</sup>, hótāraṁ tvā vṛṇīmahe.

8.60.2<sup>d</sup> : 8.23.22<sup>b</sup> ; 39.8<sup>e</sup> ; 102.10<sup>c</sup>, agním yajñēṣu pūrvyām.

8.60.3<sup>c</sup>, mandró yájiṣṭho adhvarēṣv íḍyah : 4.7.1<sup>b</sup>, hótā yájiṣṭho adhvarēṣv íḍyah.

8.60.3<sup>d</sup> : 1.127.2<sup>c</sup>, viprebhiḥ çukra mánmabhiḥ.

8.60.4<sup>d</sup> (Bhargha Prāgātha ; to Agni)  
 ádrogham á vahoçató yaviṣṭhya devān ajasra vitāye,  
 abhi prāyāṁsi súdhitā vaso gahi māndasva dhītībhir hitāḥ.

10.140.3<sup>b</sup> (Agni Pāvaka ; to Agni)  
 ūrjo napāj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,  
 tvé iṣaḥ sām dadhur bhūrivarpaṣaḥ citrótayo vāmājātāḥ.

8.60.8<sup>a</sup>, mǎ no mártāya ripáve rakṣasvīne ; 8.22.14<sup>c</sup>, mǎ no mártāya ripáve  
 vājīnivasū.

[8.60.10<sup>a</sup>, pāhí viçvasmād rakṣáso árāvṇaḥ : see under 1.36.15.]

8.60.12<sup>a</sup>, yéna váṁsāma pṭtanāsu çárdhataḥ : 6.19.8<sup>c</sup>, yéna váṁsāma pṭtanāsu  
 çátrūn.

8.60.14<sup>d</sup> : 8.23.27<sup>a</sup>, váṁsvā no vāryā purú.

8.60.17<sup>d</sup> : 1.127.2<sup>e</sup> ; 8.23.7<sup>b</sup>, hótāraṁ carṣaṇīnām.

8.60.18<sup>cd</sup>, iṣanyāyā nah pururūpam á bhara vājam nédiṣṭham utāye : 8.1.4<sup>cd</sup>,  
 úpa kramasva pururūpam á bhara vājam nédiṣṭham utāye.

8.60.19<sup>b</sup> (Bhargha Prāgātha ; to Agni)  
 ágne járitar viçpātis tepānó deva rakṣásah,  
 áproṣivān grhāpatir mahān asi divás pāyúr duroṇayūḥ.

8.102.16<sup>b</sup> (Prayoga Bhārgava, or others ; to Agni)  
 ágne ghṛtāsyā dhītībhis tepānó deva çocíṣā,  
 á devān vakṣi yáksi ca. 1

5.26.1<sup>c</sup>

Note that 8.60.2<sup>d</sup> = 8.102.10<sup>c</sup>.

8.61.4—] *Part 1: Repeated Passages belonging to Book VIII* [386

[8.61.4<sup>d</sup>, makṣū cid yānto adrivaḥ: 8.45.11<sup>a</sup>, çānāṣ cid, &c.]

8.61.5<sup>b</sup>: 10.134.3<sup>d</sup>, indra viçvābhir ūtibhiḥ; 8.12.5<sup>c</sup>, indra viçvābhir ūtibhir  
vavākṣitha; 8.32.12<sup>c</sup>, indro viçvābhir ūtibhiḥ.

8.61.6<sup>b</sup> (Bhargha Prāgātha; to Indra)

pāuró āçvasya purukṣd gāvām asy útso deva hiranyāyaḥ,  
nākīr hí dānaṁ parimārdhiṣat tvé yád-yad yāmi tād ā bhara.

9.107.4<sup>d</sup> (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno arṣasi,

ā ratnadhā yōnim ṛtāsyā sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurá is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtá, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4<sup>b</sup> cf. 9.107.26<sup>a</sup>.

8.61.10<sup>cd</sup>: 8.52(Vāl. 4).6<sup>cd</sup>, vasūyāvo vāsupatīm çatákratuṁ stómāir indraṁ  
havāmahe.

8.61.13<sup>d</sup> (Bhargha Prāgātha; to Indra)

yāta indra bhāyāmahe táto no ábhayaṁ kṛdhi,  
māghavañ chagdhí táva tán na ūtibhir ví dvīṣo ví mṛdho jahi.

10.152.3<sup>a</sup> (Çasa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrāsya hánū ruja,

ví manyúm indra vṛtrahann amitrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14<sup>cd</sup>: 8.51(Vāl. 3).6<sup>cd</sup>, tám tvā vayám maghavann indra girvaṇaḥ sutāvanto  
havāmahe: 8.17.3<sup>c</sup>; 8.93.30<sup>b</sup>, sutāvanto havāmahe.

8.62.1<sup>e</sup>–6<sup>e</sup>, 7<sup>d</sup>–9<sup>d</sup>, 10<sup>e</sup>–12<sup>e</sup>, bhadrá indrasya rātāyaḥ.

[8.62.4<sup>b</sup>, indra brāhmāni vārdhana: 5.73.10<sup>a</sup>, imā brāhmāni vārdhana.]

[8.63.2<sup>c</sup>, ukthā brāhma ca çānsyā: 1.8.10<sup>b</sup>, stóma ukthāni ca çānsyā.]

[8.63.3<sup>c</sup>, stuṣé tād asya páuṁsyam: 1.80.10<sup>c</sup>, mahát tād, &c.]

[8.63.6<sup>b</sup>, kṛtāni kártvāni ca: 1.25.11<sup>c</sup>, kṛtāni yá ca kártvā.]

8.63.9<sup>b</sup>, urú kramiṣṭa jrvāse: 1.155.4<sup>d</sup>, urú krāmīṣṭorugāyāya jrvāse.

8.64.1<sup>b</sup>: 1.10.7<sup>d</sup>, kṛṇuṣvā rādho adriṣaḥ.

[8.64.4<sup>c</sup>, óbhé pṛṇāsi ródasi: 10.140.2<sup>d</sup>, pṛṇákṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3<sup>d</sup>, ubhe pṛṇakṣi rodasi.

[8.64.6<sup>c</sup>, asmákam kāmam á pṛṇa: 1.16.9<sup>a</sup>, sémám naḥ kāmam á pṛṇa.]

8.64.7<sup>c</sup>, brahmá kás tám saparyati: 8.7.20<sup>c</sup>, brahmá kó vaḥ saparyati.

8.64.10<sup>c</sup>: 8.4.12<sup>d</sup>, tásyéhi prá dravā píba.

8.64.12<sup>c</sup>, éhīm indra drávā píba: 8.17.11<sup>c</sup>, éhīm asyá drávā píba.

8.65.1<sup>ab</sup>: 8.4.1<sup>ab</sup>, yád indra prág ápāg údañ nyāg vā hūyāse nṛbhīḥ.

8.65.2<sup>b</sup> (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṇare,

yád vā samudré ándhasaḥ.

8.103.14<sup>d</sup> (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhīḥ sómapiṭaye,

sóbharyā úpa suṣṭutīm mādáyasva svāṇṇare.

Cf. 8.6.39<sup>a</sup>, mándasvā sú svāṇṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3<sup>c</sup>, índra sómasya piṭāye: índram sómasya, &c.; see under 1.16.3.]

8.65.5<sup>b</sup>: 8.52(Vál. 4).5<sup>b</sup>, mahāñ ugrá iṣṇakṛt.

8.65.6<sup>b</sup>: 5.20.3<sup>d</sup>; 7.94.6<sup>b</sup>, práyasvanto havāmahe.

8.65.6<sup>c</sup>: 1.13.7<sup>c</sup>; 10.188.1<sup>c</sup>, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7<sup>c</sup> = 4.32.13<sup>c</sup>; 8.43.23<sup>a</sup>, tám tvā vayám havāmahe.

8.65.8<sup>ab</sup>, idám te somyám mádhv ádhukṣann ádribhir nárah: 8.38.3<sup>ab</sup>, idám vām madirám mádhv ádhukṣann ádribhir nárah.

8.65.9<sup>c</sup>: 1.9.8<sup>a</sup>; 44.2<sup>d</sup>, asmé dhehi grávo brhát.

8.65.12<sup>c</sup> (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7<sup>d</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

índreṇa yujá niḥ srjanta vāgháto [vrajám gómantam açvínam,]

10.25.5<sup>d</sup>

sahásram me dádato aṣṭakarnyāḥ grávo devéṣv akrata.



8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6<sup>b</sup>: 8.33.15<sup>d</sup>, mādāya dyukṣa somapāḥ.

[8.66.8<sup>c</sup>, sémām na stómaṁ jujuṣāṇā ā gahi: 1.16.5<sup>a</sup>, sémām na stómaṁ ā gahi.]

8.66.12<sup>c</sup>, tirāḥ cid aryāḥ sávanā vaso gahi: 4.29.1<sup>c</sup>, tirāḥ cid aryāḥ sávanā purūṇi.

[8.66.13<sup>cd</sup>, nahí tvád anyāḥ puruhūta káḥ caná mághavann ásti marḍitā; 1.84.19<sup>c</sup>, ná tvád anyó maghavann asti marḍitā.]

8.67.1<sup>c</sup>, 10<sup>c</sup>, sumṛīkán (10<sup>c</sup>, sumṛīkām) abhiṣṭaye.

8.67.4<sup>ab</sup>, máhi vo mahatām ávo váruṇa mītráryaman: 8.47.1<sup>ab</sup>, máhi vo mahatām ávo váruṇa mītra dāḥṣe.

8.67.4<sup>b</sup>: 5.67.1<sup>c</sup>; 10.126.2<sup>b</sup>, váruṇa mītráryaman.

8.67.4<sup>c</sup>: 8.26.21<sup>c</sup>, ávāṁsy ā vṛṇīmahe.

8.67.6<sup>c</sup>: 8.20.26<sup>b</sup>, tēnā no ádhi vocata.

8.67.18<sup>b</sup>: 8.18.12<sup>b</sup>, ádityā yān mūmocati.

8.68.1<sup>d</sup>: índra çaviṣṭha sátpate: 8.13.12<sup>a</sup>, índra çaviṣṭha satpate.

8.68.5<sup>c</sup>: 8.1.3<sup>b</sup>; 15.12<sup>b</sup>, nānā hávanta utāye.

8.68.7<sup>b</sup>, índraṁ codāmi pītāye: 3.42.8<sup>b</sup>, sómaṁ codāmi pītāye.

8.68.9<sup>c</sup> (Priyamedha Āṅgīrasa; to Indra)  
tvótāsas tvā yujāpsú sūrye mahád dhānam,  
jáyema pṛtsú vajrivaḥ.

8.92.11<sup>c</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
áyāma dhívalo dhíyó 'rvadbhiḥ çakra godare,  
jáyema pṛtsú vajrivaḥ.

[8.69.1<sup>a</sup>, prá-pṛa vas triṣṭúbham iṣam: 8.7.1<sup>a</sup>, prá yád vas, &c.]

8.69.3<sup>b</sup>: 1.84.11<sup>b</sup>, sómaṁ çṛṇanti pṛṇayāḥ.

8.69.3<sup>d</sup>: 1.105.5<sup>b</sup>, triṣv ā rocané divāḥ.

8.69.4<sup>b</sup>: 8.49(Vāl. 1).1<sup>b</sup>, índram arca yáthā vidé.

8.69.6<sup>b</sup>: 8.7.10<sup>b</sup>, duduhré vajrīṇe mādhu.

8.69.7<sup>b</sup>, gṛhām índraç ca gánvahi: 1.135.7<sup>c</sup>; 4.49.3<sup>b</sup>, gṛhām índraç ca gachatam.

8.69.9<sup>d</sup>: 1.80.9<sup>d</sup>, índrāya bráhmódyatam.

8.69.10<sup>d</sup>: 9.1.9<sup>c</sup>; 4.4<sup>b</sup>, sómam índrāya pátave; 9.24.3<sup>b</sup>, sóméndrāya pátave.  
Added in proof.

8.69.11<sup>b+e</sup> (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr viçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anūṣata vatsām saṁçigvarīr iva.

9.14.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīṇo rāse viçve devā amatsata,

yādī góbhir vasāyāte.

9.61.14<sup>b</sup> (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no gīro vatsām saṁçigvarīr iva,

yā indrasya hrdaṁsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14<sup>b</sup> : 8.16.11<sup>c</sup>, indro viçvā āti dvīṣaḥ.

[8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ : 8.30.1<sup>b</sup>, (arbhakó) devāso ná kumārakāḥ.]

8.69.16<sup>e</sup> : 6.51.16<sup>b</sup>, svastigām anehāsam.

8.69.17<sup>ab</sup> : 1.36.7<sup>ab</sup>, tām ghem itthā namasvīna ūpa svarājam āsate.

8.69.18<sup>a</sup> : 1.30.9<sup>a</sup>, ānu pratnāsyāukasaḥ.

8.70.3<sup>a</sup> : 8.31.17<sup>a</sup>, nákiṣ tām kārmaṇā naçat.

8.71.6<sup>c</sup>, prā no naya váso ácha : 6.47.7<sup>b</sup>, prā no naya pratarām váso ácha ;  
10.45.9, prā tām naya pratarām, &c.

8.71.8<sup>c</sup>, tvām içṣe vásūnām : 1.170.5<sup>a</sup>, tvām içṣe vasupate vásūnām.

8.71.9<sup>c</sup> : 1.30.10<sup>c</sup>, sákhe vaso jaritṛbhyaḥ ; 3.51.6<sup>d</sup>, sákhe vaso jaritṛbhyo váyo  
dhāḥ.

8.71.10<sup>d</sup>, purupraçastām útāye : 8.12.14<sup>c</sup>, purupraçastām útāya ṛtasya yāt.

[8.71.11<sup>a</sup>, agnīm sūnūm sáhaso jātávedasam : 1.127.1<sup>b</sup>, vásūm sūnūm, &c.]

8.71.11<sup>d</sup> : 5.22.1<sup>d</sup>, hótā mandrátaṁ viçí.

[8.71.12<sup>a</sup>, agnīm vo devayajyāyā : 5.21.4<sup>a</sup>, devām vo devayajyāyā.]

8.71.12<sup>b</sup> : 5.28.6<sup>b</sup>, agnīm prayaty ādhvaré ; 10.21.6<sup>b</sup>, ágne prayaty ādhvaré.

8.71.13<sup>b</sup>, içe yó váryāṇām : 1.5.2<sup>b</sup> ; 24.3<sup>b</sup>, içānaṁ váryāṇām ; 10.9.5<sup>a</sup>, içānā  
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3<sup>b</sup>, rudrām paró manīṣāyā: 5.17.2<sup>d</sup>, mandrām paró, &c.]

8.72.15<sup>a</sup>, úpa srákveṣu bāpsataḥ: 7.55.2<sup>d</sup>, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16<sup>a</sup>, ádhukṣat pipyúṣīm iṣam: see under 8.7.3.]

8.73.1<sup>b</sup>: 1.46.7<sup>c</sup>, yuñjātham aṇvinā rátham.

8.73.1<sup>c</sup>–18<sup>c</sup>, ánti śád bhūtu vām ávaḥ.

8.73.5<sup>ab</sup>, yád adyá kārhi kārhi cie chuṣṭuyátām imám hávam: 5.74.10<sup>ab</sup>, áṇvinā  
yád dha kārhi cie chuṣṭuyátām imám hávam.

8.73.10<sup>b</sup>, ṣṇutām ma imám hávam: 2.41.13<sup>b</sup> = 6.52.7<sup>b</sup>, ṣṇutā ma imám  
hávam; 8.85.2<sup>b</sup>, imám me ṣṇutam hávam.

8.73.14<sup>ab</sup>, á no gávyebhir áṇvyāiḥ sahásrāir úpa gachatam: 6.60.14<sup>ab</sup>, á no  
gávyebhir áṇvyāir vasavyāir úpa gachatam.

[8.73.18<sup>a</sup>, púram ná dhr̥ṣṇav á ruja: 9.108.6<sup>d</sup>, varmīva dhr̥ṣṇav, &c.]

[8.74.5<sup>a</sup>, am̐tam jātávedasam: 6.48.1<sup>c</sup>, prá-pṛa vayám am̐tam jātávedasam.]

8.74.5<sup>b</sup>, tirás támāṁsi darṣatām: 3.27.13<sup>b</sup>, tirás támāṁsi darṣatāḥ.

8.74.7<sup>c</sup>, mándra sújata súkrato: 1.144.7<sup>b</sup>, mándra svádḥava ṭajata súkrato.

8.74.12<sup>b</sup>: 7.94.5<sup>c</sup>, sabádho vājasātaye.

[8.74.14<sup>d</sup>, vākṣan váyo ná tūgryam: 8.3.23<sup>c</sup>, ástaṁ váyo ná tūgryam.]

8.75.3<sup>b</sup>: 3.24.3<sup>b</sup>; 8.19.25<sup>c</sup>, sáhasaḥ sūnav āhuta.

8.75.12<sup>ab</sup>, m̐ no asmín mahāadhané parā varg bhārabh̐d yatha: 6.59.7<sup>cd</sup>, mā no  
asmín mahāadhané parā varktaṁ gāviṣṭiṣu.

8.75.16<sup>c</sup>: 3.42.6<sup>c</sup>; 8.98.11<sup>c</sup>, ádhā te sumnám imahe.

8.76.1<sup>b</sup>: 1.11.8<sup>a</sup>, indram íṇanam ójasā.

8.76.2<sup>c</sup>: 1.80.6<sup>b</sup>; 8.6.6<sup>b</sup>; 89.3<sup>d</sup>, vājreṇa ṣatáparvaṇā.

8.76.5<sup>c</sup> (Kurusuti Kāṇva; to Indra)  
marútvantam ṛjīṣīnam ójasvantaṁ virap̐ṇam,  
indram gīrbhír havāmahe.

8.88.1<sup>d</sup> (Nodhas Gāutama; to Indra)

tām vo dasmám ṛtīśāhaṁ vásor mandānám ándhasaḥ,

ṛabhi vatsām ná svásareṣu dhenáva, indram gīrbhír navāmahe. 8.2.2.2<sup>b</sup>

391] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.82.3

8.76.6<sup>a</sup>: 1.23.7<sup>a</sup>, marútvantaṁ havāmahe.

8.76.6<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 6.59.10<sup>d</sup>; 8.94.10<sup>c</sup>–12<sup>c</sup>, asyā sómasya  
pitāye.

[8.76.7<sup>b</sup>, píbā sómaṁ çatakrato: 3.37.8<sup>c</sup>, indra sómaṁ, &c.]

8.76.9<sup>b</sup>, sutāṁ sómaṁ diviṣṭiṣu: 1.86.4<sup>b</sup>, sutāḥ sómo diviṣṭiṣu.

8.76.9<sup>c</sup> (Kurusuti Kāṇva; to Indra)

píbéd indra marútsakhā [sutāṁ sómaṁ diviṣṭiṣu,]

cf. 1.86.4<sup>b</sup>

vájraṁ çīçāna ójasā.

10.153.4<sup>c</sup> (Devajāmaya Indramātarah; to Indra)

tvām indra sajóśasam arkāṁ bibharsī bāhvóḥ,

vájraṁ çīçāna ójasā.

8.76.11<sup>a</sup>: 8.6.38<sup>a</sup>, ánu tvā ródasi ubhé.

8.77.1<sup>bc</sup>, ví pṛchad íti mātáram, ká ugráh ké ha çṛṇvire: 8.45.4<sup>bc</sup>, jātāḥ pṛchad  
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8<sup>a</sup>, téna stotṛbhya á bhara: see under 5.6.1<sup>c</sup>.]

8.78.8<sup>b</sup> (Kurusuti Kāṇva; to Indra)

tvé vásūni sám-gatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2<sup>b</sup> (Hiraṇyastūpa Āṅgirasa; to Soma Pavamāna)

[sánā jyótiḥ sánā svar] víçvā ca soma sáubhagā,

cf. 9.9.9<sup>c</sup>

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1<sup>c</sup>–10<sup>c</sup>

9.55.1<sup>c</sup> (Avatsāra Kāçyapa: to Soma Pavamāna)

yávam-yavam no ándhasā puṣṭám-puṣṭám pári srava,

sóma víçvā ca sáubhagā.

8.80.2<sup>c</sup>: 6.45.17<sup>c</sup>, sá tvām na indra mṛḷaya; cf. also 8.80.1<sup>c</sup>.

8.80.3<sup>a</sup>, kím aṅgá radhracódanah: 6.44.10<sup>d</sup>, kím aṅgá radhracódanam tvāhuḥ.

[8.80.7<sup>c</sup>, iyám dhír ṛtvíyavati: 8.12.10<sup>a</sup>, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4<sup>a</sup>: 8.24.19<sup>a</sup>; 95.7<sup>a</sup>, éto nv índram stávāma.

8.82.2<sup>a</sup>: 1.23.1<sup>a</sup>, tivráh sómasa á gahi.

[8.82.3<sup>c</sup>, bhúvat ta indra çám hṛdé: 10.86.15<sup>c</sup>, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5<sup>a</sup>, túbhyāyām ádribhiḥ sutāḥ: 1.135.2<sup>a</sup>, túbhyāyām sómaḥ páripūto ádribhiḥ.

8.82.7<sup>c</sup>–9<sup>c</sup>, pibéd asya tvám iṇṣe.

8.82.9<sup>b</sup> (Kusidin Kāṇva; to Indra)  
yām te ṇyenāḥ padābharat tiró rájāṇsy áspṛtam,  
[pibéd asya tvám iṇṣe.]

refrain, 8.82.7<sup>c</sup>–9<sup>c</sup>

9.3.8<sup>b</sup> (Çunahçepa Ājigarti; to Soma Pavamāna)  
eṣā dívam vy ásarāt tiró rájāṇsy áspṛtaḥ,  
pávamānaḥ svadhvarāḥ.

8.83.2<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 10.126.3<sup>b</sup>–7<sup>b</sup>,  
várūṇo mitró aryamā.

8.83.3<sup>c</sup>: 7.66.12<sup>d</sup>, yūyām ṛtāsyā rathyaḥ.

[8.83.4<sup>b</sup>, vāmām várūṇa ṇāṇsyam; 8.18.21<sup>b</sup>, nṛvād varuṇa ṇāṇsyam.]

8.83.9<sup>a</sup>: 1.15.2<sup>c</sup>; 6.51.15<sup>a</sup>; 8.7.12<sup>a</sup>, yūyām hí ṣṭhā sudānavāḥ.

8.83.9<sup>b</sup>: 6.51.15<sup>b</sup>, indrajyeṣṭha abhidyavaḥ.

8.84.1<sup>a</sup>, prēṣṭham vo átithim (stuṣé): 1.186.3<sup>a</sup>, prēṣṭham vo átithim ḡṇṣe.

8.84.1<sup>c</sup>, agnīm rátham ná védyam: 8.19.8<sup>b</sup>, agnī rátho ná védyāḥ.

[8.84.3<sup>c</sup>, rákṣa tokām utá tmānā: 1.41.6<sup>b</sup>, víçvaṁ tokām utá tmānā.]

8.84.8<sup>b</sup>: 5.35.7<sup>b</sup>, puroyāvānam ājiṣu.

8.85.1<sup>a</sup>, á me hávam nāsatyā: 1.183.5<sup>d</sup>, á me hávam nāsatyópa yātam.

8.85.1<sup>b</sup>: 5.75.3<sup>b</sup>; 8.8.1<sup>b</sup>, áçvinā gáchataṁ yuvām.

8.85.1<sup>c</sup>–9<sup>c</sup>: 1.47.9<sup>d</sup>, mádhvaḥ sómasya pītāye.

[8.85.2<sup>b</sup>, imām me ḡṇutām hávam: 8.73.10<sup>b</sup>, ḡṇutām ma imām hávam; cf.  
under 2.41.13.]

8.85.4<sup>a</sup>: 7.94.2<sup>a</sup>, ḡṇutām jaritūr hávam; 8.13.7<sup>b</sup>, ḡṇudhí jaritūr hávam.

8.85.5<sup>a</sup>: 8.5.12<sup>c</sup>, chardír yantam ádābhyam.

[8.85.6<sup>a</sup>: gáchataṁ dāçúṣo ḡṛhām: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, gántārā dāçúṣo ḡṛhām.]

8.86.1<sup>c</sup>–3<sup>c</sup>, tá vām víçvako havate tanúkṛthé.

8.86.1<sup>d</sup>–5<sup>d</sup>, má no ví yāuṣtam sakhyá mumócatam.

8.87.2<sup>ab+c</sup> (Dyumnika Vāsiṣṭha, or others ; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,  
tā mandasānā mānuṣo duronā ā nī pātāṁ vedaṣā vāyaḥ.

8.87.4<sup>ab</sup> (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,  
tā vāvṛdhanā ūpa suṣṭutīm divó gantāṁ gāurāv ivérinam.

10.40.13<sup>a</sup> (Ghoṣā Kākṣivati ; to Aṇvins)

tā mandasānā mānuṣo duronā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,  
kṛtāṁ tīrthāṁ suprapāṇāṁ ṣubhas patī sthānūṁ pathesṭhām āpa durma-  
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2<sup>b</sup> : 1.47.8<sup>d</sup> ; 8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ narā (8.87.4<sup>b</sup>, sumāt) ; 1.142.7<sup>d</sup>,  
sīdataṁ barhīr ā sumāt.

8.87.3<sup>a</sup> : 8.8.18<sup>a</sup>, ā vām viṇvābhīr utībhīḥ : 8.8.1<sup>a</sup>, ā no viṇvābhīr utībhīḥ ; 7.24.4<sup>a</sup>,  
ā no viṇvābhīr utībhīḥ sajōsāḥ.

8.87.3<sup>b</sup> : 1.45.4<sup>b</sup> ; 8.8.18<sup>b</sup>, priyāmedhā ahūṣata.

8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ sumāt : 1.47.8<sup>d</sup> ; 8.87.2<sup>b</sup>, ā barhiḥ sīdataṁ narā ;  
1.142.7<sup>d</sup>, sīdataṁ barhīr ā sumāt.

8.87.5<sup>a</sup> : 8.8.2<sup>a</sup> ; 9.14<sup>a</sup>, ā nūnām yātam aṇvinā.

8.87.5<sup>b</sup> : 8.13.11<sup>b</sup>, āṇvebhīḥ prūṣitāpsubhīḥ.

8.87.5<sup>c</sup>, dāsra hīraṇyavartanī ṣubhas patī : 1.92.18<sup>b</sup> ; 5.75.2<sup>c</sup> ; 8.5.11<sup>b</sup> ; 8.1<sup>c</sup>,  
dāsra hīraṇyavartanī.

8.87.5<sup>d</sup> : 1.47.3<sup>b</sup>, 5<sup>d</sup> ; 3.62.18<sup>c</sup> ; 7.66.19<sup>c</sup>, pātāṁ sōmam ṛtāvṛdhā.

8.87.6<sup>a</sup> : 8.26.9<sup>a</sup>, vayām hī vām hāvāmahe.

8.88.1<sup>c</sup>, abhī vatsām ná svāsareṣu dhenāvaḥ : 2.2.2<sup>b</sup>, āgne vatsām, &c.

8.88.1<sup>d</sup>, indraṁ gīrbhīr navāmahe : 8.76.5<sup>c</sup>, indraṁ gīrbhīr havāmahe.

8.88.2<sup>d</sup> : 8.33.3<sup>d</sup>, makṣū gōmantam imahe.

8.88.6<sup>d</sup> : 8.4.18<sup>d</sup>, mánhiṣṭho vājasātaye : 1.130.1<sup>c</sup>, mánhiṣṭham vājasātaye.

[8.89.1<sup>a</sup>, bṛhád indrāya gāyata : 8.45.21<sup>a</sup>, stotrām indrāya gāyata.]

8.89.2<sup>c</sup> (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)

āpādhamaḍ abhīṣastīr aṣastihāthéndro dyumny ābhavat,  
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3<sup>c</sup> (Nīmedha Āṅgīrasa ; to Indra)

ṽibhrájañ jyótiṣa svār ágacho rocanám diváh,  
devás ta indra sakhyáya yemire.

8.98.3<sup>ab</sup>

Cf. Bergaigne ii. 187.

8.89.3<sup>d</sup>: 1.80.6<sup>b</sup>; 8.6.6<sup>b</sup>; 76.2<sup>c</sup>, vājreṇa ṣatáparvaṇā.

8.89.7<sup>b</sup>: 9.107.7<sup>d</sup>; 10.156.4<sup>b</sup>, á súryam rohaya divi; 1.7.3<sup>b</sup>, á súryam rohayaḍ divi.

[8.90.5<sup>a</sup>, tvám indra yaçá asi: 8.23.30<sup>a</sup>, ágne tvám yaçá asi.]

8.91.2<sup>de</sup>: 3.52.1<sup>ab</sup>, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3<sup>d</sup> (Apālā Ātreya; to Indra)

á caná tvā cikitsāmó 'dhi caná tvā némasi,  
ṣánāir iva ṣanakūir ivéndrāyendo pári srava.

9.106.4<sup>b</sup> (Cakṣus Mānava; to Pavamāna Soma)  
prá dhanvā soma jágṛvir índrāyendo pári srava,  
dyumántam ṣūsmam á bharā svarvídā.

9.29.6<sup>c</sup>

The repeated pāda is refrain in 9.112.1<sup>o</sup> ff.; cf. also 9.56.4<sup>b</sup>, svādúr indo pári srava; 9.62.9<sup>a</sup>, tvám indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rīgveda Kommentar, p. 132.

8.92.1<sup>b</sup>: 1.5.1<sup>b</sup>, índram abhí prá gāyata.

8.92.2<sup>a</sup>: 8.15.1<sup>b</sup>, puruhūtām puruṣtutām.

8.92.5<sup>a</sup>, tám v abhí prārcata: 8.15.1<sup>a</sup>, tám v abhí prá gāyata.

8.92.5<sup>b</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 97.11<sup>b</sup>; 9.12.2<sup>c</sup>, índram sómasya pītāye.

8.92.6<sup>a</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pītṽá mādānām devó devásyūujasā,  
viṣvābhí bhúvanā bhuvat.

9.23.7<sup>a</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
asyá pītṽá mādānām indro vṛtrāṇy apratí,  
jaghāna jaghānac ca nú.

8.92.11<sup>c</sup>: 8.68.9<sup>c</sup>, jáyema pṛtsú vajrivah.

[8.92.12<sup>a</sup>: váyam u tvā ṣatakṛato: 6.45.25<sup>a</sup>, imá u tvā ṣatakṛato.]

8.92.12<sup>b</sup>: 1.91.13<sup>b</sup>, gávo ná yávasesv á.

8.92.14<sup>c</sup>, 22<sup>c</sup>, ná tvám indráti ricyate.

8.92.17<sup>b</sup>: 8.46.8<sup>b</sup>, yá indra vṛtrahántamaḥ.

[8.92.20<sup>a</sup>, yásmin viçvā ádhi çriyaḥ: 1.139.3<sup>d</sup>, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21<sup>c</sup> = 8.13.18<sup>c</sup>: 9.61.14<sup>a</sup>, tám id vardhantu no girah.

8.92.22<sup>a</sup>: 1.15.1<sup>b</sup>, á tvā viçantv indavaḥ.

8.92.22<sup>b</sup>: 8.6.35<sup>b</sup>; 9.108.16<sup>b</sup>, samudrám iva síndhavaḥ.

8.92.25<sup>c</sup> (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

áram áçvāya gāyati çrutákakṣo áram gāve,

áram indrasya dhāmne.

9.24.5<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

índo yád ádribhiḥ sutáḥ pavítram paridhāvasi,

áram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10<sup>b</sup>.

8.92.26<sup>c</sup>: 8.45.10<sup>b</sup>, áram te çakra dāvāne.

8.92.30<sup>c</sup>: 8.13.14<sup>b</sup>, mátsvā sutásya gómataḥ.

8.93.3<sup>b</sup> (Sukakṣa Āṅgirasa; to Indra)

sá na indrah çiváh sákháçvāvad gómad yávamat,

urúdhāreva dohate.

9.69.8<sup>b</sup> (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)

á naḥ pavasva vásumad dhíraṇyavad áçvāvad gómad yávamat suvīryam,

yūyám hí soma pitáro máma sthána divó mūrdhānaḥ prásthita

vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8<sup>b</sup>; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5<sup>a</sup>, yád vā pravṛddha satpate: 8.12.8<sup>a</sup>, yádi pravṛddha satpate.]



8.93.6<sup>ab</sup> (Sukakṣa Āṅgīrasa ; to Indra)  
yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
sārvāṅs tān indra gachasi.

9.65.22<sup>ab</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3<sup>cd</sup>, yé parāvāti sunviré jáneṣv á yé arvāvátīndavaḥ. See Hillebrandt, Ved. Myth. I.123 ff.

8.93.11<sup>b</sup>: 5.82.2<sup>c</sup>, ná minānti (5.82.2<sup>c</sup>, minanti) svarājyam.

8.93.12<sup>b</sup>: 6.44.5<sup>d</sup>, devī çuṣmaṁ saparyataḥ.

[8.93.19<sup>c</sup>, káyā stotṛbhya á bhara : see under 5.6.1<sup>e</sup>.]

8.93.20<sup>c</sup>: 1.16.8<sup>c</sup>, vṛtrahá sómapiṭaye.

8.93.22<sup>b</sup>, uçánto yanti vītāye: 1.5.5<sup>b</sup>, çúcayo yanti vītāye.

8.93.24 = 8.32.29.

8.93.24<sup>a</sup> = 8.32.29<sup>a</sup>: 8.13.27<sup>a</sup>, ihá tyá sadhamādya.

[8.93.25<sup>a</sup>, túbhyaṁ sómāḥ sutá imé: 3.40.4<sup>a</sup>; 42.5<sup>a</sup>, indra sómāḥ sutá imé.]

[8.93.26<sup>b</sup>, dádhad rátnā ví dāçúṣe: 4.15.3<sup>c</sup>; 9.3.6<sup>c</sup>, dádhad rátnāni dāçúṣe.]

8.93.28<sup>c</sup>–30<sup>c</sup>, yád indra mṛláyāsi naḥ ; see also under 8.6.25<sup>a</sup>.

[8.93.29<sup>a</sup>, sá no víçvāny á bhara : 10.191.1<sup>d</sup>, sá no vásūny á bhara.]

8.93.30<sup>b</sup>: 8.17.3<sup>c</sup>; 51(Val.3).6<sup>d</sup>; 61.14<sup>d</sup>, sutávanto havāmahe.

8.93.31<sup>a</sup>, 31<sup>c</sup>–33<sup>c</sup>, úpa no háribhiḥ sutám.

8.93.34<sup>b</sup>, ṛbhukṣāṇam ṛbhūm rayím: 4.37.5<sup>a</sup>, ṛbhūm ṛbhukṣaṇo rayím.

8.94.3<sup>ab</sup>: 6.45.33<sup>ab</sup>, tát sú no víçve aryá á sáda grṇanti kāravaḥ.

8.94.3<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.9<sup>c</sup>, marútaḥ sómapiṭaye.

[8.94.4<sup>a</sup>, ásti sómo ayám sutáḥ: 5.40.2<sup>b</sup>; 8.13.32<sup>b</sup>, víṣā sómo ayám sutáḥ.]

[8.94.8<sup>b</sup>, devānām ávo vṛṇe: 1.38.10<sup>b</sup>, indragnyór ávo vṛṇe.]

8.94.9<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.3<sup>c</sup>, marútaḥ sómapiṭaye.

8.94.10<sup>c</sup>–12<sup>c</sup>, ásyā sómasya piṭāye; see also under 1.23.2<sup>c</sup>.

8.95.1<sup>d</sup>: 6.45.25<sup>c</sup>, índra vatsám ná mātáraḥ.

[8.95.2<sup>b</sup>, sutása índra girvanāḥ: 4.32.11<sup>c</sup>; 8.13.32<sup>b</sup>, sutéṣv índra girvanāḥ.]

8.95.3<sup>c</sup> (Tiraçei Āṅgirasa; to Indra)

ṽpibā sómarā mādāya kām, índra çyenābhṛtaṁ sutám, cf. refrain, 8.36.1<sup>b</sup>–6<sup>b</sup>  
tvám hí çáçvatīnām páti rája víçám ási.

8.98.6<sup>a</sup> (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatīnām índra dartá purám ási,  
hantá dásyor mánor vṛdhāḥ pátir divāḥ.

8.95.6<sup>b</sup>, índram uktháni vāvṛdhúḥ: 8.6.35<sup>a</sup>, índram uktháni vāvṛdhúḥ (verb without accent).

8.95.6<sup>d</sup> (Tiraçei Āṅgirasa; to Indra)

tám u ṣṭavāma yám gíra, índram uktháni vāvṛdhúḥ, 8.6.35<sup>a</sup>  
purūṇy asya páuṇsyā síṣāsanto vanāmahe.

9.61.11<sup>c</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)

ṽenā víçvāny aryá á, dyumnāni mānuṣāṇām, cf. 9.61.11<sup>a</sup>  
síṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7<sup>a</sup>: 8.24.19<sup>a</sup>; 8.1.4<sup>a</sup>, éto nv índram stāvāma.

[8.95.8<sup>c</sup>, çuddhó rayīm ní dhārāya: 1.30.22<sup>c</sup>, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9<sup>c</sup>, çuddhó vṛtrāni jighnase: 8.15.3<sup>b</sup>, éko vṛtrāni, &c.]

[8.95.9<sup>d</sup>, çuddhó vājam siṣāsasi: 9.23.6<sup>c</sup>, indo vājam siṣāsasi.]

[8.96.5<sup>b</sup>, madacyútam áhaye hántavá u: 5.31.4<sup>d</sup>, ávardhayann áhaye, &c.]

8.96.7<sup>d</sup> (Tiraçei Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇā víçve devā ajahur yé sákhāyaḥ,  
marúdbhir índra sakhyām te astv áthemá víçvāḥ pṛtanā jayāsi.

10.52.5<sup>d</sup> (Agni Sāucika; to Devāḥ)

á vo yaksy amṛtatvám suvīram yáthā vo devā várivaḥ kārāni,  
á bāhvór vājram índrasya dheyam áthemá víçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2<sup>ab</sup> with 5.1.5<sup>d</sup>, 6<sup>a</sup>, and with 8.96.7<sup>b</sup>, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12<sup>b</sup>, stuhí suṣṭutīm námasā vivāsa; 5.83.1<sup>b</sup>; stuhí parjanyaṃ namasā vivāsa.

[8.96.15<sup>c</sup>, víṣo ádevir abhy ácarantiḥ: 6.49.15<sup>c</sup>, víṣa ádevir abhy açnávāma. Added in proof.]

8.96.21<sup>b</sup> (Tiraçei Āṅgīrasa, or Dyutāna Māruti: to Indra)  
sá vṛtrahēndra ṛbhukṣāḥ sadyó jajñānó hávyo babhūva,  
kṛṇvānn āpānsi nārya purūṇi sōma ná pītó hávyah sākhibhyaḥ.

10.6.7<sup>b</sup> (Trita Āptya; to Agni)  
ádhā hy āgne mahná niśadyā sadyó jajñānó hávyo babhūtha,  
[tām te devāso ānu kētam āyann] ádhāvardhanta prathamāsa ūmah.

cf. 4.26.2<sup>d</sup>

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21<sup>a</sup> see Oldenberg, *ProL*, p. 70; Arnold, *VM.*, p. 315.

8.97.4<sup>ab</sup>: 8.13.15<sup>ab</sup>, yāc chakrūsi parāvāti yad arvāvāti vṛtrahan.

8.97.4<sup>d</sup>: 1.84.9<sup>b</sup>, sutātvāñ ū vivāsati.

8.97.5<sup>b</sup>: 9.12.6<sup>b</sup>, samudrasyūdhi viṣṭāpi; 9.107.14<sup>c</sup>, samudrasyūdhi viṣṭāpi  
manīṣiṇaḥ: 8.34.13<sup>b</sup>, samudrasyūdhi viṣṭāpaḥ.

8.97.5<sup>d</sup>, yād antārikṣa ū gahi: 5.73.1<sup>d</sup>, yād antārikṣa ū gatam.

8.97.6<sup>d</sup>: 4.31.12<sup>b</sup>, indra rāyā pārīṇasā; 1.129.1<sup>a</sup>, tvām na indra rāyā pārīṇasā.

8.97.7<sup>a</sup>, 7<sup>d</sup>, mā na indra pārā vṛṇak.

8.97.8<sup>a</sup>, 8<sup>d</sup>, asmé indra sácā suté.

8.97.11<sup>b</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 92.5<sup>b</sup>; 9.12.2<sup>c</sup>, indram sōmasya pītāye.

8.97.15<sup>c</sup>: 7.37.5<sup>d</sup>, kadā na indra rāyā ū daṣasyeh.

8.98.2<sup>a</sup> (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhibhūr asi [tvām sūryam arocayaḥ,  
viçvākarmā viçvādevo mahūn asi.

cf. 8.98.2<sup>b</sup>

10.153.5<sup>a</sup> (Devajāmaya Indramātarah; to Indra)  
tvām indrābhibhūr asi viçvā jātāny ōjasā,  
sā viçvā bhūva ābhavaḥ.

[8.98.2<sup>b</sup>, tvām sūryam arocayaḥ: 9.63.7<sup>b</sup>, yāyā sūryam arocayaḥ.]

8.98.3<sup>ab</sup> (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,  
[devās ta indra sakhyāya yemire.]

cf. 8.99.2<sup>c</sup>

10.170.4<sup>ab</sup> (Vibhrāj Sāurya ; to Sūrya)  
 vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,  
 yénemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3<sup>c</sup>: 8.89.1<sup>c</sup>, devās ta indra sakhyāya yemire.

8.98.6<sup>a</sup>: 8.95.3<sup>c</sup>, tvām hī çāçvatīnām.

8.98.11<sup>c</sup>: 3.42.6<sup>c</sup>; 8.75.16<sup>c</sup>, ādhā te sumnām imahe.

8.98.12<sup>c</sup>: 5.13.5<sup>c</sup>, sá no rāsva suvīryam.

8.99.2<sup>d</sup>: 4.32.11<sup>c</sup>, sutésy indra girvaṇaḥ.

Cf. 8.95.2<sup>c</sup>, sutāsa indra girvaṇaḥ.

8.99.8<sup>b</sup>, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2<sup>d</sup> (Nema Bhārgava ; to Indra)

dādhāmi te mādhuṇo bhakṣām āgre hitās te bhāgāḥ sutó astu sómaḥ,  
 āsaç ca tvām dakṣiṇatāḥ sākḥā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7<sup>b</sup> (Manyu Tāpasa : to Manyu)  
 abhī prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,  
 juhómi te dharūṇam mādhuvo āgram ubhā upāñçi prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar: 'Come on, be thou at my right; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology: 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4<sup>b</sup>, viçvā jātāny abhy āsmi mahnā : 2.28.1<sup>b</sup>, viçvāni sánty abhy āstu mahnā.

8.100.12<sup>a</sup>: 4.18.11<sup>d</sup>, sākhe viṣṇo vitarām vi kramasva.

8.101.2<sup>b</sup>: 5.65.2<sup>b</sup>, rájanā dirghaçrúttamā.

8.101.2<sup>d</sup>: 1.47.7<sup>d</sup>; 137.2<sup>e</sup>; 5.79.8<sup>c</sup>, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7<sup>d</sup>, 10<sup>b</sup>, prāti havýāni vitāye.

8.101.8<sup>d</sup>: 3.62.18<sup>a</sup>, grṇānā jamádagninā; 7.96.3<sup>c</sup>, grṇānā jamadagnivāt; 9.62.24<sup>c</sup>; 65.25<sup>b</sup>, grṇānó jamádagninā.

8.101.9<sup>d</sup>: 2.41.2<sup>b</sup>, ayām çukró ayāmi te; 4.47.1<sup>a</sup>, váyo çukró ayāmi te.

[8.101.11<sup>c</sup>, mahás te sató mahimā panasyate: 10.75.9<sup>c</sup>, mahán hy āsya mahimā panasyāte.

[8.101.13<sup>c</sup>, citréva prāty adarçy ayatí: 7.81.1<sup>a</sup>, prāty u adarçy ayatí.]

8.102.1<sup>c</sup>: 1.12.6<sup>b</sup>; 7.15.2<sup>c</sup>, kavír grhāpatir yúvā.

8.102.3<sup>a</sup>: 8.21.11<sup>a</sup>, tváyā ha svid yujá vayām.

8.102.4<sup>c</sup>–6<sup>c</sup>, agním samudrávāsasam.

[8.102.7<sup>c</sup>, áchā náptre sáhasvate; 5.7.1<sup>d</sup>, ūrjó náptre sáhasvate.]

8.102.9<sup>b</sup> (Prayoga Bhārgava, or others; to Agni)

ayām viçvā abhí çriyo 'gnír devéṣu patyate,

á vājāir úpa no gamat.

9.45.4<sup>c</sup> (Ayāsyā Āṅgīrasa; to Pavamāna Soma)  
áty ū pavítram akramīd vājī dhúram ná yāmani,  
īndur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhúram in 9.45.4<sup>b</sup>; this is neither necessary nor convincing: vājī and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10<sup>c</sup>: 8.23.22<sup>b</sup>; 39.8<sup>e</sup>; 60.2<sup>d</sup>, agním yajñéṣu pūrvyām.

8.102.11<sup>a</sup>: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>, çrām pávakāçociṣam; 10.21.1<sup>d</sup>, çrām pávakāçociṣam vívakṣase.

8.102.12<sup>a</sup>: 4.15.6<sup>a</sup>, tám árvantan ná sānasīm.

8.102.16<sup>b</sup>, tepānó deva çociṣā: 8.60.19<sup>b</sup>, tepānó deva rákṣasaḥ.

8.102.18<sup>c</sup>: 5.26.1<sup>c</sup>; 6.16.2<sup>c</sup>, á devān vakṣi yākṣi ca.

8.102.17<sup>c</sup>: 4.8.1<sup>b</sup>, havyvāham āmartyam; 3.10.9<sup>c</sup>, havyvāham āmartyam sahovīdham.

[8.102.18<sup>b</sup>, āgne dūtām vāreṇyam : cf. under 1.12.1<sup>a</sup>.]8.103.3<sup>d</sup> : 5.25.4<sup>d</sup>, agnīm dhīrbhīḥ saparyata.8.103.5<sup>b</sup> : 1.40.4<sup>b</sup>, sá dhatte áksiti ṣrávaḥ ; 9.66.7<sup>c</sup>, dádhāno áksiti ṣrávaḥ.8.103.5<sup>d</sup> : 5.82.6<sup>c</sup> ; 8.22.18<sup>d</sup>, víçvā vāmāni dhīmahi.8.103.7<sup>d</sup> (Sobhari Kāṇva ; to Agni)

āçvaṁ ná gr̥bhī rathyaṁ sudānavo marmṛjyānte devayávaḥ,  
ubhé toké tánaye dasma viçpate pársi rādho maghónām.

9.1.3<sup>c</sup> (Madhuchandas Vāiçvāmitra ; to Soma Pavamāna)  
varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,  
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōda rādho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14<sup>d</sup>, mādáyasva svāṇpare : 8.65.2<sup>b</sup>, mādáyāse svāṇpare.

## REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1<sup>b+c</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,  
īndrāya pátave sutáḥ.

9.29.4<sup>b</sup> (Nṛmedha Āṅgīrasa ; to the same)  
viçvā vásūni samjāyan pávasva soma dhārayā,  
inú dvēṣāṁsi sadhryāk.

9.30.3<sup>c</sup> (Bindu Āṅgīrasa ; to the same)  
ā naḥ çīṣmaṁ nṛṣāhyam virāvantam puruspṛham,  
pávasva soma dhārayā.

9.67.13<sup>b</sup> (Viçvāmītra ; to the same)  
vācō jantūḥ kavínām pávasva soma dhārayā,  
devēṣu ratnadhā asi.

9.100.5<sup>b+c</sup> (Rebhasūnū Kāçyapāu ; to the same)  
krátve dáksāya naḥ kave pávasva soma dhārayā,  
īndrāya pátave suto [mitráya várūṇāya ca.]

☞ 9.100.5<sup>d</sup>

9.1.3<sup>c</sup>: 8.103.7<sup>d</sup>, pársi rádho maghónām.

9.1.4<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
abhy āṛṣa mahānām devānām vitīm āndhasā,  
abhí vājam utá çrávaḥ.

9.6.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)  
abhí tyām pūrvyām mādām [suvānó arṣa pavitra ā,]  
abhí vājam utá çrávaḥ.

☞ 9.6.3<sup>b</sup>

9.51.5<sup>c</sup> (Ucathya Āṅgīrasa ; to the same)  
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutáḥ,  
abhí vājam utá çrávaḥ.

9.63.12<sup>c</sup> (Nidhruvi Kāçyapa ; to the same)  
abhy āṛṣa sahasrínām [rayīm gómantam açvīnam,]  
abhí vājam utá çrávaḥ.

☞ 8.6.9<sup>b</sup>

9.1.9<sup>c</sup>: 8.69.10<sup>d</sup>; 9.4.4<sup>b</sup>, sómam īndrāya pátave ; 9.24.3<sup>b</sup>, sóméndrāya pátave.

9.1.10<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)

asyéd índro mádeṣv á víçvā vr̥trāṇi jighnate,  
çūro maghā ca manhate.

9.106.3<sup>a</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)

asyéd índro mádeṣv á grābhām gr̥bhṇīta sānasīm,  
vājraṁ ca vīṣaṇaṁ bharat sām apsujīt.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām gr̥bhṇīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sām gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1<sup>a</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavír āti pavitraṁ soma ráhhyā,  
índram indo víśā viça.

1.176.1<sup>b</sup>

9.36.2<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to the same)

sá váhniḥ soma jágrviḥ pāvasva devavír āti,

abhi kóçaṁ madhuçútam.

9.23.4<sup>c</sup>

See under 1.176.1<sup>b</sup>.

9.2.1<sup>c</sup> : 1.176.1<sup>b</sup>, índram indo víśā viça.

9.2.3<sup>b</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

ádhuksata priyám mádhu dhārā sutásya vedhásah,  
apó vasiṣṭa sukrátuḥ.

9.16.7<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)

divó ná sānu pipyúṣi dhārā sutásya vedhásah,  
vīthā pavítre arṣati.

9.2.4<sup>bc</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

mahāntaṁ tvā mahír ānv āpo arṣanti síndhavaḥ,  
yád góbhir vāsaiṣyáse.

9.66.13<sup>bc</sup> (Çataṁ Vāikhānasah ; to Soma Pavamāna)

prá ña indo mahé ráṇa āpo arṣanti síndhavaḥ,  
yád góbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12<sup>a</sup>; 125.5<sup>c</sup>.

[9.2.6<sup>a</sup>, ácikradad víśā háriḥ : 9.101.16<sup>c</sup>, kánikradad víśā, &c.]

9.2.6<sup>c</sup>, sām sūryeṇa rocate : 8.9.18<sup>b</sup>, sām sūryeṇa rocase.

9.2.7<sup>bc</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

giras ta inda ójasā marmṛjyānte apasyúvaḥ,  
yābhir mádāya çumbhase.



9.38.3<sup>bc</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
 etām tyām haritō dāṇa marmṛjyānte apasyūvaḥ.  
 yābhīr mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṇa haritāḥ are evidently = dāṇa kṣipāḥ (kṣipāḥ), vṛṣāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇaḥ, tritāśya yōṣaṇaḥ, &c.; cf. also pāṇca vrātā apasyāvaḥ in 9.14.2, and naptībhīr vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sū mṛjyāmāno dāṇābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyam nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9<sup>c</sup>: 8.6.1<sup>b</sup>, parjānyo vṛṣṭimān iva.

9.2.10<sup>b</sup>, aṇvasā vājasā utā: 6.53.10<sup>b</sup>, aṇvasām vājasām utā.

[9.2.10<sup>c</sup>, atmā yajñāsya pūrvyāḥ: 3.11.3<sup>b</sup>, ketūr yajñāsya pūrvyāḥ.]

9.3.1<sup>c</sup> (Çunaḥṇepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyaḥ parṇavīr iva diyati,

abhi drōṇāny āsādam.

9.30.4<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

prā sómo āti dhārāya pāvamāno asiṣyadat,

abhi drōṇāny āsādam.

9.30.4<sup>b</sup>

9.3.6<sup>c</sup>: 4.15.3<sup>c</sup>, dādhad rātnāni dāṇṣe.

9.3.7<sup>c</sup> (Çunaḥṇepa Ājigarti ; to Soma Pavamāna)

eśā divam ví dhāvati tiró rájāṇsi dhārāya,

pāvamānaḥ kánikradat.

9.13.8<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,

vīçvā āpa dvīṣo jahi.

9.13.8<sup>c</sup>

For the repeated pāda cf. also 9.106.10<sup>c</sup>, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8<sup>b</sup>, tiró rájáṅsy áspṛtaḥ ; 8.82.9<sup>b</sup>, tiró rájáṅsy áspṛtam.

9.3.9<sup>a+b</sup> (Çunaḥçepa Ājigarti ; to Soma Pavamāna)  
eṣá prasnéna jánmanā devó devébhyaḥ sutáḥ,  
háriḥ pavitre arṣati.

9.42.2<sup>a+b</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
eṣá prasnéna mánmanā devó devébhyas pári,  
dhārayā pavate sutáḥ.]

☞ 9.3.10<sup>c</sup>

9.99.7<sup>b</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)  
[sá mrjyate sukármabhir] devó devébhyaḥ sutáḥ,  
vidé yád āsu saṁdadir [mahír apó ví gāhate.]

☞ cf. 9.70.4<sup>a</sup>

☞ 9.7.2<sup>b</sup>

9.103.6<sup>b</sup> (Dvita Āptya ; to Soma Pavamāna)  
pári sáptir ná vājayúr devó devébhyaḥ sutáḥ,  
[vyānaçih pavamāno ví dhāvati.]

☞ 9.37.3<sup>b</sup>

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2 : 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prasnéna mánmanā graḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10<sup>c</sup> with 9.42.2<sup>c</sup>, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2<sup>b</sup>.

9.3.10<sup>c</sup> (Çunaḥçepa Ājigarti ; to Soma Pavamāna)  
eṣá u syá puruvrató jajñānó janáyann iṣaḥ,  
dhārayā pavate sutáḥ.

9.42.2<sup>c</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
[eṣá prasnéna mánmanā devó devébhyas pári,  
dhārayā pavate sutáḥ.]

☞ 9.3.9<sup>ab</sup>

Cf. under 9.6.7.

9.4.1<sup>b</sup> (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)  
sánā ca soma jēsi ca pávamāna máhi çrávaḥ,  
[áthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.9.9<sup>a</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
pávamāna máhi çrávo gām āçvaṁ rāsi virávat,  
[sánā medhām sánā svāḥ.]

☞ cf. 9.4.2<sup>a</sup>

9.100.8<sup>a</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)  
pávamāna máhi çrávaç citrébhir yāsi raçmíbhīḥ,  
[çárdhan támānsi jighnase] [viçvāni dāçuso grhé.]

☞ c : 8.43.32<sup>c</sup> ; d : 9.100.2<sup>d</sup>

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ, çardhan támāñsi jighnase*; cf. also 9.66.24, *pāvamāna ṛtām bṛhāc chukráṁ jyōtir ajiñanat, kṛṣṇā támāñsi jāñghanat*. It is therefore unlikely that *māhi çrāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçuṣo grhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvám vásūni puşyasi viçvāni dāçuṣo grhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8<sup>a</sup>, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7<sup>b</sup> with 9.100.2<sup>b</sup>; and of 9.4.9<sup>b</sup> with 9.100.7<sup>d</sup>.

9.4.1<sup>c</sup>–10<sup>c</sup>, *áthā no vásyasas kṛdhi*.

[9.4.2<sup>a</sup>, *sánā jyōtiḥ sánā svāḥ*: 9.9.9<sup>c</sup>, *sánā medhām sánā svāḥ*.]

9.4.2<sup>b</sup>: 8.78.8<sup>b</sup>, *viçvā ca soma sáubhagā*: 9.55.1<sup>c</sup>, *sóma viçvā ca sáubhagā*.

[9.4.3<sup>a</sup>, *sánā dáksam utá krátum*: 10.25.1<sup>b</sup>, *máno dáksam utá krátum*.]

9.4.4<sup>c</sup>: see under 9.1.9<sup>c</sup>.

9.4.5<sup>b</sup>, 6<sup>a</sup>, *táva krátvā távotiḥ*.

9.4.7<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

*abhy āṛṣa svāyudha sóma dvibārhasam rayīm,*

*áthā no vásyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>–10<sup>c</sup>

9.40.6<sup>b</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)

*punāná indav á bhara*, *sóma dvibārhasam rayīm,*  
*vīṣann indo ná ukthyām.*

☞ 9.40.6<sup>a</sup>

9.100.2<sup>b</sup> (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

*punāná indav á bhara*, *sóma dvibārhasam rayīm,*  
*tvám vásūni puşyasi viçvāni dāçuṣo grhé.*

☞ 9.40.6<sup>a</sup>

☞ 9.100.2<sup>d</sup>

9.4.9<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

*tvám yajñáir avivṛdhan pávamāna vídharmaṇi,*

*áthā no vásyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>–10<sup>c</sup>

9.64.9<sup>b</sup> (Kāçyapa Mārīca; to Soma Pavamāna)

*hinvāno vácam işyasi pávamāna vídharmaṇi,*  
*ákrān devó ná sūryaḥ.*

☞ cf. 9.54.3<sup>c</sup>

9.100.7<sup>d</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

tvām rihanti mātáro hāriṁ pavitre adruhaḥ,

ṽatsām jātām ná dhenávaḥ, pávamāna vídharmaṇi. cf. 6.45.28<sup>c</sup>

For the repeated pāda see Bergaigne, iii. 218, note ; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9<sup>c</sup> is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c. ; cf. for that pāda, sómo devó ná súryaḥ, under 9.54.3.

[9.5.3<sup>b</sup>, rayír ví rājati dyumán ; 9.61.18<sup>b</sup>, dākṣo ví rājati, &c.]

9.5.4<sup>a</sup>, barhíḥ prācīnam ójasā ; 1.188.4<sup>a</sup>, prācīnaṁ barhír ójasā.

9.5.8<sup>c</sup>, imām no yajñám ā gaman : 5.5.7<sup>c</sup>, imām no yajñám ā gatam.

9.6.2<sup>a</sup>, 3<sup>a</sup>, abhí tyām mádyam (3<sup>a</sup>, pūrvyām) mādām.

9.6.3<sup>a</sup> : 9.1.4<sup>c</sup> ; 51.5<sup>c</sup> ; 63.12<sup>c</sup>, abhí vājam utá çrávaḥ.

9.6.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí tyām pūrvyām mādām, suvānó arṣa pavitra ā,

cf. 9.6.2<sup>a</sup>

abhí vājam utá çrávaḥ. cf. 9.1.4<sup>c</sup>

9.52.1<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

pāri dyukṣáḥ sanádrayir bhārad vājam no ándhasā,

suvānó arṣa pavitra ā.

For the pāda, suvānó arṣa pavitra ā, cf. also 9.63.16<sup>b</sup>, rāyé arṣa pavitra ā, and 9.64.12<sup>a</sup>, sá no arṣa pavitra ā.

9.6.4<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2<sup>bc</sup> (The same)

abhí gávo adhanviṣur ápo ná pravatā yatíḥ,

punāná índram āçata.

Cf. under 8.6.34<sup>b</sup>.

9.6.5<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām átyam íva vājīnaṁ mṛjānti yóṣaṇo dáça,

vāne krīlantam átyavim.

9.45.5<sup>b</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)

sám í sákhāyo asvaran vāne krīlantam átyavim,

índum návā anūṣata.

9.106.11<sup>b</sup> (Agni Cākṣuṣa ; to Soma Pavamāna)

dhr̥bhír hinvanti vājīnaṁ vāne krīlantam átyavim,

abhí tripr̥sthām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6<sup>a</sup> with 9.106.2<sup>b</sup>.

9.6.7<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
devó devāya dhārayēndrāya pavate sutāḥ,  
pāyo yād asya pīpāyat.

9.62.14<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
[sahāsrotiḥ ṣatāmago] vimāno rājasah kavīḥ, ॐ 8.34.7<sup>b</sup>  
indrāya pavate mādah.

9.106.2<sup>b</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)  
ayām bhārāya sāsasir indrāya pavate sutāḥ,  
sōmo jāitrasya cetati yātha vidé.

9.107.17<sup>a</sup> (Sapta Rṣayah ; to Soma Pavamāna)  
indrāya pavate mādah sōmo marútvate sutāḥ,  
sahāsradhāro āty āvyam arṣati [tām i mrjanty āyāvaḥ.] ॐ 9.63.17<sup>a</sup>

Cf. under 9.3.10.

9.7.2<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prā dhārū mādho agriyó mahír apó ví gāhate,  
havír havīṣṣu vāndyah.

9.99.7<sup>d</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)  
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,] ॐ 9.3.9<sup>b</sup>  
vidé yād āsu saṁdadír mahír apó ví gāhate.

9.7.3<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prā yujó vācó agriyó vṛṣāva cakradad vāne,  
sādmābhī satyó adhvarāḥ.

9.107.22<sup>b</sup> (Sapta Rṣayah ; to Soma Pavamāna)  
mrjānó vāre pāvamāno avyāye vṛṣāva cakrado vāne,  
devānām soma pavamāna niṣkṛtām [góbhir añjānó arṣasi.] ॐ 9.103.2<sup>b</sup>

Cf. 9.74.1<sup>a</sup> (in next item).—Note the correspondence of 9.7.6<sup>a</sup> with 9.107.6<sup>b</sup>.

9.7.4<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
pāri yāt kūvyā kavír nṛmṇā vāsāno ārṣati,  
svār vājī siṣāsati.

9.62.23<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
abhī gāvyaṇi vitāye nṛmṇā punāno arṣasi,  
sanādvājah pāri srava.  
9.74.1<sup>b</sup> (Kakṣivat Dāirghatamasa ; to Soma Pavamāna)  
ṣiṣur ná jātó 'va cakradad vāne svār yād vājy āruṣāḥ siṣāsati,  
divó rétasā sacate payovṛdhā tām imahe sumatī ṣārma sapráthah.

9.7.6<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
āvyo vāre pāri priyó hārír vāneṣu sīdati,  
rebhó vanuṣyate matī.

9.50.3<sup>a</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ávyo vāre pári priyám̐ hárīm̐ hinvanty ádribhiḥ,]  
 [pavamānaṁ madhuçútam.]

cf. 9.26.5<sup>b</sup>

cf. 9.50.3<sup>c</sup>

9.52.2<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 táva pratnébhir ádhvabhir ávyo vāre pári priyáḥ,  
 sahásradhāro yāt tánā.

9.107.6<sup>b</sup> (Sapta Ṛṣayaḥ ; to Soma Pavamāna)  
 punānáḥ soma jágr̥vir ávyo vāre pári priyáḥ,  
 tvám̐ vipro abhavó 'ṅgirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3<sup>a</sup> (Asita Kāçyapa, &c., to Soma Pavamāna)  
 indrasya soma rádhase punāno hārdi codaya,  
 [ṛtasya yónim āsadam.]

cf. 3.62.13<sup>c</sup>

9.60.4<sup>a</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 indrasya soma rádhase çám̐ pavaśva vicarṣaṇe,  
 prajāvad réta ā bhara.

9.8.3<sup>c</sup>: 3.62.13<sup>c</sup>; 9.64.22<sup>c</sup>, ṛtasya yónim āsadam; 5.21.4<sup>d</sup>, ṛtasya yónim āsadaḥ.

9.8.9<sup>c</sup>: 7.96.6<sup>c</sup>, bhakṣīmáhi prajāṁ iṣam.

9.9.9<sup>a</sup>: 9.4.1<sup>b</sup>; 100.8<sup>a</sup>, pávamāna máhi çrávaḥ.

[9.9.9<sup>c</sup>, sánā medhám̐ sánā svāḥ : 9.4.2<sup>a</sup>, sánā jyótiḥ sánā svāḥ.]

9.10.1<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá svánāso ráthā ivárvanto ná çravasyávaḥ,  
 sómāso rāyē akramuḥ.

9.66.10<sup>c</sup> (Çataṁ Vāikhānasah ; to Soma Pavamāna)  
 pávamānasya te kave vājīn sārgā asṛkṣata,  
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3<sup>d</sup>.

9.10.2<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,  
 bhárāsaḥ kārīṇām̐ iva.

9.13.7<sup>c</sup> (The same)  
 vāçrá arṣantīndayo [bhí vatsám̐ ná dhenávaḥ,]  
 dadhanviré gábhastyoḥ.

cf. 6.45.25<sup>c</sup>

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 indrāya soma pátave mādāya pári çicyase,  
 [manaçcín mánasas pátīḥ.]

cf. 9.11.8<sup>c</sup>

9.98.10<sup>a</sup> (Ambarīṣa Vārṣāgīra and Rjīṣvan Bhāradvāja; to Soma Pavamāna)  
 indrāya soma pátave vṛtraghné pári śicyase,  
 náre ca dáksīṇāvate devāya sadanāsāde.  
 9.108.15<sup>a</sup> (Çakti Vāsiṣṭha; to Soma Pavamāna)  
 indrāya soma pátave nṛbhīr yatāḥ svāyudhó madāntamaḥ,  
 pávasva mādhumattamaḥ. ] 9.64.22<sup>b</sup>

[9.11.8<sup>c</sup>, manaçcīn mánasas pátīḥ : 9.28.1<sup>b</sup>, viçvavín mánasas pátīḥ.]

9.12.1<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
 sómā asṛgram indavaḥ sutá ṛtāsyā sādane,  
 indrāya mādhumattamāḥ.

9.63.19<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
 pári vāje ná vājayúm ávyo váreṣu siñcata,  
 indrāya mādhumattamam.  
 9.67.16<sup>b</sup> (Jamadagni; to Soma Pavamāna)  
 pávasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2<sup>b</sup>, gávo vatsám ná mātáraḥ : 6.45.28<sup>c</sup>, vatsám gávo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2<sup>c</sup> : 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 9.2.5<sup>d</sup>; 9.11.1<sup>b</sup>, indram sómasya pítāye.

9.12.6<sup>a</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
 prá vācam indur iṣyati samudrásyádhi viṣṭápi, ] 8.34.13<sup>b</sup>  
 jínvan kóçam madhuçéutam.

9.35.4<sup>a</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
 prá vājam indur iṣyati śiṣāsan vājasá iṣiḥ,  
 vratá vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4<sup>a</sup> is patterned after the much more familiar and typical wording of 9.12.6<sup>a</sup>. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6<sup>c</sup> cf. under 9.23.4.

9.12.6<sup>b</sup> : 8.97.5<sup>b</sup>, samudrásyádhi viṣṭápi; 8.34.13<sup>b</sup>, samudrásyádhi viṣṭápah;  
 9.107.14<sup>c</sup>, samudrásyádhi viṣṭápi manīṣṇaḥ.

[9.12.7<sup>a</sup>, nityastotro vānaspátīḥ; 1.91.6<sup>c</sup>, priyastotro vānaspátīḥ.]

9.12.8<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 abhī priyā divās padā sómo hinvānó arṣati,  
 víprasya dhārayā kavīḥ.

9.44.2<sup>c</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
 matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,  
 víprasya dhārayā kavīḥ.

9.13.1<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,  
 vāyór índrasya niṣkṛtām.

9.28.6<sup>b</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣā çuṣmy ádābhyāḥ sómaḥ punānó arṣati,  
 ॥ devāvīr aghaçaṇsahā. ॥

☞ 9.24.7<sup>c</sup>

9.42.5<sup>c</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
 ॥ abhī viçvāni vāryāḥ bhī devān ṛtāvīdhaḥ,  
 sómaḥ punānó arṣati.

☞ 9.42.5<sup>a</sup>

9.101.7<sup>b</sup> (Nahuṣa Mānava ; to Soma Pavamāna)  
 ॥ ayām pūṣā rayīr bhāgaḥ ॥ sómaḥ punānó arṣati,  
 pātir viçvasya bhūmano vy ākhyad ródasi ubhé.

☞ 8.31.11<sup>a</sup>

For 9.101.7<sup>d</sup> see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3<sup>ab</sup> with 9.42.3<sup>be</sup>, and 9.13.4<sup>b</sup> with 9.42.6<sup>c</sup>.—For 9.13.1<sup>c</sup> cf. 9.107.17<sup>c</sup>.

[9.13.2<sup>c</sup>, suṣvānām devāvītaye : 9.65.18<sup>c</sup>, suṣvānó devāvītaye.]

9.13.3<sup>a+b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 pávante vājasātaye sómaḥ sahásrapājasah,  
 grṇāná devāvītaye.

9.42.3<sup>b+c</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
 vāvṛdhānāya tūrvaye pávante vājasātaye,  
 sómaḥ sahásrapājasah.

9.43.6<sup>a</sup> (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,  
 ॥ sóma rāsva suvīryam. ॥

☞ cf. 5.13.5<sup>c</sup>

9.100.6<sup>a</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

pávasva vājasātamaḥ pavitre dhārayā sutāḥ,  
 índrāya soma viṣṇave ॥ devébhyo mādhumattamaḥ. ॥

☞ 9.100.6<sup>d</sup>

9.107.23<sup>a</sup> (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

pávasva vājasātaye 'bhī viçvāni kāvya,  
 tvām samudrām prathamó ví dhārayo devébhyaḥ soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 utá no vājasātaye pávasva bṛhatír iṣaḥ,  
 dyumád indo suvīryam.



9.42.6<sup>c</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)  
gōman naḥ soma vīrāvad ṛāçvāvad vājavat sutāḥ,] 9.41.4<sup>c</sup>  
pāvasva brhatīr īṣaḥ.

9.13.5<sup>bc</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
té naḥ sahasrīṇaṁ rayīm pávantām ā suvīryam,  
suvānā devāsa índavaḥ.

9.65.24<sup>bc</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
ṛté no vṛṣṭīm divās pári, pávantām ā suvīryam, 2.6.5<sup>a</sup>  
suvānā devāsa índavaḥ.

[9.13.7<sup>b</sup>, abhī vatsām ná dhenāvaḥ: see under 6.45.25.]

9.13.7<sup>c</sup>: 9.10.2<sup>b</sup>, dadhanviré gābhastyoḥ.

9.13.8<sup>b</sup>, pávamāna kánikradat: 9.3.7<sup>c</sup>, pávamānaḥ kánikradat.

9.13.8<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
jūṣṭa índrāya matsarāḥ ṛpavamāna kánikradat,] 9.3.7<sup>c</sup>  
viçvā āpa dvīṣo jahi.

9.61.28<sup>c</sup> (Amahiyu Āṅgīrasa; to Soma Pavamāna)  
pāvasvendo vīṣā sutāḥ kṛdhī no yaçāso jáne,  
viçvā āpa dvīṣo jahi.

9.13.9<sup>a+c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
apaghnānto árāvṇaḥ pávamānaḥ swardīçāḥ,  
yónāv ṛtāsyā sīdata.

9.63.5<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
índraṁ vārdhanto aptúraḥ kṛvānto viçvam āryam,  
apaghnānto árāvṇaḥ.

9.39.6<sup>c</sup> (Brhanmati Āṅgīrasa; to Soma Pavamāna)  
samīcīnā anūṣata ṛhāriṁ hinvanty ādribhiḥ,] 9.26.5<sup>b</sup>  
yónāv ṛtāsyā sīdata.

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stinging, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9<sup>c</sup>: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, hāriṁ hinvanty ādribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5<sup>b</sup>. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsyā yónim āsādam, under 3.62.13<sup>c</sup>; yónāv ṛtāsyā sīdatam, under 3.62.18<sup>a</sup>.

9.14.3<sup>b</sup>: 8.69.11<sup>b</sup>, víṣve devā amatsata.

9.14.5<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
naptībhir yó vivásvataḥ çubhró ná māmṛjé yúvā,  
gāḥ kṛṇvānó ná nirṇíjam.

9.86.26<sup>c</sup> (Pṛṇayaḥ, alias Ajā Rṣiganāḥ ; to Soma Pavamāna)  
induh punānó áti gāhate mṛdho víçvāni kṛṇvān supāthāni yájyave,  
gāḥ kṛṇvānó nirṇíjam haryatāḥ kavír átyo ná krīḷan pári vāram arṣati.  
9.107.26<sup>d</sup> (Sapta Rṣayaḥ ; to Soma Pavamāna)  
apó vāsanaḥ pári kōçam arṣat, índur hiyānāḥ sotībhiḥ, 9.30.2<sup>a</sup>  
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirṇíjam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7<sup>bc</sup>, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26<sup>a</sup> cf. 9.107.4<sup>b</sup>.

9.15.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
eṣá dhiyá yāty ānvya çúro ráthebhir açúbhiḥ,  
gáchann índrasya niṣkṛtām.

9.61.25<sup>c</sup> (Amahīyu Āṅgirasa ; to Soma Pavamāna)  
ḷapaghnán pavate mṛdhó 'pa sómo árāvṇaḥ, 9.61.25<sup>a</sup>  
gáchann índrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1<sup>c</sup> ; 86.16<sup>a</sup>.

[9.15.3<sup>a</sup>, eṣá hitó ví niyate : 9.27.3<sup>a</sup>, eṣá nṛbhir ví niyate.]

9.15.7<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
etām mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,  
pracakrāṇām mahír iṣaḥ.

9.46.6<sup>a</sup> (Ayāsyā Āṅgirasa ; to Soma Pavamāna)  
etām mṛjanti mārjyam pávamānaṁ dáça kṣipah,  
índrāya matsaráṁ mādām.

Cf. 9.63.20<sup>a</sup>, kavīm mṛjanti mārjyam.

9.15.8<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
etām u tyām dáça kṣípo mṛjánti saptá dhítáyaḥ,  
svāyudhām madíntamam.

9.61.7<sup>a</sup> (Amahīyu Āṅgirasa ; to Soma Pavamāna)  
etām u tyām dáça kṣípo mṛjánti síndhumātaram,  
sám ādityébhir akhyata.

9.16.3<sup>b</sup>: 1.28.9<sup>b</sup> ; 9.51.1<sup>b</sup>, sómaṁ pavítṛa á srja.

9.16.3<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
ánaptam apsú duṣtāram, ḷsómaṁ pavítṛa á srja,  
punihíndrāya pátave.

9.1.28.9<sup>b</sup>

9.51.1<sup>bc</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ādhvaryo ādribhiḥ sūtām ṛsōmāṁ pavitra ā srja, 9.1.28.9<sup>b</sup>  
 punihindrāya pātave.

9.16.4<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prā punānāsya cetasā sōmaḥ pavitre arṣati,  
 krātvā sadhāstham āsadat.

9.17.3<sup>b</sup> (The same)  
 ātyūrmir matsarō mādah sōmaḥ pavitre arṣati,  
 ṛvighnān rākṣāṁsi devayūh. 9.17.3<sup>c</sup>

9.37.1<sup>b</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
 sā sūtāḥ pitāye vīṣā sōmaḥ pavitre arṣati,  
 ṛvighnān rākṣāṁsi devayūh. 9.17.3<sup>c</sup>

Cf. āgūḥ pavitre arṣati, 9.56.1<sup>b</sup>.

9.16.6<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 punānō rūpē avyāye vīçvā ārṣann abhī çriyāḥ,  
 çūro nā gōṣu tiṣṭhati.

9.62.19<sup>bc</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 āviçān kalāçam sūtō vīçvā ārṣann abhī çriyāḥ.  
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7<sup>b</sup>: 9.2.3<sup>b</sup>, dhārā sūtāsya vedhāsaḥ.

9.16.8<sup>a+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 tvām soma vipaçcītaṁ tānā punānā āyūṣu,  
 āvyo vāraṁ vī dhāvati.

9.64.25<sup>a</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)  
 tvām soma vipaçcītaṁ punānō vācam iṣyasi, 9.30.1<sup>c</sup>  
 ṛindo sahāsrabharṇasam. 9.64.25<sup>c</sup>

9.28.1<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣā vājī hitō nībhīr ṛvīçvavīn mānasas pātīḥ, cf. 9.11.8<sup>c</sup>  
 āvyo vāraṁ vī dhāvati.

9.106.10<sup>b</sup> (Agni Cākṣuṣa ; to Soma Pavamāna)  
 sōmaḥ punānā urmīnāvyo vāraṁ vī dhāvati,  
 āgre vācāḥ pāvamānaḥ kánikradat. 9.3.7<sup>c</sup>

9.74.9<sup>b</sup> (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)  
 adbhīḥ soma paprçcānāsya te rāsō vyo vāraṁ vī pavamāna dhāvati,  
 sā mrjyāmānaḥ kavībhīr madintama ṛsvādasvéndrāya pavamāna pitāye. 9.74.9<sup>d</sup>

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wille zu'. He therefore supplies devām with vipaṇcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prā nimnéneva sīndhavo ghnānto vṛtrāṇi bhūrṇayaḥ,  
sómā asṛgram āçávaḥ.

9.23.1<sup>a</sup> (The same)  
sómā asṛgram āçavo mādhor mādasya dhārayā,  
[abhí viçvāni kāvya.]

9.23.1<sup>c</sup>

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4<sup>a</sup>.

9.17.3<sup>b</sup>: 9.16.4<sup>b</sup>; 37.1<sup>b</sup>, sómah pavítre arṣati.

9.17.3<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
átyürmir matsaró mádaḥ sómah pavítre arṣati,  
vighnán rákṣāṇsi devayúḥ.

9.37.1<sup>bc</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá sutāḥ pītāye vīṣā sómah pavítre arṣati,  
vighnán rákṣāṇsi devayúḥ.  
9.56.1<sup>bc</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
pári sóma ṛtām bṛhád āçúḥ pavítre arṣati,  
vighnán rákṣāṇsi devayúḥ.

9.17.4<sup>a+b</sup> (Asita Kāçyapa ; to Soma Pavamāna)  
á kalāçeṣu dhāvati pavítre pári śicyate,  
uktháir yajñēṣu vardhate.

9.67.14<sup>a</sup> (Viçvāmitra ; to Soma Pavamāna)  
á kalāçeṣu dhāvati çyenó várma ví gāhate,  
abhí dróṇā kánikradat.  
9.42.4<sup>b</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
duhānāḥ pratnám it páyaḥ pavítre pári śicyate,  
krāndan devāṇ ajñjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
tām u tvā vājīnam náro dhībhír víprā avasyávaḥ,  
mrjánti devátātaye.

9.63.20<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

ṛkaviṃ mrjanti mārjyaṃ, dhībhir viprā avasyāvaḥ, cf. 9.15.7<sup>a</sup>  
vṛṣā kánikrad arṣati.

For 9.63.20<sup>b</sup> cf. 8.13.17<sup>a</sup>, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20<sup>c</sup>, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8<sup>c</sup>: 1.137.2<sup>c</sup>, cūrur ṛtāya pītāye.

9.18.1<sup>c</sup>—7<sup>c</sup>, mādēṣu sarvadhā asi.

9.18.5<sup>a</sup>: 8.6.17<sup>a</sup>, yā imé ródasī mahí: 3.53.12<sup>a</sup>, yā imé ródasī ubhé.

[9.19.1<sup>c</sup>, tán naḥ punāná ā bhara: sá naḥ, &c. ; see under 1.12.11.]

9.19.2<sup>c</sup>: 5.71.2<sup>c</sup>; 7.94.2<sup>c</sup>, iṣāná pipyatam dhīyaḥ.

9.19.4<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

āvavaçanta dhītāyo vṛṣabhāsyādhi rétasi,  
sūnór vatsāsya mātāraḥ.

9.66.11<sup>c</sup> (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

ūchā kōçam madhuçútam, āsṛgram vāre avyāye, cf. 9.66.11<sup>a</sup>  
āvavaçanta dhītāyaḥ.

9.19.6<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ūpa çikṣapatasthūso bhiyāsam ā dhehi çātruṣu,  
pāvamāna vidā rayīm.

9.43.4<sup>a</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)

pāvamāna vidā rayīm ṛasmābhyam soma suçṛiyam, 9.43.4<sup>b</sup>  
ṛindo saḥāsravarcasam, cf. 9.43.4<sup>c</sup>

9.63.11<sup>a</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pāvamāna vidā rayīm ṛasmābhyam soma duṣṭāram, 9.43.4<sup>b</sup>  
yó dūñāço vanuṣyatā.

9.20.1<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā kavír devāvitayé 'vyo vārebhir arṣati,  
sāhvān viçvā abhī spīdhaḥ.

9.38.1<sup>b</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)

eṣā u syā vṛṣā rāthó 'vyo vārebhir arṣati,  
ṛgāchan vājam sahasrīṇam, cf. 9.38.1<sup>c</sup>

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 sá váhnir apsú dustáro mrjyámāno gábhastyoḥ,  
 sómaç camúṣu sīdati.

9.36.4<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhīr, mrjyámāno gábhastyoḥ,  
 ḷpávate vāre avyáye.

9.36.4<sup>a</sup>

9.36.4<sup>c</sup>

9.64.5<sup>b</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhīr, mrjyámānā gábhastyoḥ,  
 ḷpávante vāre avyáye.

9.36.4<sup>a</sup>

9.36.4<sup>c</sup>

9.65.6<sup>b</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣicyāse mrjyámāno gábhastyoḥ,  
 drūṇā sadhástham aṇuṣe.

9.99.6<sup>b</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

ḷsá punānó madíntamaḥ, sómaç camúṣu sīdati,  
 paçáu ná réta adádhat pátir vacasyate dhiyāḥ.

9.50.5<sup>a</sup>

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 kriḷúr makhó na mañhayúḥ pavítram soma gachasi,  
 dádhat stotré suvīryam.

9.67.19<sup>bc</sup> (Vasiṣṭha ; to Soma Pavamāna)

grávnā tunnó abhiṣṭutaḥ pavítram soma gachasi,  
 dádhat stotré suvīryam.

9.62.30<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ásadat,  
 dádhat stotré suvīryam.

9.66.27<sup>c</sup> (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy aṇavad raçmíbhīr vājasátamaḥ,  
 dádhat stotré suvīryam.

Cf. 5.6.10<sup>c</sup>, dádhad asmé suvīryam, and 9.45.6<sup>c</sup>, indo asmé suvīryam.

9.21.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 eté dhāvantīndavaḥ sómā índrāya ghíṣvayaḥ,  
 matsarásāḥ svarvídaḥ.

9.107.14<sup>d</sup> (Sapta Ṛsayah ; to Soma Pavamāna)

ḷabhi somāsa āyávaḥ pávante mádyam mádam,

9.23.4<sup>ab</sup>

ḷsamudrásyádhi viṣṭápi manīṣīno, matsarásāḥ svarvídaḥ.

8.34.13<sup>b</sup>

9.22.3<sup>ab</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 eté pūtá vipaçcítaḥ ḷsómāso dádhyāçiraḥ,  
 vipā vy ānaçur dhíyāḥ.

1.5.5<sup>c</sup>

9.101.12<sup>ab</sup> (Manu Sāṁvarāṇa; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyācirah,

☞ 1.5.5<sup>c</sup>

sūryāso nā darṇatāso jigatnāvo dhruvā ghr̥tē.

9.22.3<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.63.15<sup>b</sup>; 101.12<sup>b</sup>; sōmāso dādhyācirah.

9.23.1<sup>a</sup>: 9.17.1<sup>c</sup>, sōmā asṛgram ācāvaḥ.

9.23.1<sup>c</sup> (Asita Kāṇyapa, &c.; to Soma Pavamāna)

└sōmā asṛgram ācāvo┐ mādhor mādasya dhārāyā,

☞ 9.17.1<sup>c</sup>

abhī viṇvāni kāvya.

9.62.25<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīḥ,

abhī viṇvāni kāvya.

9.63.25<sup>c</sup> (Nidhruvi Kāṇyapa; to Soma Pavamāna)

└pāvamānā asṛkṣata┐ sōmāḥ ṣukrāsa indavaḥ,

☞ 9.63.25<sup>a</sup>

abhī viṇvāni kāvya.

9.66.1<sup>b</sup> (Çatañ Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viṇvacarṣaṇe 'bhī viṇvāni kāvya,

└sūkhā sūkhibhya īdyah.┐

☞ 1.75.4<sup>c</sup>

Ludwig, 813, renders 9.23.1<sup>c</sup>, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvya, 2.5.3<sup>c</sup>; vidād viṇvāni kāvya 10.21.5<sup>b</sup>; and yāsmīn viṇvāni kāvya 8.41.6<sup>a</sup>.

9.23.4<sup>ab+c</sup> (Asita Kāṇyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyam mādām,

abhī kōṇam madhuṇūtām.

9.107.14<sup>ab</sup> (Sapta Ṛṣayah; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyam mādām,

└samudrāsyādhi viṣṭāpi manīṣiṇo┐ └matsarāsaḥ svarvīdāḥ.┐

☞ c: 8.34.13<sup>b</sup>; d: 9.21.1<sup>c</sup>

9.36.2<sup>c</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti,

☞ 9.2.1<sup>a</sup>

abhī kōṇam madhuṇūtām.

For 9.36.2 cf. under 1.176.1<sup>b</sup>.—Cf. the pādas, ūchā kōṇam madhuṇūtām, under 9.66.11; pāri kōṇam, &c., 9.103.3<sup>a</sup>; also jīnvan kōṇam, &c., 9.12.6<sup>a</sup>.

[9.23.5<sup>a</sup>, sōmo arṣati dharmasīḥ: 9.37.2<sup>b</sup>; 38.6<sup>b</sup>, hārīr arṣati dharmasīḥ.]

[9.23.6<sup>c</sup>, indo vājām siṣāsasi: 8.95.9<sup>d</sup>, ṣuddhō vājām siṣāsasi.]

9.23.7<sup>a</sup>: 8.92.6<sup>a</sup>, asyā pītṛvā mādānam.

9.24.1<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā sómāso adhanviṣuḥ pāvamānāsa índavaḥ,  
çrīṇānā apsú mṛñjata.

9.67.7<sup>a</sup> (Gotama ; to Soma Pavamāna)

pāvamānāsa índavas ṭtirāḥ pavitram açávaḥ,  
índraṁ yāmebhir açata.

☞ 1.135.6<sup>e</sup>

9.101.8<sup>d</sup> (Nahuṣa Mānava ; to Soma Pavamāna)

sám u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,  
sómāsaḥ kṛṇvate pathāḥ pāvamānāsa índavaḥ.

9.65.26<sup>e</sup> (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)

prā çukráso vayojuvo hinvánāso ná sáptayaḥ,  
çrīṇānā apsú mṛñjata.

Cf. 9.11.1<sup>b</sup>, pāvamānāyéndave.

9.24.2<sup>b</sup>: 8.6.34<sup>b</sup> ; 13.8<sup>b</sup>, ápo ná pravātā yatíḥ ; 9.6.4<sup>b</sup>, ápo na pravátāsan.

9.24.2<sup>c</sup>: 9.6.4<sup>c</sup>, punānā índram açata.

9.24.3<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā pavamāna dhanvasi ṭsóméndrāya pátave,  
nṛbhir yató ví nīyase.

☞ 8.69.10<sup>d</sup>

9.99.8<sup>b</sup> (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)

sutá indo pavitra ā nṛbhir yató ví nīyase,  
ṭindrāya matsarintamaç camūṣv ā ní ṣṭidasi.

☞ 9.63.2<sup>bc</sup>

For 9.24.3<sup>b</sup> cf. índav índrāya pitāye, under 9.30.5<sup>c</sup>.

9.24.5<sup>c</sup>: 8.92.25<sup>c</sup>, áram índrasya dhāmne.

9.24.6<sup>c</sup>: 1.142.3<sup>a</sup>, çúciḥ pāvakó ádbhutaḥ ; 8.13.19<sup>c</sup>, çúciḥ pāvaká ucyate só  
ádbhutaḥ ; 9.24.7<sup>a</sup>, çúciḥ pāvaká ucyate.

9.24.7<sup>a</sup>: see 9.24.6<sup>c</sup>.

9.24.7<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ṭçúciḥ pāvaká ucyate, sómāḥ sutásya mādavaḥ,  
devāvīr aghaçaṁsahā.

☞ 1.142.3<sup>a</sup>

9.28.6<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)

eṣā çuṣmy ádābhyaḥ ṭsómāḥ punāno arṣati,  
devāvīr aghaçaṁsahā.

☞ 9.13.1<sup>a</sup>

9.61.19<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

ṭyás te mádo váreṇyas, ténā pavasvándhasā,  
devāvīr aghaçaṁsahā.

☞ 8.46.8<sup>a</sup>



9.25.2<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
pavamāna dhiyā hitó 'bhí yónim kánikradat,  
dhármanā vāyúm á viça.

9.37.2<sup>c</sup> (Rāhūgaṇa Āngirasa ; to Soma Pavamāna)  
sá pavitre vicakṣaṇó ḥárir arṣati dharmasīḥ,  
abhí yónim kánikradat.

9.37.2<sup>b</sup>

Cf. 9.38.6<sup>b</sup>, krándan yónim abhí priyám.

9.25.3<sup>c</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
sám devāīḥ çobhate vīṣā kavir yónāv ádhi priyāḥ,  
vṛtrahā devavítamaḥ.

9.28.3<sup>c</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)  
eṣā devāḥ çubhāyaté 'dhi yónāv ámartyaḥ,  
vṛtrahā devavítamaḥ.

9.25.4<sup>a</sup>: 7.55.1<sup>b</sup>; 8.15.13<sup>b</sup>, víçvā rūpāny āviçán.

9.25.4<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
ṽ víçvā rūpāny āviçán punānó yāti haryatāḥ,  
yátrāmṛtāsa āsate.

7.55.1<sup>b</sup>

9.43.3<sup>a</sup> (Medhyatithi Kāṇva ; to Soma Pavamāna)  
punānó yāti haryataḥ sómo gīrbhīḥ páriṣkṛtaḥ,  
vīprasya médhyatitheḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)  
á pavasva madintama  
pavitraṁ dhārayā kave,  
arkāsyā yónim āsádam.

For pāda a cf. under 9.50.5<sup>a</sup>; for pāda b cf. pavitraṁ dhārayā sutāḥ, 9.51.5<sup>b</sup>; for pāda c cf. ṛtāsyā yónim āsádam, under 3.62.13<sup>c</sup>.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
tām sánāv ádhi jamáyo hárim hinvanty ádribhīḥ,  
haryatām bhūricakṣasam.

9.30.5<sup>b</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
apsú tvā mādhumattamaṁ hárim hinvanty ádribhīḥ,

ṽ indav indrāya pītāye,

9.30.5<sup>c</sup>

9.32.2<sup>b</sup> (Çyāvāçva Átreya ; to Soma Pavamāna)

ṽ ád im tritāsyā yóṣaṇo hárim hinvanty ádribhīḥ,

9.32.2<sup>a</sup>

ṽ indum indrāya pītāye.

9.32.2<sup>c</sup>

- 9.38.2<sup>b</sup> (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)  
 ॥ etāṁ tritāsyā yóṣaṇo ॥ hárīm hinvanty ádribhiḥ, ॥ 9.32.2<sup>a</sup>  
 ॥ indum índrāya pítāye. ॥ ॥ 9.32.2<sup>c</sup>
- 9.39.6<sup>b</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 samicnā anūṣata hárīm hinvanty ádribhiḥ,  
 ॥ yónāv ṛtāsyā sídata. ॥ ॥ 9.13.9<sup>c</sup>
- 9.50.3<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ॥ ávyo váre pári priyām ॥ hárīm hinvanty ádribhiḥ, ॥ 9.7.6<sup>a</sup>  
 ॥ pávamānaṁ madhuçútam. ॥ 9.50.3<sup>c</sup>
- 9.65.8<sup>b</sup> (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 yāsya vārṇaṁ madhuçútam hárīm hinvanty ádribhiḥ,  
 ॥ indum índrāya pítāye. ॥ 9.32.2

For yónāv ṛtāsyā sídata, 9.39.6<sup>c</sup>, cf. under 3.62.13<sup>c</sup>.

**9.26.6<sup>c</sup>** (Idhmavāha Dārḍhacyuta ; to Soma Pavamāna)  
 táṁ tvā hinvanti vedhásah pávamāna girāvīdham,  
 índav índrāya matsarām.

- 9.53.4<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 táṁ hinvanti madacyútaṁ ॥ hárīm nadīṣu vājīnam, ॥ 9.53.4<sup>b</sup>  
 indum índrāya matsarām.
- 9.63.17<sup>c</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
 ॥ tám i mrjanty áyávo hárīm nadīṣu vājīnam, ॥ 9.63.17<sup>ab</sup>  
 indum índrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10<sup>b</sup>, gíra índrāya matsarām.

[**9.27.3<sup>a</sup>**, eṣá nṛbhīr ví niyate : 9.15.3<sup>a</sup>, eṣá hitó ví niyate.]

**9.27.6<sup>c</sup>** (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣá çuṣmy ásiṣyadad antárikṣe víṣā hárīḥ,  
 punāná índur índram á.

- 9.66.28<sup>c</sup> (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)  
 prá suvāná índur akṣāḥ pavítram áty avyáyam,  
 punāná índur índram á.

**9.28.1<sup>c</sup>** : 9.106.10<sup>b</sup>, ávyo váraṁ ví dhāvati ; 9.16.8<sup>c</sup>, ávyo váraṁ ví dhāvasi ;  
 9.74.9<sup>b</sup>, ávyo váraṁ ví pavamāna dhāvati.

[**9.28.2<sup>b</sup>**, sómo devébhyaḥ sutáḥ : 9.3.9<sup>b</sup> ; 99.7<sup>b</sup>, devó devébhyaḥ sutáḥ.]

**9.28.3<sup>c</sup>** : 9.25.3<sup>c</sup>, vṛtrahá devavítamaḥ.

**9.28.4<sup>c</sup>** (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣá víṣā kánikradad daçábhir jāmíbhīr yatáḥ,  
 abhí drónāni dhāvati.

9.37.6<sup>b</sup> (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)  
sā devāḥ kavīṇeṣitō 'bhī drōṇāni dhāvati,  
indur indrāya manhānā.

9.28.5<sup>b</sup> (Priyamedha Āṅgīrasa : to Soma Pavamāna)  
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,  
viṣvā dhāmāni viṣvavit.

9.60.1<sup>b</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,  
indum sahasracakṣasam.

9.28.6<sup>b</sup>: 9.13.1<sup>a</sup> ; 42.5<sup>c</sup> ; 191.7<sup>b</sup>, sōmah punānō arṣati.

9.28.6<sup>c</sup>: 9.24.7<sup>c</sup> ; 61.19<sup>c</sup>, devāvīr aghaṇasahā.

9.29.3<sup>b+c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
suśāhā soma tūni te punānāya prabhūvaso,  
vārdhā samudrām ukthyām.

9.35.6<sup>c</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)  
viṣvo yāsya vrātē jāno dādadhāra dhārmanas pātē,  
punānāsya prabhūvasoḥ.

9.61.15<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
ārṣā naḥ soma çām gāvo dhukṣāsva pipyūṣim iṣam,  
vārdhā samudrām ukthyām.

8.7.3<sup>c</sup>

9.29.4<sup>b</sup>: 9.1.1<sup>b</sup> ; 30.3<sup>c</sup> ; 67.13<sup>b</sup> ; 100.5<sup>b</sup>, pāvasva soma dhūrāyā.

9.29.6<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
ēndo pārthivaṁ rayīm divyām pavasva dhūrāyā,  
dyumāntaṁ çuṣmam ā bhara.

9.106.4<sup>c</sup> (Cakṣus Mānava ; to Soma Pavamāna)  
prā dhanvā soma jāgrvir [indrāyendo pāri srava,

8.91.3<sup>d</sup> ; also refrain, 9.112.1<sup>e</sup> ff.

dyumāntaṁ çuṣmam ā bharā svarvidam.

Cf. dyumāntaṁ çuṣmam uttamām, under 9.63.29<sup>bc</sup>. The cadence, pavasva dhūrāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)  
prā dhārā asya çuṣmiṇo vīthā pavitre akṣaran,  
punānō vācam iṣyati.

9.64.25<sup>b</sup> (Kāçyapa Mārica ; to Soma Pavamāna)  
[tvām soma vipaçcītaṁ] punānō vācam iṣyasi,  
[indo sahasrabharṇasam.]

9.16.8<sup>a</sup>

9.64.25<sup>c</sup>

Note the correspondence of 9.30.5<sup>c</sup> with 9.64.12<sup>c</sup>.—For 9.30.1<sup>b</sup> cf. 9.98.11<sup>b</sup>, sōmah pavitre akṣaran.

9.30.2<sup>a</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

īndur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,  
īyartī vagnúm indriyām.

9.107.26<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

apó vásānaḥ pári kócam arṣatīndur hiyānāḥ sotṛbhīḥ,

janāyañ jyótir mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5<sup>c</sup>

9.30.3<sup>c</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 67.13<sup>b</sup>; 100.5<sup>b</sup>, pávasva soma dhārāyā.

9.30.4<sup>b</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

prá sómo áti dhārāyā pávamāno asiṣyadat,  
ḷabhī dróṇāny āsādam. 9.3.1<sup>c</sup>

9.49.5<sup>a</sup> (Kavi Bhārgava ; to Soma Pavamāna)

pávamāno asiṣyadad rákṣānsy apajāñghanat,  
pratnavád rocāyan rúcaḥ.

9.30.4<sup>c</sup>: 9.3.1<sup>c</sup>, abhī dróṇāny āsādam.

9.30.5<sup>b</sup>: 9.26.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvānty), hāriṁ  
hinvānty ádribhīḥ.

9.30.5<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

apsú tvā mādhumattamaṁ ḷhāriṁ hinvānty ádribhīḥ,  
īndav índrāya pītāye. 9.26.5<sup>b</sup>

9.45.1<sup>c</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)

sá pavasva mādāya kām nṛcákṣā devāvītaye,  
īndav índrāya pītāye.

9.50.5<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ḷsá pavasva madintamaḥ ḷgóbhir añjāno aktúbhīḥ,  
īndav índrāya pītāye. 9.50.5<sup>a</sup>

9.64.12<sup>c</sup> (Kaçyapa Mārīca ; to Soma Pavamāna)

ḷsá no arṣa pavitra ā mādó yó devavítamaḥ,  
īndav índrāya pītāye. 9.64.12<sup>ab</sup>

Cf. indum índrāya pītāye under 9.32.2<sup>c</sup>, and sóméndrāya pātave, 9.24.3<sup>d</sup>.—For 9.30.5  
cf. 9.53.4.

9.30.6<sup>ab</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

sunótā mādhumattamaṁ ḷsómam índrāya vajríṇe,  
cārum çārdhāya matsarām. 7.32.8<sup>b</sup>

9.51.2<sup>bc</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ piyúṣam uttamām ḷsómam índrāya vajríṇe,  
sunótā mādhumattamam. 7.32.8<sup>b</sup>

Cf., by way of contrast, 7.102.3<sup>b</sup>, juhótā mādhumattamam (sc. háviḥ).

9.30.6<sup>b</sup>: 7.32.8<sup>b</sup>; 9.51.2<sup>b</sup>, sómam indrāya vajrīṇe.

9.31.3<sup>b</sup> (Gotama Rāhūgaṇa; to Soma Pavamāna)  
túbhyaṁ vātā abhipriyas túbhyam arṣanti síndhavaḥ,  
sóma vārdhanti te máhaḥ.

9.62.27<sup>b</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
túbhyemā bhūvanā kave mahimné soma tasthire,  
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12<sup>c</sup>; 125.5<sup>c</sup>.

9.31.4 = 1.91.16.

9.31.6<sup>c</sup> (Gotama Rāhūgaṇa; to Soma Pavamāna)  
svāyudhāsyā te sató bhūvanasya pate vayám,  
índo sakhitvám uṇmasi.

9.66.14<sup>a</sup> (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)  
[āsyā te sakhyé vayám] iyakṣantas tvótayaḥ,  
índo sakhitvám uṇmasi.

9.61.29<sup>a</sup>

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: āsyā te sakhyé vayám tāvendo dyumná uttamé, sāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvānty) hāriṁ  
hinvānty ádribhiḥ.

9.32.2<sup>c</sup> (Çyāvāçva Ātreya; to Soma Pavamāna) =

9.38.2<sup>c</sup> (Rāhūgaṇa Āngirasa; to Soma Pavamāna)  
etām (9.32.2 ād īm) tritāsyā yóṣaṇo [hāriṁ hinvānty ádribhiḥ],  
índum indrāya pītāye.

9.26.5<sup>b</sup>

9.43.2<sup>c</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)  
tām no víçvā avasyúvo gíraḥ çumbhanti pūrvāthā,  
índum indrāya pītāye.

9.65.8<sup>c</sup> (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)  
yāsyā vārṇaṁ madhuçútāṁ [hāriṁ hinvānty ádribhiḥ],  
índum indrāya pītāye.

9.26.5<sup>b</sup>

Cf. índav indrasya pītāye, under 9.31.5<sup>c</sup>.

9.32.4<sup>c</sup>: 6.16.35<sup>c</sup>; 9.64.11<sup>c</sup>, sídann ṛtāsyā yónim á.

[9.32.5<sup>a</sup>, abhí gávo anūṣata: 9.33.5<sup>a</sup>, abhí brāhmīr anūṣata.]

[9.32.6<sup>b</sup>, maghāvadbhyaç ca máhyaṁ ca : 6.46.9<sup>c</sup>, chardír yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)  
abhí dróṇāni babhrávaḥ çukrá ṛtasya dhārayā,  
vājaṁ gómantam akṣaran.

9.63.14<sup>bc</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
eté dhāmāny āryā çukrá ṛtasya dhārayā,  
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2 : 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2) : 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 833, renders : 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth : āryā vratā visrjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states : 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit : 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple dróṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4<sup>c</sup>, sōmā ṛtasya dhārayā. Note the correspondence of 9.33.6<sup>c</sup> with 9.63.1<sup>a</sup>.

9.33.3<sup>abc</sup> : 5.51.7<sup>a</sup> ; 9.34.2<sup>abc</sup> ; 65.20<sup>abc</sup> ; see under 5.51.7<sup>a</sup>.

9.33.3<sup>b</sup> : 8.41.1<sup>b</sup> ; 9.34.2<sup>b</sup> ; 61.12<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marúdbhyaḥ.

[9.33.5<sup>a</sup>, abhí brāhmīr anūṣata ; 9.32.5<sup>a</sup>, abhí gāvo anūṣata.]

9.33.5<sup>b</sup>, yāhvīr ṛtasya mātārah : 1.142.7<sup>c</sup> ; 5.5.6<sup>b</sup> ; 9.102.7<sup>b</sup> ; 10.59.8<sup>b</sup>, yāhvī  
ṛtasya mātārā.

9.33.6<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)  
rāyāḥ samudrāṇç catúro 'smābhyaṁ soma viçvātaḥ,  
ā pavasva sahasrīṇaḥ.

9.40.3<sup>bc</sup> (Brhanmati Āṅgīrasa ; to Soma Pavamāna)  
 nú no rayīm mahām indo 'smābhyam soma viçvātaḥ,  
 ā pavasva sahasrīṇam.

9.62.12<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 ā pavasva sahasrīṇam rayīm gómantam açvīnam,] 8.6.9<sup>b</sup>  
 puruṣcandrām puruṣpṛtham.

9.63.1<sup>a</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
 ā pavasva sahasrīṇam rayīm soma suvīryam,  
 asmé çrāvāṁsi dhāraya.

9.65.21<sup>bc</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 iṣam tokāya no dādhad asmābhyam soma viçvātaḥ,  
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrān, asmābhyam soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his *Lexicon*. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2<sup>bc</sup> with 9.63.14<sup>bc</sup>.

9.34.1<sup>b</sup> (Trita Āptya ; to Soma Pavamāna)  
 prá suvānó dhārayā tánéndur hinvánó arṣati,  
 rujád dīḥá vy ójasā.

9.67.4<sup>a</sup> (Kāçyapa ; to Soma Pavamāna)  
 indur hinvánó arṣati tīró vārāṇy avyāyā,] 9.67.4<sup>b</sup>  
 hārīr vājam acikradat.

9.34.2<sup>abc</sup>, sutá indrāya vāyāve vāruṇāya marúdbhyah, sómo arṣati viṣṇave :  
 9.33.3<sup>abc</sup>, sutá indrāya vāyāve vāruṇāya marúdbhyah, sómā arṣanti  
 viṣṇave ; 9.65.20<sup>abc</sup>, apsá indrāya vāyāve vāruṇāya marúdbhyah,  
 sómo arṣati viṣṇave ; 5.51.7<sup>a</sup>, sutá indrāya vāyāve.

9.34.2<sup>b</sup> : 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 61.12<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marúdbhyah.

[9.34.3<sup>b</sup>, sunvānti sómam údribhiḥ : 8.1.17<sup>a</sup>, sōtā hí sómam údribhiḥ.]

[9.35.2<sup>a</sup>, indo samudramīṅkhaya : 9.52.3<sup>b</sup>, indo ná dūnam īṅkhaya.]

9.35.2<sup>b</sup> (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)  
 indo samudramīṅkhaya, pávasva viçvamejaya, cf. 9.35.2<sup>a</sup>  
 rāyo dhartā na ójasā.

9.62.26<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 tvām samudrīyā apó 'griyó vāca irāyan,  
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3<sup>b</sup>: 2.8.6<sup>d</sup>, abhí ṣyāma pṛtanyatāḥ.

9.35.4<sup>a</sup>, prā vájam índur iṣyati: 9.12.6<sup>a</sup>, prā vácam índur iṣyati.

9.35.6<sup>c</sup>, punānāsya prabhūvasoḥ: 9.29.3<sup>b</sup>, punānāya prabhūvaso.

9.36.2<sup>b</sup>: 9.2.1<sup>a</sup>, pávasva devavír áti.

9.36.2<sup>c</sup>: 9.23.4<sup>c</sup>, abhí kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

ḡumbhāmāna ṛtāyúbhir ḡmrjyāmāno gābhastyoḥ, ḡpávate vāre avyāye.

9.20.6<sup>b</sup>

9.64.5 (Kaṣyapa Mārīca; to Soma Pavamāna)

ḡumbhāmānā ṛtāyúbhir ḡmrjyāmānā gābhastyoḥ, ḡpávante vāre avyāye.

9.20.6<sup>b</sup>

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. āsrgrām vāre avyāye, 9.66.11<sup>b</sup>.

9.36.4<sup>b</sup>: 9.20.6<sup>b</sup>; 65.6<sup>b</sup>, mrjyāmāno gābhastyoḥ; 9.64.5<sup>b</sup>, mrjyāmānā gābhastyoḥ.

9.36.5<sup>abc</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçūṣe vásu sómo divyāni pāṛthivā, pávatām āntárikṣyā.

9.64.6<sup>abc</sup> (Kaṣyapa Mārīca; to Soma Pavamāna)

té víçvā dāçūṣe vásu sómā divyāni pāṛthivā, pávantām āntárikṣyā.

For pāda b cf. 9.63.30<sup>b</sup>, sóma divyāni pāṛthivā.

9.37.1<sup>b</sup>: 9.16.4<sup>b</sup>; 17.3<sup>b</sup>, sómāḥ pavitre arṣati; 9.56.1<sup>b</sup>, āçúḥ pavitre arṣati.

9.37.1<sup>c</sup>: 9.17.3<sup>c</sup>; 56.1<sup>c</sup>, vighnán rákṣāṁsi devayúḥ.

9.37.2<sup>b</sup> (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavitre vicakṣaṇó hárir arṣati dharmasīḥ, abhí yónim kánikradat.

9.25.2<sup>b</sup>

9.38.6<sup>b</sup> (The same)

eṣá syá pītāye suto hárir arṣati dharmasīḥ, krándan yónim abhí priyám.

Cf. the pāda 9.23.5<sup>a</sup>, sómo arṣati dharmasīḥ.



9.37.2<sup>c</sup>: 9.25.2<sup>b</sup>, abhi yónim kánikradat.

9.37.3<sup>b</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá vājī rocanā divāḥ pávamāno ví dhāvati,  
rakṣohā vāram avyāyam.

9.103.6<sup>c</sup> (Dvita Āptya ; to Soma Pavamāna)  
pāri sāptir ná vājayūr devó devébhyaḥ sutāḥ,  
vyānaçīḥ pávamāno ví dhāvati.

9.3.9<sup>b</sup>

9.37.5<sup>c</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá vṛtrahā vīṣā sutó varivovid ādābhyaḥ,  
sómo vājam ivāsarāt.

9.62.16<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
pavamānaḥ sutó nṛbhiḥ sómo vājam ivāsarāt,  
camūṣu çākmanāsādam.

9.37.6<sup>b</sup>: 9.28.4<sup>c</sup>, abhi drónāni dhāvati.

9.38.1<sup>b</sup>: 9.20.1<sup>b</sup>, ávyo vārebhir arṣati.

[9.38.1<sup>c</sup>, gáchan vājam sahasrīnam: 9.57.1<sup>c</sup>, áchā vājam, &c.]

9.38.2<sup>a</sup>, etām tritāsya yóṣaṇaḥ: 9.32.2<sup>a</sup>, ád im tritāsya yóṣaṇaḥ.

9.38.2<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvānty), hárīm  
hinvānty ádribhiḥ.

9.38.2<sup>c</sup>: 9.32.2<sup>c</sup>; 43.2<sup>c</sup>; 65.8<sup>c</sup>, índum índrāya pītāye.

9.38.3<sup>bc</sup> marmṛjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7<sup>bc</sup>, marmṛjyānte  
... çumbhase.

9.38.4<sup>b</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
eṣā syá mānuṣīṣv á çyenó ná vikṣú sīdati,  
gáchañ jāró ná yoṣitam.

9.57.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
sá marmṛjánā áyubhir, íbho rájeva suvratāḥ,  
çyenó ná váṅsu sīdati.

9.57.3<sup>a</sup>

9.86.35<sup>b</sup> (Atrayaḥ ; to Soma Pavamāna)  
iṣam ūrjam pavamānābhy arṣasi çyenó ná váṅsu kalāçeṣu sīdasi,  
índrāya mādva mādya mādāḥ sutó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.86.35<sup>d</sup>

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted  
with váṅsu sīdati in 9.57.3 ; cf. 5.72.1<sup>c</sup>; 9.7.6<sup>a</sup>; 20.6<sup>c</sup>; 63.2<sup>c</sup>; 68.9<sup>b</sup>; 86.9<sup>d</sup>; 96.23<sup>d</sup>; 99.6<sup>b</sup>, 8<sup>d</sup>.—  
For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6<sup>b</sup>: 9.37.2<sup>b</sup>, hárir arṣati dharnasīḥ.

9.39.3<sup>a</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 sutá eti pavitra á tvīṣim dádhaṇa ójasā,  
 vicákṣaṇo virocāyan.

9.44.3<sup>b</sup> (Ayāsa Āṅgīrasa ; to Soma Pavamāna)  
 ayám devēṣu jágrviḥ sutá eti pavitra á,  
 sómo yāti vicarṣaṇiḥ.

9.61.8<sup>b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 sám indreṇotá vāyúnā sutá eti pavitra á,  
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5<sup>a</sup> with 9.61.9<sup>a</sup>.

9.39.6<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvánty), hárim  
 hinvanty ádribhiḥ.

9.39.6<sup>c</sup>: 9.13.9<sup>c</sup>, yónāv ṛtasya sídata.

9.40.3<sup>bc</sup>: 9.33.6<sup>bc</sup>; 65.21<sup>bc</sup>, asmábhyam soma viçvátah, á pavasva sahasrīṇam  
 (9.33.6<sup>c</sup>, sahasrīṇah).

9.40.3<sup>c</sup>: 9.62.12<sup>a</sup>; 63.1<sup>a</sup>; 65.21<sup>c</sup>, á pavasva sahasrīṇam; 9.33.6<sup>c</sup>, á pavasva  
 sahasrīṇah.

[9.40.4<sup>c</sup>, vidáh sahasrīṇir iṣah: 9.61.3<sup>c</sup>, kṣará sahasrīṇir iṣah.]

9.40.5<sup>a</sup>: 9.61.6<sup>a</sup>, sá nah punáná á bhara; 1.12.11<sup>a</sup>; 8.24.3<sup>a</sup>, sá na stávāna á  
 bhara.

9.40.6<sup>ab</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 punáná indav á bhara ṽsoma dvibárhasam rayim, ṽ  
 vṛṣann indo na ukthyam.

9.4.7<sup>b</sup>

9.57.4<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 sá no viçvā divó vásūtó prthivyá ádhi,  
 punáná indav á bhara.

9.64.26<sup>c</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)  
 ṽutó sahásrabharnasaṁ ṽacam soma makhásyuvam,  
 punáná indav á bhara.

cf. 9.64.25<sup>c</sup>

9.100.2<sup>ab</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)  
 punáná indav á bhara ṽsoma dvibárhasam rayim, ṽ  
 tvám vásūni puṣyasi viçvāni dāçuṣo grhé.

9.4.7<sup>b</sup>

9.40.6<sup>b</sup>: 9.4.7<sup>b</sup>; 100.2<sup>b</sup>, sóma dvibárhasam rayim.

[9.41.2<sup>c</sup>, sahávāno dásyum avratám: 1.175.3<sup>c</sup>, sahávān dásyum, &c.]

9.41.4<sup>b+c</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,  
ācāvāvad vājavat sutāḥ.

9.61.3<sup>b</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)

pāri ṇo ācavam ācavāvid gómad indo hiraṇyavat,  
[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4<sup>c</sup>

9.42.6<sup>b</sup> (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,

[pāvasva brhatīr iṣaḥ.]

9.13.4<sup>b</sup>

9.42.2<sup>a</sup>, eṣā prasnénā mánmanā : 9.3.9<sup>a</sup>, eṣā prasnénā jánmanā.

9.42.2<sup>b</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)

[eṣā prasnénā mánmanā] devó devébhyas pári,  
[dhārāyā pavate sutāḥ.]

9.3.9<sup>a</sup>

9.3.10<sup>c</sup>

9.65.2<sup>b</sup> (Bhrgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,  
viçvā vāsūny ā viça.

9.42.2<sup>c</sup>: 9.3.10<sup>c</sup>, dhārāyā pavate sutāḥ.

9.42.3<sup>b</sup>: 9.13.3<sup>a</sup>, pāvante vājasātaye; 9.43.6<sup>a</sup>; 107.23<sup>a</sup>, pāvasva vājasātaye;  
9.100.6<sup>a</sup>, pāvasva vājasātamah.

9.42.3<sup>c</sup>: 9.13.3<sup>b</sup>, sómah sahasrapājasah.

9.42.4<sup>b</sup>: 9.17.4<sup>b</sup>, pavitre pári śicyate.

9.42.5<sup>a</sup> (Medhyātithi Kāṇva; to Soma Pavamāna)

abhī viçvāni vāryābhī devān ṛtāvīdhah,  
[sómah punāno arṣati.]

9.13.1<sup>a</sup>

9.66.4<sup>b</sup> (Çatam Vaikhānasah; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhī viçvāni vāryā,  
sákhā sákhībhyā utāye.

9.42.5<sup>c</sup>: 9.13.1<sup>a</sup>; 28.6<sup>b</sup>; 101.7<sup>b</sup>, sómah punāno arṣati.

9.42.6<sup>b</sup>: 9.41.4<sup>c</sup>, ācāvāvad vājavat sutāḥ.

9.42.6<sup>c</sup>: 9.13.4<sup>b</sup>, pāvasva brhatīr iṣaḥ.

9.43.2<sup>c</sup>: 9.32.2<sup>c</sup>; 38.2<sup>c</sup>; 65.8<sup>c</sup>, indum indrāya pitāye.

9.43.3<sup>a</sup>: 9.25.4<sup>b</sup>, punāno yāti haryatāḥ.

9.43.4<sup>a</sup>: 9.19.6<sup>c</sup>; 63.11<sup>a</sup>, pāvamāna vidā rayim.

9.43.4<sup>ab</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
pāvamāna vidā rayīm asmābhyaṁ soma suvīryam,  
[indo saḥsraṇvarcasam.]

cf. 9.43.4<sup>c</sup>

9.63.11<sup>ab</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram,  
yó dūṇāço vanuṣyatā.

[9.43.4<sup>c</sup>, indo saḥsraṇvarcasam : 9.64.25<sup>c</sup> ; 98.1<sup>c</sup>, indo saḥsraḥbharṇasam.]

9.43.6<sup>a</sup> : 9.107.23<sup>a</sup>, pávasva vājasātaye ; 9.13.3<sup>a</sup> ; 42.3<sup>b</sup>, pávante vājasātaye ;  
9.100.6<sup>a</sup>, pávasva vājasātamaḥ.

[9.43.6<sup>c</sup>, sóma rāsva suvīryam : 5.13.5<sup>c</sup> ; 8.98.12<sup>c</sup>, sá no rāsva suvīryam ; 8.23.12<sup>b</sup>,  
rayīm rāsva suvīryam.]

[9.44.1<sup>a</sup>, prá ṇa indo mahé táne : 9.66.13<sup>a</sup>, prá ṇa indo mahé ráṇe.]

9.44.2<sup>c</sup> : 9.12.8<sup>c</sup>, víprasya dhārāyā kavīḥ.

9.44.3<sup>b</sup> : 9.39.3<sup>a</sup> ; 61.8<sup>b</sup>, sutá eti pavitra á.

9.44.5<sup>a</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
sá no bhágāya vāyāve vípravīrah sadāvr̥dhaḥ,  
sómo devéṣv á yamat.

9.61.9<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
sá no bhágāya vāyāve pūṣṇé pavasva mádhuman,  
cārur mitré váruṇe ca.

Note the correspondence of 9.44.3<sup>b</sup> with 9.61.8<sup>b</sup>.

9.45.1<sup>c</sup> : 9.30.5<sup>c</sup> ; 50.5<sup>c</sup> ; 64.12<sup>c</sup>, índav índrāya pitāye.

[9.45.2<sup>c</sup>, devān sākhibhya á váram : 1.4.4<sup>c</sup>, yás te sākhibhya á váram.]

9.45.3<sup>c</sup> (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)  
utá tvām aruṇām vayām góbhīr añjmo mādāya kām,  
ví no rāyē dúro vr̥dhi.

9.64.3<sup>c</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)  
áçvo ná cakrado vīṣā sám gá indo sám árvataḥ,  
ví no rāyē dúro vr̥dhi.

Note the correspondence of 9.45.1<sup>c</sup> with 9.64.12<sup>c</sup>.

9.45.4<sup>c</sup>, índur devéṣu patyate : 8.102.9<sup>b</sup>, agnír devéṣu patyate.

9.45.5<sup>b</sup> : 9.6.5<sup>a</sup> ; 106.11<sup>b</sup>, váne kr̥lāntam átyavim.

9.45.6<sup>a</sup> (Ayāśya Āṅgīrasa ; to Soma Pavamāna)  
tāyā pavasva dhārayā yāyā pītó vicākṣase,  
īndo stotrē suvīryam.

9.49.2<sup>a</sup> (Kavi Bhārgava ; to Soma Pavamāna)  
tāyā pavasva dhārayā yāyā gāva ihāgāman,  
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1<sup>a</sup> (Ayāśya Āṅgīrasa ; to Soma Pavamāna)  
āsṛgran devāvītayē 'tyāsaḥ kṛtvā iva,  
kṣārantah parvatāvīdhaḥ.

9.67.17<sup>a</sup> (Jamadagni ; to Soma Pavamāna)  
āsṛgran devāvītaye ṽajayānto rāthā iva.]

8.3.15<sup>d</sup>

[9.46.3<sup>a</sup>, eté sómāsa indavaḥ : 1.16.6<sup>a</sup>, imé sómāsa indavaḥ.]

9.46.5<sup>c</sup> (Ayāśya Āṅgīrasa ; to Soma Pavamāna)  
sá pavasva dhanamjaya prayantā rūdhaso mahāh,  
asmábhyaṁ soma gātuvít.

9.65.13<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
ṽ na indo mahīm iṣam, ṽ pavasva viçvadarçataḥ,

a : 8.6.33<sup>a</sup> ; b : 9.65.13<sup>b</sup>

asmábhyaṁ soma gātuvít.

9.46.6<sup>a</sup> : 9.15.7<sup>a</sup>, etām mṛjanti mārjyam.

9.49.2<sup>a</sup> : 9.45.6<sup>a</sup>, tāyā pavasva dhārayā.

9.49.5<sup>a</sup> : 9.30.4<sup>1</sup>, pāvamāno asiṣyadat.

9.50.3<sup>a</sup>, ávyo vāre pári priyám : 9.7.6<sup>a</sup> ; 52.2<sup>b</sup> ; 107.6<sup>b</sup>, ávyo vāre pári priyāḥ.

9.50.3<sup>b</sup> : 9.26.5<sup>h</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 38.2<sup>b</sup> ; 39.6<sup>b</sup> ; 65.8<sup>b</sup> (here hinvānty), hāriṁ  
hinvānty ádribhiḥ.

9.50.3<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽvyo vāre pári priyám, ṽ hāriṁ hinvānty ádribhiḥ, a : 9.7.6<sup>a</sup> ; b : 9.26.5<sup>b</sup>  
pāvamānam madhuçútam.

9.67.9<sup>b</sup> (Gotama ; to Soma Pavamāna)

ṽhinvānti sūram úsrayaḥ, pāvamānam madhuçútam,  
abhí girā sám asvaran.

9.65.1<sup>a</sup>

9.50.4 = 9.25.6.

9.50.5<sup>a</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva madintama góbbhir añjanó aktúbhiḥ,

ṛindav indrāya pitāye.]

9.30.5<sup>c</sup>

9.99.6<sup>a</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

sá punānó madīntamaḥ ṛsomaç camūsu sīdati,]

9.20.6<sup>c</sup>

paçāu ná réta adádhat pátir vacasyate dhiyáḥ.

Cf. 9.45.1<sup>c</sup>, sá pavasva mādāya kām ; and 9.25.6<sup>a</sup> = 9.50.4<sup>a</sup>, á pavasva madintama.

9.50.5<sup>c</sup> : 9.30.5<sup>c</sup> ; 45.1<sup>c</sup> ; 64.12<sup>c</sup>, indav indrāya pitāye.

9.51.1<sup>b</sup> : 1.28.9<sup>b</sup> ; 9.16.3<sup>b</sup>, sómam pavitra á srja.

9.51.1<sup>c</sup> : 9.16.3<sup>c</sup>, punihindrāya p tave.

9.51.2<sup>b</sup> : 7.32.8<sup>b</sup> ; 9.30.6<sup>b</sup>, sómam indrāya vajriṇe.

9.51.2<sup>c</sup> : 9.30.6<sup>a</sup>, sunótā mādhumattamam.

9.51.3<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

tāva tyá indo ándhaso devá mādhor vy açnate,

pávamānasya marútaḥ.

9.64.24<sup>c</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)

rásam te mitró aryamá pībanti várūṇaḥ kave,

pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5<sup>c</sup> : 9.1.4<sup>c</sup> ; 6.3<sup>c</sup> ; 63.12<sup>c</sup>, abhí vājam utá çrávaḥ.

9.52.1<sup>c</sup> : 9.6.3<sup>b</sup>, suvánó arṣa pavitra á.

9.52.2<sup>b</sup> : 9.7.6<sup>a</sup> ; 107.6<sup>b</sup>, ávyo vāre pári priyáḥ ; 9.50.3<sup>a</sup>, ávyo vāre pári priyám.

[9.52.3<sup>b</sup>, indo ná dánam īṅkhaya : 9.35.2<sup>a</sup>, indo samudramīṅkhaya.]

9.52.4<sup>b+c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ní çūsmam indav eṣāṁ púruhūta jánānām,

yó asmāṅ adídeçati.

9.64.27<sup>b</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)

punāná indav eṣāṁ púruhūta jánānām,

ṛpriyáḥ samudrám á viça.]

9.63.23<sup>c</sup>

10.134.2<sup>d</sup> (Mandhātara Yāuvanaçva ; to Indra)

avá sma durhaṇāyató mártasya tanuhi sthirám,

ṛadhaspadám tám mī kṛdhi, yó asmāṅ adídeçati, &c.

10.133.4<sup>c</sup>

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṣatām na inda ūtibhiḥ sahasraṁ vā cūcām,  
pāvasva mañhayádrayih.

9.67.1<sup>c</sup> (Bharadvāja ; to Soma Pavamāna)

tvām somāsi dhārayūr mandrā ōjīṣṭho adhvaré,  
pāvasva mañhayádrayih.

9.53.4<sup>bc</sup>: 9.63.17<sup>bc</sup>, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6<sup>c</sup>.

9.53.4<sup>c</sup>: 9.63.17<sup>c</sup>, indum indrāya matsarām ; 9.26.6<sup>c</sup>, indav indrāya matsarām.

9.54.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)

ayām viçvāni tiṣṭhati punanō bhūvanopāri,  
sómo devó ná sūryah.

9.63.13<sup>a</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

sómo devó ná sūryó 'drihiḥ pavate sutāh,  
dādhanah kalāce rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13<sup>a</sup> in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9<sup>c</sup>, ākrān devó ná sūryah.

9.55.1<sup>c</sup>, sóma viçvā ca sūubhagā : 8.78.8<sup>b</sup> ; 9.4.2<sup>b</sup>, viçvā ca soma sūubhagā.

[9.56.1<sup>b</sup>, āçūḥ pavitre arṣati : 9.16.4<sup>b</sup> ; 17.3<sup>b</sup> ; 37.1<sup>b</sup>, sómah pavitre arṣati.]

9.56.1<sup>c</sup>: 9.17.3<sup>c</sup> ; 37.1<sup>c</sup>, vighnān rākṣāṁsi devayūh.

[9.56.4<sup>b</sup>, svādūr indo pāri srava : see under 8.91.3<sup>d</sup>.]

9.57.1<sup>ab</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)

prā te dhārā asaçcáto divó ná yanti vṛṣṭáyah,  
[āchā vājām sahasrīnam.]

cf. 9.38.1<sup>c</sup>

9.62.28<sup>ab</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

prā te divó ná vṛṣṭáyo dhārā yanty asaçcátah,  
abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3<sup>a</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,  
çyenó ná vánsu śīdati.]

9.38.4<sup>b</sup>

9.66.23<sup>a</sup> (Çatani Vaikhānasāh ; to Soma Pavamāna)  
sá marmṛjāná āyúbhiḥ prāyasvān prāyase hitáh,  
indur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13<sup>b</sup>, marmṛjāmāna āyúbhiḥ.

9.57.3<sup>c</sup>, çyenó ná vánsu śīdati : 9.38.4<sup>b</sup>, çyéno ná vikṣú śīdati ; 9.86.35<sup>b</sup>, çyenó  
ná vánsu kalāçeṣu śīdasi.

9.57.4<sup>c</sup> : 9.40.6<sup>a</sup> ; 64.26<sup>c</sup> ; 100.2<sup>a</sup>, punāná indav á bhara.

9.58.1<sup>a</sup>, 1<sup>c</sup>—4<sup>c</sup>, tārāt sá mandí dhāvati.

9.60.1<sup>b</sup>, pávamānaḥ vícarṣaṇim : 9.28.5<sup>b</sup>, pávamāno vícarṣaṇiḥ.

[9.60.2<sup>b</sup>, átho sahásrabharnaṣam : 9.64.26<sup>b</sup>, utó sahásrabharnaṣam.]

See under 9.64.25.

9.60.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti vārān pávamāno asiṣyadat kalāçāṇ abhí dhāvati,  
indrasya hárdy āviçān.

9.86.19<sup>d</sup> (Sikatāh, alias Nivāvari Ṛṣigaṇāh ; to Soma Pavamāna)  
vīṣā matinām pavate vicakṣaṇáh sómo áhnaḥ prataritósáso diváh,  
krāṇá sindhūnām kalāçāṇ avīvaçad indrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3<sup>a</sup> see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9<sup>b</sup>.

9.60.4<sup>a</sup> : 9.8.3<sup>a</sup>, indrasya soma rádhase.

[9.61.1<sup>c</sup>, aváhan navatír náva : 1.84.1<sup>c</sup>, jaghána navatír náva.]

9.61.3<sup>b</sup> : 9.41.4<sup>b</sup>, gómad indo híraṇyavat.

[9.61.3<sup>c</sup>, kṣará sahasrínir iṣaḥ : 9.40.4<sup>c</sup>, vidáh sahasrínir iṣaḥ.]

9.61.4<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayāṇ pavítram abhyundatáh,  
sakhitvám á vṛṇīmahe.

9.65.9<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
tāsyā te vajīno vayām víçvā dhānāni jigyuṣaḥ,  
sakhitvám á vṛṇīmahe.

8.14.6<sup>b</sup>



10.133.6<sup>b</sup> (Sudās Pāijavana; to Indra)

└vayām indra tvāyāvah┐ sakhitvām ā rabhāmahe, 3.41.7<sup>a</sup>  
rtāsya nah pathā nayāti viçvāni duritā └nābhantām anyakēṣām jyākā ādhi  
dhānvasu.┐ refrain: 10.133.1<sup>ff</sup> ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in file sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uḡmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21<sup>c</sup> with 9.65.19<sup>c</sup>.

9.61.6<sup>a</sup>: 9.40.5<sup>a</sup>, sá nah punāná ā bhara; 1.12.11<sup>a</sup>; 8.24.3<sup>a</sup>, sá nah stāvāna ā bhara.

9.61.6<sup>b</sup>: 1.12.11<sup>c</sup>, rayīm vīrāvatīm iṣam.

9.61.7<sup>a</sup>: 9.15.8<sup>a</sup>, etām u tyām dāça kṣīpah.

9.61.8<sup>b</sup>: 9.39.3<sup>a</sup>; 44.3<sup>b</sup>, sutā eti pavitra ā.

9.61.9<sup>a</sup>: 9.44.5<sup>a</sup>, sá no bhāgāya vāyāve.

[9.61.11<sup>a</sup>, enā viçvāny aryā ā: 10.191.1<sup>b</sup>, āgne viçvāny aryā ā.]

9.61.11<sup>c</sup>: 8.95.6<sup>d</sup>, siṣāsanto vanāmahe.

9.61.12<sup>b</sup>: 8.41.1<sup>b</sup>; 9.33.3<sup>b</sup>; 34.2<sup>b</sup>; 65.20<sup>b</sup>, vāruṇāya marúdbhyaḥ.

9.61.14<sup>b</sup>: 8.69.11<sup>e</sup>, vatsām saṁçīçvarīr iva.

9.61.14<sup>a</sup>: 8.13.8<sup>a</sup> = 8.92.21<sup>a</sup>, tām id vardhantu no girah.

9.61.15<sup>b</sup>: 8.54 (Val. 6).7<sup>d</sup>, dhukṣāsva pipyúṣīm iṣam; 8.7.3<sup>c</sup>, dhukṣānta pipyúṣīm iṣam; 8.13.25<sup>c</sup>, dhukṣāsva pipyúṣīm iṣam āvā ca nah.

9.61.15<sup>c</sup>: 9.29.3<sup>c</sup>, vārdhā samudrām ukthyām.

[9.61.18<sup>b</sup>, dākṣo vī rājati dyumān: 9.5.3<sup>b</sup>, rayīr vī rājati, &c.]

9.61.19<sup>a</sup>: 8.46.8<sup>a</sup>, yās te mādō vāreṇyaḥ.

9.61.19<sup>c</sup>: 9.24.7<sup>c</sup>; 28.6<sup>c</sup>, devāvīr aghaṇṣasahā.

9.61.21<sup>c</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)  
sāmniçlo aruṣó bhava supasthābhīr nā dhenúbhiḥ,  
sīdañ chyenó nā yónim ā.

9.65.19<sup>c</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,  
 sīdañ chyenó ná yónim á.

9.61.22<sup>b</sup>: 3.37.5<sup>a</sup>; 8.12.22<sup>a</sup>, indrañ vṛtrāya hāntave.

9.61.25<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 apaghnān pavate mṛdho 'pa sómo āravṇaḥ,  
 gáchann indrasya niṣkṛtām.]

9.15.1<sup>c</sup>

9.63.24<sup>a</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 apaghnān pavase mṛdhaḥ kratuvīt soma matsaráḥ,  
 nudāsvādevayum jānam.

9.61.25<sup>c</sup>: 9.15.1<sup>c</sup>, gáchann indrasya niṣkṛtām.

9.61.28<sup>c</sup>: 9.13.8<sup>c</sup>, víḡvā āpa dvīso jahi.

9.61.29<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 ásyā te sakhyé vayāñ távendo dyumná uttamé,  
 sāsahyāma pṛtanyatāḥ.]

1.8.4<sup>c</sup>

9.66.14<sup>a</sup> (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)  
 ásyā te sakhyé vayām íyakṣantas tvótayaḥ,  
 indo sakhitvām uḡmasi.]

9.31.6<sup>c</sup>

Cf. under 9.31.6<sup>c</sup>.

9.61.29<sup>c</sup>: 1.8.4<sup>c</sup>; 8.40.7<sup>d</sup>, sāsahyāma pṛtanyatāḥ.

9.62.1<sup>b</sup>: 1.135.6<sup>e</sup>; 9.67.7<sup>b</sup>, tirāḥ pavītram āçavaḥ.

9.62.3<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 kṛṇvānto vārivo gāve 'bhy āṛṣanti suṣtutīm,  
 ilām asmābhyañ saṁyātām.

9.66.22<sup>b</sup> (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)  
 pávamāno áti srídho 'bhy āṛṣati suṣtutīm,  
 súro ná víḡvadarçataḥ.

9.85.7<sup>c</sup> (Vena Bhārgava ; to Soma Pavamāna)  
 átyaṁ mṛjanti kalāçe dáça kṣīpaḥ prá víprāṇāñ matáyo váça irate,  
 pávamānā abhy āṛṣanti suṣtutīm éndrañ víçanti madirāsa índavaḥ.

Cf. also 4.58.10<sup>a</sup>, abhy āṛṣata suṣtutīm gávyam ājīm. There can be no question but what the distich 9.66.22<sup>ab</sup>, pávamāno áti srídho 'bhy āṛṣati suṣtutīm, is a secondary expansion of the line 9.85.7<sup>c</sup>, pávamānā abhy āṛṣanti suṣtutīm ; see p. vii, line four from top.

9.62.4<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy añçūr mādāyāpsú dākṣo giriṣṭhāḥ,  
çyenó ná yónim āsadat.

9.82.1<sup>d</sup> (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó viṣū hārī rājeva dasmó abhī gā acikradat,  
punāno vāraṇi páry ety avyāyam çyenó ná yónim ghṛtāvantaṁ āsadam.

Cf. Hillebrandt, *Ved. Myth.* i. 60.

[9.62.8<sup>b</sup>, tiró rómāṇy avyāyā : 9.67.4<sup>b</sup> ; 107.10<sup>b</sup>, tiró vārāṇy avyāyā.]

Cf. also 9.62.8<sup>c</sup> with 9.107.10<sup>cd</sup>.

[9.62.9<sup>a</sup>, tvām indo pári sraṇa : see under 8.91.3<sup>d</sup>.]

9.62.12<sup>a</sup> : 9.40.3<sup>c</sup> ; 63.1<sup>a</sup> ; 65.21<sup>c</sup>, ā pavasva sahasrīṇam ; 9.33.6<sup>c</sup>, ā pavasva sahasrīṇaḥ.

9.62.12<sup>b</sup> : 8.6.9<sup>b</sup> ; 9.63.12<sup>b</sup>, rayīm gómantaṁ açvīnam.

[9.62.13<sup>b</sup>, marmṛjyāmāna āyúbhiḥ : 9.57.3<sup>a</sup> ; 66.23<sup>a</sup>, sá marmṛjánā āyúbhiḥ.]

9.62.14<sup>a</sup>, sahasrotiḥ çatāmagaḥ ; 8.34.7<sup>b</sup>, sáhasrote çatāmaga.

9.62.14<sup>c</sup> : 9.107.17<sup>a</sup>, indrāya pavate mādah ; 9.6.7<sup>b</sup> ; 106.2<sup>b</sup>, indrāya pavate sutāḥ.

9.62.16<sup>b</sup> : 9.37.5<sup>c</sup>, sómo vūjam ivāsarāt.

[9.62.18<sup>c</sup>, hāriṁ hinota vājīnam : 10.188.1<sup>b</sup>, açvaṁ hinota vājīnam.]

9.62.19<sup>bc</sup> : 9.16.6<sup>bc</sup>, viçvā arṣann abhī çriyaḥ, çūro ná góṣu tiṣṭhati.

9.62.23<sup>b</sup>, nṛmṇā punāno arṣasi ; 9.7.4<sup>b</sup>, nṛmṇā vāsāno arṣati.

9.62.24<sup>a</sup> : 5.79.8<sup>a</sup> ; 8.5.9<sup>a</sup>, utā no gómatir īṣaḥ.

9.62.24<sup>c</sup> : 9.65.25<sup>b</sup>, grṇāno jamādagninā ; 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, grṇānū jamādagninā ; 7.96.3<sup>c</sup>, grṇānā jamadagnivāt.

9.62.25<sup>c</sup> : 9.23.1<sup>c</sup> ; 63.25<sup>c</sup> ; 66.1<sup>b</sup>, abhī viçvāni kāvya.

9.62.26<sup>c</sup> : 9.35.2<sup>b</sup>, pávasva viçvamejaya.

9.62.27<sup>c</sup> : 9.31.3<sup>b</sup>, túbhyam arṣanti síndhavaḥ.

9.62.28<sup>ab</sup>, prá te divó ná viṣṭáyo dhārā yanty asaçcátaḥ : 9.57.1<sup>ab</sup>, prá te dhārā asaçcáto divó ná yanti viṣṭáyah.

9.62.30<sup>c</sup>: 9.20.7<sup>c</sup>; 66.27<sup>c</sup>; 67.19<sup>c</sup>, dádhat stotré suvīryam.

9.63.1<sup>a</sup>: 9.40.3<sup>c</sup>; 62.12<sup>a</sup>; 65.21<sup>c</sup>, á pavasva sahasrīṇam; 9.33.6<sup>c</sup>, á pavasva sahasrīṇaḥ.

9.63.2<sup>bc</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
iṣam ūrjam ca pinvasa indrāya matsarintamaḥ,  
camúṣv á ní śīdasi.

9.99.8<sup>cd</sup> (Rebhasūnū Kāçyapāu; to Soma Pavamāna)  
sutá indo pavitra á nībhīr yató ví nīyase,  
indrāya matsarintamaç camúṣv á ní śīdasi.

9.24.3<sup>c</sup>

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4<sup>a</sup>, eté asrgram āçāvah; 9.17.1<sup>c</sup>; 23.1<sup>a</sup>, sómā asrgram, &c.]

[9.63.4<sup>c</sup>, sómā rtāsya dhārāyā; 9.33.2<sup>b</sup>; 63.14<sup>b</sup>, çukrá rtāsya dhārāyā.]

9.63.5<sup>c</sup>: 9.13.9<sup>a</sup>, apaghnānto ārāvṇaḥ.

[9.63.7<sup>b</sup>, yāyā sūryam ārocayaḥ: 8.98.2<sup>b</sup>, tvām sūryam arocayaḥ.]

9.63.8<sup>bc</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
āyukta sūra étaçam pávamāno manāv ādhi,  
antárikṣeṇa yātave.

9.65.16<sup>bc</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
rāja medhābhīr iyate pávamāno manāv ādhi,  
antárikṣeṇa yātave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, āyukta sapta çundhyúvaḥ sūro ráthasya naptiyāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weissheit angegangen, Pavamāna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manāv ādhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190 : 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render *medhābhīr* by 'with wisdom'. Soma is *ṛṣir viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhirah* in 9.68.4. His epithet *sukrátu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *iyate . . . antárikṣeṇa yātave*. That *pāda* 9.63.8<sup>a</sup> is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1<sup>a</sup> with 9.65.21<sup>c</sup>.

[9.63.10<sup>b</sup>, *gíra indrāya matsarām* : 9.26.6<sup>c</sup>; 53.4<sup>c</sup>; 63.17<sup>c</sup>, *indum* (9.26.6<sup>c</sup>, *indav*) *indrāya*, &c.]

9.63.11<sup>a</sup> : 9.19.6<sup>c</sup>; 43.4<sup>n</sup>, *pávamāna vidā rayīm*.

9.63.11<sup>b</sup> : 9.43.4<sup>b</sup>, *asmābhyaṁ soma suçrīyam* (9.63.11<sup>b</sup>, *duṣṭāram*).

9.63.12<sup>b</sup> : 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>, *rayīm gómantam açvīnam*.

9.63.12<sup>c</sup> : 9.1.4<sup>c</sup>; 6.3<sup>c</sup>; 51.5<sup>c</sup>, *abhī vājam utá çrávaḥ*.

9.63.13<sup>a</sup> : 9.54.3<sup>c</sup>, *sómo devó ná sūryaḥ*.

9.63.14<sup>bc</sup> : 9.32.2<sup>bc</sup>, *çukrá ṛtasyā dhārayā, vājam gómantam akṣaran*.

9.63.15<sup>b</sup> : 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 101.12<sup>b</sup>, *sómāso dādhyāçiraḥ*.

9.63.16<sup>bc</sup> (*Nidhruvi Kāçyapa*; to Soma *Pavamāna*)  
*prá soma mádhumattamo rāyé arṣa pavitra á,*  
*mádo yó devavítamaḥ.*

9.64.12<sup>ab</sup> (*Kāçyapa Mārīca*; to Soma *Pavamāna*)  
*sá no arṣa pavitra á mádo yó devavítamaḥ,*  
*ḥindav indrāya pitāye.*

9.30.5<sup>c</sup>

Cf. the correspondence of 9.63.23<sup>a</sup> with 9.64.27<sup>c</sup>.—Cf. also 9.6.3<sup>b</sup>; 52.1<sup>c</sup>, *suvāno arṣa pavitra á*.

9.63.17<sup>a</sup> (*Nidhruvi Kāçyapa*; to Soma *Pavamāna*)

*tám ī mrjanty āyávo ḥárinā nadīṣu vājīnam,*  
*ḥindum indrāya matsarām.*

9.53.4<sup>b</sup>

9.53.4<sup>c</sup>

9.107.17<sup>d</sup> (*Sapta Rṣayaḥ*; to Soma *Pavamāna*)  
*ḥindrāya pavate mádaḥ, sómo marútvate sutāḥ,*  
*sahásradhāro áty ávyam arṣati tám ī mrjanty āyávaḥ.*

9.6.7<sup>b</sup>

Cf. the correspondence of 9.63.25<sup>a</sup> with 9.107.25<sup>a</sup>, and 9.63.28<sup>a</sup> with 9.107.4<sup>a</sup>.—For 9.107.17<sup>a</sup> cf. 9.13.1<sup>b</sup>.

9.63.17<sup>bc</sup>: 9.53.4<sup>bc</sup>, háriṁ nadiṣu vājīnam, indum indrāya matsarām.

9.63.17<sup>c</sup>: 9.53.4<sup>c</sup>, indum indrāya matsarām ; 9.26.6<sup>c</sup>, indav indrāya matsarām.

9.63.19<sup>c</sup>, indrāya mādhumattamam: 9.12.1<sup>c</sup>, indrāya mādhumattamāḥ; 9.67.16<sup>b</sup>,  
indrāya mādhumattamāḥ.

[9.63.20<sup>a</sup>, kaviṁ mrjanti mārjyam: 9.15.7<sup>a</sup>; 46.6<sup>a</sup>, etāṁ mrjanti mārjyam.]

9.63.20<sup>b</sup>: 9.17.7<sup>b</sup>, dhrībhir viprā avasyāvaḥ.

9.63.23<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāvamāna nī toçase rayīm soma çravāyyam,  
priyāḥ samudrām ā viça.

9.64.27<sup>c</sup> (Kāçyapa Mārica; to Soma Pavamāna)  
punānā indav eṣāṁ pūruhūta jānānām,  
priyāḥ samudrām ā viça.

9.52.4<sup>b</sup>

For 9.63.23<sup>b</sup> cf. 10.38.2<sup>b</sup>, gōarṇasaṁ rayīm indra çravāyyam.

9.63.24<sup>a</sup>, apaghnān pavase mṛdhaḥ: 9.61.25<sup>a</sup>, apaghnān pavate mṛdhaḥ.

9.63.25<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāvamānā asṛkṣata sómāḥ çukrāsa indavaḥ,  
[abhī viçvāni kāvya.]

9.23.1<sup>c</sup>

9.107.25<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
pāvamānā asṛkṣata pavītram āti dhārayā,  
marútvanto matsarā indriyā háyā medhām abhī prāyaṁsi ca.

9.63.25<sup>c</sup>: 9.23.1<sup>c</sup>; 62.25<sup>c</sup>; 66.1<sup>b</sup>, abhī viçvāni kāvya.

9.63.28<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
punānāḥ soma dhārayéndo viçvā āpa srīdhaḥ,  
[jahī rákṣāṁsi sukrato.]

6.16.29<sup>c</sup>

9.107.4<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
punānāḥ soma dhārayāpó vásāno arṣasi,  
ā ratnadhā yónim ṛtāsyā sīdasy [ūtso deva hiraṇyāyaḥ.]

8.61.6<sup>b</sup>

For 9.107.4<sup>b</sup> cf. 9.107.26<sup>a</sup>, apó vásānaḥ pári kōçam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28<sup>c</sup>: 6.16.29<sup>c</sup>, jahī rákṣāṁsi sukrato.

9.63.29<sup>bc</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
apaghnān soma rakṣāso 'bhy arṣa kánikradat,  
dyumāntaṁ çuṣmam uttamām.

9.67.3<sup>bc</sup> (Bharadvāja ; to Soma Pavamāna)  
tvām suṣvāṇō ádribhir abhy ārṣa kánikradat,  
dyumántaṁ çúsmam uttamám.

Cf. dyumántaṁ çúsmam á bhara, under 9.29.6<sup>c</sup>, and the curiously extended pāda, 4.36.8<sup>c</sup>, dyumántaṁ vájaṁ vṛṣaçuṣmam uttamám.—Note the correspondence of 9.63.19<sup>c</sup> with 9.67.16<sup>b</sup>.

[9.63.30<sup>b</sup>, sóma divyāni pārthivā: 9.36.5<sup>b</sup>, sómo divyāni, &c. ; 9.64.6<sup>b</sup>, sóma divyāni, &c.]

9.64.2<sup>c</sup>, satyām vṛṣan vṛṣéd asi: 8.33.10<sup>a</sup>, satyām itthā vṛṣéd asi.

9.64.3<sup>c</sup>: 9.45.3<sup>c</sup>, ví no rāyé dúro vṛdhi.

9.64.5<sup>abc</sup>, çumbhāmānā ṛtāyúbhir mṛjyāmānā gábhastyoh, pávante vāre avyāye:  
9.36.4<sup>abc</sup>, çumbhāmānā ṛtāyúbhir mṛjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5<sup>b</sup>, mṛjyāmānā gábhastyoh: 9.20.6<sup>b</sup>; 36.4<sup>b</sup>; 65.6<sup>b</sup>, mṛjyāmāno gábhastyoh.

9.64.6<sup>abc</sup>, té víçvā dāçúṣe vásu sóma divyāni pārthivā, pávantām ántárikṣyā:  
9.36.5<sup>abc</sup>, sá víçvā dāçúṣe vásu sómo divyāni pārthivā, pávatām ántárikṣyā.

9.64.9<sup>b</sup>: 9.4.9<sup>b</sup>; 100.7<sup>d</sup>, pávamāna vídharmaṇi.

[9.64.9<sup>c</sup>, ákrān devó ná sūryaḥ: 9.54.3<sup>a</sup>; 63.13<sup>a</sup>, sómo devó, &c.]

9.64.11<sup>c</sup>: 6.16.35<sup>c</sup>; 9.32.4<sup>c</sup>, sídann ṛtāsya yónim á.

9.64.12<sup>ab</sup>, sá no arṣa pavitra á mádo yó devavítamaḥ: 9.63.16<sup>bc</sup>, rāyé arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12<sup>c</sup>: 9.30.5<sup>c</sup>; 45.1<sup>c</sup>; 50.5<sup>c</sup>, índav índrāya pítāye.

9.64.17<sup>bc</sup> (Kaçyapa Mārīca ; to Soma Pavamāna)  
marmṛjānāsa žyāvo vṛthā samudráṁ índavaḥ,  
ágmann ṛtāsya yónim á.

9.66.12<sup>ac</sup> (Çatam Vāikhānasāḥ ; to Soma Pavamāna)  
áchā samudráṁ índavó 'staṁ gāvo ná dhenávaḥ,  
ágmann ṛtāsya yónim á.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20<sup>a</sup>: 5.67.2<sup>a</sup>, á yád yónim hiraṇyāyam.

9.64.22<sup>b</sup> (Kaṣyapa Mārīca ; to Soma Pavamāna)  
 indrāyendo marūtivate pávasva mádhumattamaḥ,  
 ṛtásya yónim āsadam.]

5.21.4<sup>d</sup>

9.108.1<sup>a</sup> (Gauriviti Çaktya ; to Soma Pavamāna)  
 pávasva mádhumattama indrāya soma kratuvittamo madaḥ,  
 máhi dyukṣátamo madaḥ.  
 9.108.15<sup>c</sup> (The same)  
 indrāya soma pátave nṛbhīr yatāḥ svāyudhó madántamaḥ,  
 pávasva mádhumattamaḥ.

9.64.22<sup>c</sup>: 3.62.13<sup>c</sup>; 9.8.3<sup>c</sup>, ṛtásya yónim āsadam; 5.21.4<sup>d</sup>, ṛtásya yónim āsadaḥ.

9.64.24<sup>c</sup>: 9.51.3<sup>c</sup>, pávamānasya marūtāḥ.

9.64.25<sup>a</sup>: 9.16.8<sup>a</sup>, tvām soma vipaṇcitam.

9.64.25<sup>b</sup>, punānó vācam iṣyasi: 9.30.1<sup>c</sup>, punānó vācam iṣyati.

9.64.25<sup>c</sup> (Kaṣyapa Mārīca ; to Soma Pavamāna)  
 ṭvām soma vipaṇcitam, punānó vācam iṣyasi, a: 9.16.8<sup>a</sup>; b: 9.30.1<sup>c</sup>  
 indo sahásrabharnāsam.

9.98.1<sup>c</sup> (Ambarīsa Vārṣāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)  
 abhī no vājasátamaṁ rayīm arṣa puruspṛham,  
 indo sahásrabharnāsaṁ tuvidyumnām vibhvasāham.

Cf. 9.43.4<sup>c</sup>, indo sahásravarcasam; 9.60.2<sup>b</sup>, átho sahásrabharnāsam; and 9.64.26<sup>a</sup>, utó sahásrabharnāsam.

[9.64.26<sup>a</sup>, utó sahásrabharnāsam: see prec. item.]

9.64.26<sup>c</sup>: 6.40.6<sup>a</sup>; 9.57.4<sup>c</sup>; 100.2<sup>a</sup>, punāná indav á bhara.

9.64.27<sup>b</sup>: 9.52.4<sup>b</sup>, púruhūta jánānām.

9.64.27<sup>c</sup>: 9.63.23<sup>c</sup>, priyāḥ samudrām á viça.

9.64.28<sup>c</sup>: 1.137.18, sómāḥ çukrá gāvāçiraḥ.

9.64.29<sup>c</sup>, sídanto vanúšo yathā: 1.26.4<sup>c</sup>, sídantu mánušo yathā.

9.65.1<sup>a</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 hinvánti sūram úsrayaḥ svásāro jāmāyas pátim,  
 mahám indum mahīyúvaḥ.

9.67.9<sup>a</sup> (Gotama ; to Soma Pavamāna)  
 hinvánti sūram úsrayaḥ pávamānam madhuçútam, 9.50.3<sup>c</sup>  
 abhī girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.



9.65.2<sup>b</sup>: 9.42.2<sup>b</sup>, devó devébhyas pári.

9.65.8<sup>b</sup>: 9.20.6<sup>b</sup>; 36.4<sup>b</sup>, mrjyámāno gábhastyoḥ; 9.64.5<sup>b</sup>, mrjyámāna gábhastyoḥ.

9.65.7<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
prá sómāya vyaçvavāt pávamānāya gāyata,  
mahé sahásracakṣase.

9.86.44<sup>a</sup> (Atri Bhāuma; to Soma Pavamāna)  
vipaçcīte pávamānāya gāyata mahí ná dhárāti ándho arṣati,  
áhir ná jurnām áti sarpatí tvācam átyo ná krīḷann asarad víṣa háriḥ.

9.65.8<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup>, hárīm hinvanty  
(9.65.8<sup>b</sup>, hinvānty) ádribhiḥ.

9.65.8<sup>c</sup>: 9.32.2<sup>c</sup>; 38.2<sup>c</sup>; 43.2<sup>c</sup>, indum índrāya pítāye.

9.65.9<sup>b</sup>: 8.14.6<sup>b</sup>, víçvā dhánāni jigyúṣaḥ.

9.65.9<sup>c</sup>: 9.61.4<sup>c</sup>, sakhitvām á vṛṇīmahe: 10.133.6<sup>b</sup>, sakhitvām á rabhāmahe.

9.65.13<sup>a</sup>, á na indo mahím íṣam: 8.6.23<sup>a</sup>, á na indra mahím íṣam.

9.65.13<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á na indo mahím íṣam, pávasva viçvadarçataḥ, 8.6.23<sup>a</sup>  
asmábhyaṁ soma gātuvít, 9.46.5<sup>c</sup>

9.106.5<sup>b</sup> (Cakṣus Mānava; to Soma Pavamāna)  
índrāya víṣanaṁ mádaṁ pávasva viçvadarçataḥ,  
sahásrayāmā pathikíḍ vicakṣanáḥ.

Cf. the correspondence of 9.65.14<sup>b</sup> with 9.106.7<sup>b</sup>, and of 9.65.25<sup>a</sup> with 9.106.13<sup>a</sup>.

9.65.13<sup>c</sup>: 9.46.5<sup>c</sup>, asmábhyaṁ soma gātuvít.

9.65.14<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á kaláçā anuṣaténdo dhárābhir ójasā,  
éन्द्रasya pítāye viça.

9.106.7<sup>b</sup> (Manu Āpsava; to Soma Pavamāna)  
pávasva devávitaya indo dhárābhir ójasā,  
á kaláçam mádhumān soma naḥ sadah.

[9.65.15<sup>b</sup>, tivráṁ duhānty ádribhiḥ: 1.137.3<sup>b</sup>, añçúm duhantý ádribhiḥ sómam  
duhantý ádribhiḥ.]

9.65.16<sup>b</sup>: 9.63.8<sup>b</sup>, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17<sup>b</sup>: 1.93.2<sup>d</sup>, gávām póṣam svāçvyam.

[9.65.18<sup>c</sup>, suṣvānó devāvītaye : 9.13.2<sup>c</sup>, suṣvānām devāvītaye.]

9.65.19<sup>c</sup>: 9.61.21<sup>c</sup>, sídañ chyenó ná yónim á.

9.65.20<sup>abc</sup>, apsá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣṇave ;  
9.34.2<sup>abc</sup>, sutá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati  
viṣṇave ; 9.33.3<sup>abc</sup>, sutá índrāya vāyāve vārunāya marúdbhyaḥ,  
sómā arṣanti viṣṇave ; 5.51.7<sup>a</sup>, sutá índrāya vāyāve.

Cf. also 9.84.1<sup>b</sup>.

9.65.20<sup>b</sup>: 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 34.2<sup>b</sup> ; 61.12<sup>b</sup>, vārunāya marúdbhyaḥ.

9.65.21<sup>bc</sup>: 9.33.6<sup>bc</sup> ; 40.3<sup>bc</sup>, asmábhyañ soma viçvátah, á pavasva sahasrínām  
(9.33.6<sup>c</sup>, sahasrínah).

9.65.21<sup>c</sup>: 9.40.3<sup>c</sup> ; 62.12<sup>a</sup> ; 63.1<sup>a</sup>, á pavasva sahasrínām ; 9.33.6<sup>c</sup>, á pavasva  
sahasrínah.

9.65.22<sup>ab</sup>: 8.93.6<sup>ab</sup>, yé sómāsaḥ parāvāti yé arvāvāti sunviré.

9.65.24<sup>a</sup>, té no vṛṣṭím divás pári: 2.6.5<sup>a</sup>, sá no vṛṣṭím divás pári.

9.65.24<sup>bc</sup>: 9.13.5<sup>bc</sup>, pávantām á suvīryam, suvāná devāsa índavaḥ.

9.65.25<sup>a</sup> (Bhṛgu Vāruni, or Jamadagni Bhārgava ; to Soma Pavamāna)

pávate haryató hárir ḡṛṇānó jamádagninā,

3.62.18<sup>a</sup>

hinvánó gór ádhi tvací.

9.106.13<sup>a</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)

pávate haryató hárir áti hvárāñsi ráñhya,

abhyárśan stotírbhyo vīrávad yácaḥ.

The cadence, gór ádhi tvací, in 9.65.25<sup>c</sup> occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25<sup>b</sup>: 9.62.24<sup>c</sup>, ḡṛṇānó jamádagninā ; 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, ḡṛṇāná jamád-  
agninā ; 7.96.3<sup>c</sup>, ḡṛṇāná jamadagnivát.

9.65.26<sup>c</sup>: 9.24.1<sup>c</sup>, ḡṛṇāná apsú mṛñjata.

9.65.28<sup>c</sup>–30<sup>c</sup>, pántam á puruspíḥam.

9.66.1<sup>b</sup>: 9.23.1<sup>c</sup> ; 62.25<sup>c</sup> ; 63.25<sup>c</sup>, abhí viçvāni kávyā.

9.66.1<sup>c</sup>: 1.75.4<sup>c</sup>, sákha sákhibhya ídyah.

9.66.4<sup>b</sup>: 9.42.5<sup>b</sup>, abhí viçvāni vāryā.

9.66.7<sup>c</sup>, dádhāno ákṣiti ḡrávaḥ : 1.40.4<sup>b</sup> ; 8.103.5<sup>b</sup>, sá dhatte ákṣiti ḡrávaḥ.

9.66.10<sup>c</sup>: 9.10.1<sup>b</sup>, árvanto ná ḡravasyávaḥ.

9.66.11<sup>a</sup> (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

áchā kóçaṁ madhuçéutam ásrgraṁ vāre avyáye,

ávāvaçanta dhítāyaḥ.]

9.19.4<sup>a</sup>

9.107.12<sup>d</sup> (Sapta Rṣayaḥ ; to Pavamāna Soma)

prā soma devávitaye sindhur ná pipye árṇasā,

aṅçóḥ páyasā madiró ná jágrvir áchā kóçaṁ madhuçéutam.

Cf. the pādas, abhí kóçaṁ madhuçéutam, under 9.23.4, and pári kóçaṁ, &c., 9.103.3<sup>a</sup>. For 9.66.11<sup>b</sup> cf. 9.64.5<sup>c</sup>, pávante vāre avyáye.

9.66.11<sup>c</sup>: 9.19.4<sup>a</sup>, ávāvaçanta dhítāyaḥ.

9.66.12<sup>c</sup>: 9.68.17<sup>c</sup>, ágmann ṛtásya yónim á.

[9.66.13<sup>a</sup>, prā ṇa indo mahé rāṇe: 9.44.1<sup>a</sup>, prā ṇa indo mahé táne.]

9.66.13<sup>bc</sup>: 9.2.4<sup>bc</sup>, ápo arṣanti sindhavaḥ, yád góbhīr vāsaiṣyāse.

9.66.14<sup>a</sup>: 9.61.29<sup>a</sup>, ásyā te sakhyé vayám.

9.66.14<sup>c</sup>: 9.31.6<sup>c</sup>, indo sakhitvām uçmasi.

9.66.18<sup>c</sup>, vṛṇimáhe sakhyáya: 4.41.7<sup>d</sup>, vṛṇimáhe sakhyáya priyáya.

9.66.22<sup>b</sup>, abhy arṣati suṣtutím: 9.62.3<sup>b</sup>, abhy arṣanti suṣtutím; 9.85.7<sup>c</sup>, páva-  
mānā abhy arṣanti suṣtutím.

9.66.23<sup>a</sup>: 9.37.3<sup>a</sup>, sá marmṛjānā āyúbhiḥ.

9.66.24<sup>c</sup> (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

pávamāna ṛtām bṛhác chukráṁ jyótir ajījanat,

kṛṣṇā támāñsi jáñghanat.

10.89.2<sup>d</sup> (Rebha Vāiçvāmītra ; to Indra)

sá sūryaḥ páry urū várāñsy éndro vavṛtyād ráthyeva cakrá,

átisthantam apasyām ná sárgaṁ kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27<sup>c</sup>: 9.20.7<sup>c</sup>; 62.30<sup>c</sup>; 67.19<sup>c</sup>, dádhat stotré suvírýam.

9.66.28<sup>c</sup>: 9.27.6<sup>c</sup>, punānā índur índram á.

9.67.1<sup>c</sup>: 9.52.5<sup>c</sup>, pávasva mañhayádrayih.

9.67.3<sup>bc</sup>: 9.63.29<sup>bc</sup>, abhy arṣa kánikradat, dyumántaṁ çúsmam uttamám.

9.67.4<sup>a</sup>: 9.34.1<sup>b</sup>, índur hinvánó arṣati.

9.67.4<sup>b</sup> (Kaṣyapa ; to Pavamāna Soma)

[indur hinvāno arṣati] tiró vārāṇy avyáyā,  
hárir vājam acikradat.

9.34.1<sup>b</sup>

9.107.10<sup>b</sup> (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

á soma suvāno ádribhis tiró vārāṇy avyáyā,  
jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8<sup>b</sup>, tiró rómāṇy avyáyā ; and 9.103.2<sup>a</sup>, pári vārāṇy avyáyā.

9.67.7<sup>a</sup> : 9.24.1<sup>b</sup> ; 101.8<sup>d</sup>, pávamānāsa índavaḥ.

9.67.7<sup>b</sup> : 1.135.6<sup>e</sup> ; 9.62.1<sup>b</sup>, tiráḥ pavítram açávaḥ.

9.67.9<sup>a</sup> : 9.65.1<sup>a</sup>, hinvānti sūram úsrayaḥ.

9.67.9<sup>b</sup> : 9.50.3<sup>c</sup>, pávamānaṁ madhuçútam.

9.67.10<sup>c</sup>–12<sup>c</sup>, á bhakṣat kanyāsu naḥ.

9.67.13<sup>b</sup> : 9.1.1<sup>b</sup> ; 29.4<sup>b</sup> ; 30.3<sup>c</sup> ; 100.5<sup>b</sup>, pávasva soma dhárayā.

9.67.14<sup>a</sup> : 9.17.14<sup>a</sup>, á kaláçeṣu dhāvati.

9.67.16<sup>b</sup>, índrāya mādhumattamaḥ : 9.12.1<sup>c</sup>, índrāya mādhumattamāḥ ; 9.63.19<sup>c</sup>,  
índrāya mādhumattamam.

9.67.17<sup>a</sup> : 9.46.1<sup>a</sup>, ásrgran devávitaye.

9.67.17<sup>b</sup> : 8.3.15<sup>d</sup>, vājayānto ráthā iva.

9.67.19<sup>b</sup> : 9.20.7<sup>b</sup>, pavítram soma gachasi.

9.67.19<sup>c</sup> : 9.20.7<sup>c</sup> ; 62.30<sup>c</sup> ; 66.27<sup>c</sup>, dádhat stotré suvírīyam.

9.67.28<sup>b</sup> : 1.91.17<sup>b</sup>, sóma víçvebhīr añçúbhiḥ.

9.67.29<sup>c</sup> (Pavitra Āṅgīrasa, or Vasiṣṭha, or both ; to Pavamāna Soma)

úpa priyám pánipnataṁ yúvānam āhutivṛdham,  
áganma bíbhtrato námaḥ.

10.60.1<sup>c</sup> (Baudha, or others ; to Asamāti [Indra])

á jánaṁ tveṣásamdr̥çaṁ máhīnānām úpastutam,  
áganma bíbhtrato námaḥ.

9.67.31<sup>ab</sup>, yáḥ pávamānīr adhyéty řṣibhiḥ sám̐bhṛtaṁ rásam : 9.67.32<sup>ab</sup>, páva-  
mānīr yó adhyéty, &c.

[9.68.7<sup>d</sup>, nṛbhīr yató vājam á darṣi sātāye : 5.39.3<sup>d</sup>, á vājam darṣi sātāye.]

9.68.8<sup>b</sup> (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṃ vayyaṃ suśamsādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhah,  
yō dhārāyā mādhumān ūrmiṇā divā iyarti vācaṃ rayiṣāḥ āmartyah.

9.86.17<sup>c</sup> (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,  
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açiçrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9<sup>b</sup> with 9.86.9<sup>d</sup>.

9.68.9<sup>b</sup> (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṃ divā iyarti viçvam ā rājāḥ sōmaḥ punānāḥ kalāçeṣu sīdati,  
adbhīr gōbhīr mṛjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9<sup>d</sup> (Akrṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ ; to Pavamāna Soma)

divo na sīnu stanāyann acikradad, dyāuḥ ca yāsyā pṛthivī ca dhārmabhiḥ,  
1.58.2<sup>d</sup>

indrasya sakhyāṃ pavate vivēvidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23<sup>d</sup> (Pratardana Dāivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna çātrūn priyāṇi nā jārō abhigṛta induh,  
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8<sup>b</sup> with 9.86.17<sup>c</sup>.

9.68.10<sup>a+cd</sup> (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṃ pavasva,  
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36<sup>a</sup> (Parāçara Çaktya ; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svasti,  
indram ā viça brhatā ráveṇa vardháya vācaṃ janāyā pūramdhim.

10.45.12<sup>cd</sup> (Vatsapri Bhālandana ; to Agni)

āstāv agnīr narām suçēvo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,  
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15<sup>c</sup>) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8<sup>a</sup> (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvat suvīryam,  
yūyām hī soma pitāro māma sthāna divo mūrdhānaḥ prāsthita vayaskṛtaḥ.  
8.93.3<sup>b</sup>

9.86.38<sup>c</sup> (Atrayaḥ ; to Pavamāna Soma)

tvām nṛcākṣā asi soma viçvātaḥ pāvamāna vṛṣabha tā ví dhāvasi,  
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39<sup>a</sup>, govīt pavasva vasuvid dhīraṇyavīt.

9.69.8<sup>b</sup>, āçvāvad gōmad yāvat suvīryam : 8.93.3<sup>b</sup>, āçvāvad gōmad yāvat.

9.69.10<sup>d</sup>: 1.31.8<sup>d</sup>; 10.67.12<sup>d</sup>, devāir dyāvapṛthivī prāvataṁ naḥ.

[9.70.3<sup>b</sup>, ādabhyāso janūṣī ubhé ānu: 2.2.4<sup>d</sup>, pāthó ná pāyūm jānasī ubhé ānu.]

[9.70.4<sup>a</sup>, sá mrjyámāno daçabhiḥ sukármabhiḥ: 9.99.7<sup>a</sup>, sá mrjyate sukármabhiḥ.]

[9.70.5<sup>a</sup>, sá marmṛjaná indriyāya dhāyase: 9.86.3<sup>d</sup>, sómaḥ punāná indriyāya dhāyase.]

9.70.8<sup>c</sup>: 9.108.16<sup>c</sup>, jūṣṭo mitrāya varuṇāya vāyāve. Added in proof.

9.70.9<sup>b</sup> (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pavasva soma devāvītaye vṛṣéndrasya hārdi somadhānam ā viça,  
purā no bādhād duritāti paraya kṣetravīd dhī diça āhā viprechaté.

9.108.16<sup>a</sup> (Çakti Vāsiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça samudrām iva sīndhavaḥ, 8.6.35<sup>b</sup>

jūṣṭo mitrāya varuṇāya vāyāve, divo viṣṭambhā uttamāḥ.

c: 9.70.8<sup>c</sup>; d: 9.86.35<sup>d</sup>

Cf. indrasya hārdy āviçān, under 9.60.3<sup>c</sup>.

9.70.10<sup>a</sup> (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arşéndrasyendo jathāram ā pavasva,  
nāvā ná sīndhum āti parṣi vidvāñ chūro ná yūdhyann āva no nidā spaḥ.

9.86.3<sup>a</sup> (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

ātyo ná hiyānó abhí vājam arṣa svarvīt kōçaṁ divó ādrimātaram,

vṛṣā pavitre ādhi sāno avyāye, sómaḥ punāná indriyāya dhāyase.

c: 9.86.3<sup>c</sup>; d: cf. 9.70.5<sup>a</sup>

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5<sup>a</sup> and 9.86.3<sup>d</sup>.

9.71.8<sup>a</sup>, tveṣāṁ rūpām kṛṇute vārṇo asya: 1.95.8<sup>a</sup>, tveṣāṁ rūpām kṛṇuta  
uttaram yāt.

9.72.4<sup>d</sup> (Harimanta Āṅgīrasa; to Pavamāna Soma)

nīdhūto ādriṣūto barhiṣi priyāḥ pátir gāvāṁ pradīva indur ṛtvīyāḥ,  
púramdhivān mānuṣo yajūasādhanāḥ gūcīr dhiyā pavate sóma indra te.

9.86.13<sup>d</sup> (Sikataḥ, alias Nivāvarī Rṣiganāḥ; to Pavamāna Soma)

ayām matāvāñ chakunó yāthā hitó 'vye sasāra pāvamāna ūrmīnā,

tāva krátvā ródasi antará kave gūcīr dhiyā pavate sóma indra te.

Cf. the correspondence of 9.72.7<sup>a</sup> with 9.86.8<sup>d</sup>.

[9.72.6<sup>a</sup>, añçūm duhanti stanāyantam ākṣitam: 1.64.6<sup>d</sup>, utsām duhanti, &c.]

9.72.7<sup>a+d</sup> (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pṛthivyā dharūno mahó divó 'pām ūrmāu sīndhuṣv antár ukṣitāḥ,  
indrasya vājro vṛṣabhó vibhūvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8<sup>d</sup> (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate 'pām ūrmīm sacate sīndhuṣu çritāḥ,

ādhy asthāt sānu pāvamāno avyāyam nābhā pṛthivyā dharūno mahó  
divāḥ.

9.86.21<sup>d</sup> (The same)

ayám punāná uṣāso ví rocayad ayám sindhubhyo abhavad u lokakṛt,  
ayám triḥ sapta duduhāná ācirān sómo hr̥dé pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8<sup>a+d</sup> (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tū pavasva pári párthivaṁ rája stotrē cikṣann ādhūnvatē ca sukrato,  
mā no nír bhāg vásunaḥ sādanaspr̥ṣo rayīm piçāṅgaṁ bahulām vasīmahi.

9.107.24<sup>a</sup> (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tū pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ,  
tvām viprāso matibhir vicakṣaṇa çubhrām hinvanti dhṛtibhiḥ.

9.107.21<sup>c</sup> (The same)

mr̥jyāmānaḥ suhastya samudré vācam invasi,  
rayīm piçāṅgaṁ bahulām purusp̥ṛham pāvamānābhy arṣasi.

For 9.107.21<sup>d</sup> cf. 9.85.7<sup>c</sup>, 8<sup>a</sup>.

9.73.4<sup>b</sup> (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujiḥvā asaçcātaḥ,  
āsyā spr̥āço ná ní miṣanti bhūr̥ṇayaḥ padé-pade pāçīnaḥ santi sétavaḥ.

9.85.10<sup>a</sup> (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujiḥvā asaçcāto [ vená duhanty ukṣāṇaṁ giriṣṭhām, ]  
9.85.10<sup>d</sup>

apsú drapsām vav̥r̥dhanām samudrá ā sindhor ūrmā mādhumantanā  
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1<sup>b</sup>, svār yád vājy āruṣāḥ sisāsati: 9.7.4<sup>c</sup>, svār vājī sisāsati.

9.74.5<sup>d</sup>: 1.92.13<sup>c</sup>, yéna tokām ca tánayaṁ ca dhāmahe.

9.74.9<sup>b</sup>, ávyo vāram vi pavamāna dhāvati: 9.16.8<sup>c</sup>, ávyo vāram vi dhāvati;  
9.28.1<sup>c</sup>; 106.10<sup>b</sup>; ávyo vāram vi dhāvati.

9.74.9<sup>d</sup> (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma pap̥cānāsyā te rāsó [ 'vyo vāram vi pavamāna dhāvati, ] 9.16.8<sup>c</sup>  
sa mr̥jyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pītāye.

9.97.44<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

mādhvaḥ súdam pavasva vásva útsaṁ vírām ca na ā pavasvā bhāgaṁ ca,  
svādasvéndrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2<sup>cd</sup>, dādhati putráḥ pitrór ap̥cyaṁ náma tr̥tīyam ādhi rocané divāḥ;  
1.155.3<sup>cd</sup>, dādhati putró 'varam páram pītúr náma tr̥tīyam ādhi  
rocané divāḥ.

9.75.4<sup>b</sup> (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sutō matībhiḥ cānohitāḥ prarocāyan rōdasī mātārā ōcīḥ,  
rōmāny āvyā samāyā vī dhāvati mādhor dhārā pīnvamānā divé-dive.

9.85.12<sup>d</sup> (Vena Bhārgava ; to Pavamāna Soma)

ṛdhrvō gandharvō ādhi nāke asthād, viḥvā rūpā praticākṣāṇo asya,

IO.123.7<sup>a</sup>

bhānūḥ ṣukrēṇa ṣocīṣā vy ādyāut, prārūrucad rōdasī mātārā ōcīḥ.

IO.123.8<sup>c</sup>

9.76.1<sup>a</sup> (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,  
hāriḥ sṛjānō ātyo nā sātvaḥhir vīthā pājānsi kṛṇute nadīṣv ā.

9.77.5<sup>a</sup> (The same)

cākṛir divāḥ pavate kṛtvyo rāso mahān ādabdhō vāruṇo hurūg yaté,  
āsavi mitrō vṛjāneṣv yajñīyō 'tyo nā yūthē vṛṣayūḥ kánikradat.

Cf. 9.84.5<sup>c</sup>, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5<sup>a+c</sup> (Kavi Bhārgava ; to Pavamāna Soma)

vīṣeva yūthā pári kócam arṣasy apám upásthe vṛṣabhāḥ kánikradat,  
sá índrāya pavase matsaríntamo yáthā jésāma samithé tvótayah.

9.96.20<sup>c</sup> (Pratardana Dāivodāsi ; to Pavamāna Soma)

māryo nā ṣubhrās tanvām mṛjānō 'tyo nā sṛtvā sanāye dhānānām,  
vīṣeva yūthā pári kócam arṣan kánikradac camvōr ā viveṣa.

9.97.32<sup>c</sup> (Parācara Čaktya ; to Pavamāna Soma)

kánikradad ānu pānthām ṛtasya ṣukró vī bhāsy amṛtasya dhāma,  
sá índrāya pavase matsarāvān hinvānō vācam matībhiḥ kavīnām.

In the repeated pāda 9.76.5<sup>c</sup>; 9.97.32<sup>c</sup> the latter version with matsarāvān for matsarínta-mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)

eṣā prá kóce mādhumān acikradad índrasya vājro vāpuṣo vāpuṣtarah,  
abhīm ṛtasya sudūghā ghrītaṣcūto vācrā arṣanti pāyaseva dhenāvaḥ.

10.75.4<sup>b</sup> (Sindhuksit Prāiyamedha ; Nadistutiḥ)

abhi tvā sindho ṣiḥum ín nā mātáro vācrā arṣanti pāyaseva dhenāvaḥ,  
rájeva yúdhvā nayasi tvām ít sícāu yád āsām ágram pravātām ínaksasi.

For the repeated pāda cf. 1.32.2<sup>c</sup>.

[9.78.1<sup>a</sup>, prá rájā vācam janáyann asiṣyadat : 9.86.33<sup>d</sup>; 106.12<sup>c</sup>, punānō vācam janáyann asiṣyadat (9.86.33<sup>d</sup>, upāvasuḥ).]

[9.78.1<sup>d</sup>, ṣuddhō devānām úpa yāti niṣkṛtām : 9.86.7<sup>b</sup>, sómo devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pátir janīnām úpa, &c.



9.78.5<sup>d</sup>, urvīm gāvvyūtim ābhayaṁ ca nas kṛdhi: 7.77.4<sup>b</sup>, urvīm gāvvyūtim ābhayaṁ kṛdhi nah.

[7.79.1<sup>d</sup>, aryó naçanta sūniçanta no dhíyah: 10.133.3<sup>b</sup>, aryó naçanta no dhíyah.]

9.80.5<sup>c</sup> (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādribhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,  
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3<sup>d</sup> (Prajāpati Vācya; to Pavamāna Soma)

ā yó gūbhiḥ srjyūta oṣadhīṣy ā devānām sumnā iṣāyann upāvasuḥ,

ā vidyūta pavate dhārayā sutā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1<sup>d</sup>, çyenó ná yónim ghṛtāvantaṁ āsadam: 9.62.4<sup>c</sup>, çyenó ná yónim āsadat.

9.83.5<sup>cd</sup> (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nābho vásānaḥ pári yāsy adhvarām,  
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.40<sup>cd</sup> (Atrayaḥ; to Pavamāna Soma)

ūn mādhma ūrmīr vanānā atīṣṭhipad apó vásāno mahiṣó vi gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1<sup>b</sup>, apsū indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2<sup>d</sup>, induḥ siṣakty uṣāsaṁ ná sūryaḥ: 1.56.4<sup>d</sup>, indram siṣakty uṣāsan, &c.]

9.84.3<sup>d</sup>, indram sómo mādāyan dāivyaṁ jānam: 9.80.5<sup>c</sup>, indram soma mādāyan dāivyaṁ jānam.

[9.84.5<sup>c</sup>, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1<sup>a</sup>; 77.5<sup>a</sup>, dhartā (9.77.5<sup>a</sup>, cákrir) divāḥ pavate, &c.]

[9.85.5<sup>b</sup>, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56<sup>d</sup>, vi vāram āvyam samāyāti yāti.]

9.85.7<sup>c</sup>, pāvamānā abhy arṣanti suṣṭutīm: 9.62.3<sup>b</sup>, abhy arṣanti suṣṭutīm;  
9.66.22<sup>b</sup>, abhy arṣati suṣṭutīm.

[9.85.9<sup>b</sup>, ārurucad vi divó rocanā kavīḥ: 6.7.7<sup>b</sup>, vāiçvānaró vi divó, &c.]

[9.85.9<sup>c</sup>, rājā pavitram áty eti róruvat: 9.86.7<sup>d</sup>, vṛṣā pavitram, &c.]

9.85.10<sup>a</sup>: 9.73.4<sup>b</sup>, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10<sup>b</sup>, venā duhanty ukṣāṇam girīṣṭhām: 9.95.4<sup>b</sup>, aṇḍūm duhanty, &c.]

9.85.11<sup>c</sup> (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapaptivānsam giro venānām akrpanta pūrvīḥ,  
çiçum rihanti matāyaḥ pānipnatam hiranyāyam çakunām kṣāmaṇi sthām.

9.86.31<sup>d</sup> (Atrayah ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyam vṛṣā vāneṣv āva cakradad dhāriḥ,  
sām dhītāyo vāvaçānā anūṣata çiçum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46<sup>c</sup>, ançum rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11<sup>c</sup> the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12<sup>a+c</sup> (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticākṣāno asya,  
bhānūḥ çukreṇa çociṣā vy ādyāut ṽprārūrucad ródasī mātārā çúciḥ.] 9.75.4<sup>b</sup>

10.123.7<sup>a</sup> (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrā bíbhrad asyāyudhāni,  
ṽvāsāno átkam surabhīm drçē kām svār ná nāma janata priyāni.] 6.29.3<sup>cd</sup>

10.123.8<sup>c</sup> (The same)

drapsāḥ samudrām abhí yāj jigāti páçyan gídhraṣya cákṣasā vídharman,  
bhānūḥ çukreṇa çociṣā cakānās trītye cakre rájasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12<sup>d</sup>, prārūrucad ródasī mātārā çúciḥ : 9.75.4<sup>b</sup>, prarocāyan ródasī, &c.

9.86.3<sup>a</sup>, átyo ná hiyānō abhí vājam arṣa : 9.70.10<sup>a</sup>, hitō ná sáptir abhí vājam arṣa.

9.86.3<sup>c</sup> (Akrṣṭāḥ, alias Māṣā Rṣigaṇāḥ ; to Pavamāna Soma)

ṽtyo ná hiyānō abhí vājam arṣa svarvít kóçam divó ádrimātaram, 9.70.10<sup>a</sup>  
vṛṣā pavitre ádhi sāno avyāye ṽsomaḥ punānā indriyāya dhāyase.] cf. 9.70.5<sup>a</sup>

9.97.40<sup>c</sup> (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudráḥ prathamé vídharmañ janāyan prajā bhúvanasya rájā,  
vṛṣā pavitre ádhi sāno ávye bṛhát sómo vāvṛdhe suvānā índuh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3<sup>d</sup>, sómaḥ punānā indriyāya dhāyase : 9.70.5<sup>a</sup>, sá marmṛjānā indriyāya dhāyase.]

[9.86.7<sup>b</sup>, sómo devānām úpa yāti niṣkr̥tām : 9.78.1<sup>d</sup>, çuddhō devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pátir jānīnām úpa, &c.

[9.86.7<sup>d</sup>, vṛṣā pavítram áty eti róruvat : 9.85.9<sup>c</sup>, rájā pavítram, &c.]

9.86.8<sup>d</sup> : 9.72.7<sup>d</sup>, nābhā pṛthivyā dharūno mahó divāḥ.

9.86.9<sup>a</sup> : 1.58.2<sup>d</sup>, divó ná sānu stanāyann acikradat.

9.86.9<sup>d</sup>: 9.68.9<sup>b</sup>, sómaḥ punānāḥ kalāṇṇeṣu sīdati; 9.96.23<sup>d</sup>, sómaḥ punānāḥ kalāṇṇeṣu sātā.

9.86.13<sup>d</sup>: 9.72.4<sup>d</sup>, ōcīr dhiyā pavate sóma indra te.

9.86.17<sup>c</sup>: 9.68.8<sup>b</sup>, sómaṁ mānīṣā abhy ānūṣata stūbhāḥ.

9.86.19<sup>d</sup>, indrasya hārdy āviṣān mānīṣibhiḥ: 9.60.3<sup>c</sup>, indrasya hārdy āviṣān.

9.86.21<sup>d</sup>: 9.72.7<sup>d</sup>, sómo hrdē pavate cūru matsarāḥ.

9.86.26<sup>c</sup>, gāḥ kṛṇvānō nirṇijam haryatāḥ kavīḥ: 9.14.5<sup>c</sup>; 107.26<sup>d</sup>, gāḥ kṛṇvānō nā nirṇijam.

9.86.29<sup>c</sup> (Prṇayāḥ, alias Ajā Rṣiganāḥ; to Pavamāna Soma)  
tvām samudrō asi viṇvavīt kave tāvemūḥ pāñca pradīṇo vidharmanī,  
tvām dyām ca prthivīm cāti jabhriṣe tāva jyōtīṣi pavamāna sūryāḥ.

9.100.9<sup>ab</sup> (Rebhasūnū Kācyapāu; to Pavamāna Soma)  
tvām dyām ca mahivrata prthivīm cāti jabhriṣe,  
prāti drāpim amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29<sup>c</sup> has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9<sup>ab</sup>; see p. vii, line 4 from top.

[9.86.30<sup>d</sup>, tūbhyemā viṇvā bhūvanāni yemire: see under 8.3.6<sup>a</sup>.]

9.86.31<sup>d</sup>: 9.85.1<sup>c</sup>, ōcūm rihanti matāyāḥ pānīpnatam; 9.86.46<sup>c</sup>, āṇcūm, &c.

9.86.33<sup>d</sup> (Atrayaḥ; to Pavamāna Soma)  
rāja sīndhūnām pavate pātir divā rtāsya yāti pathibhiḥ kānikradat,  
sahāsradhārāḥ pāri śicyate hāriḥ punānō vācam janāyann upāvasuḥ.

9.106.12<sup>c</sup> (Agni Cakṣuṣa; to Pavamāna Soma)  
āsarji kalāṇṇā abhi l mīlḥe sāptir nā vājayūḥ, 9.106.12<sup>b</sup>  
punānō vācam janāyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1<sup>a</sup>, prā rāja vācam janāyann asiṣyadat.

9.86.35<sup>b</sup>, ōyenō nā vānsu kalāṇṇeṣu sīdasi: 9.38.4<sup>b</sup>, ōyenō nā vikṣū sīdati; 9.57.3<sup>c</sup>, ōyenō nā vānsu sīdati.

9.86.35<sup>d</sup> (Atrayaḥ; to Pavamāna Soma)  
īṣam ūrjam pavamānābhy ārsasi l ōyenō nā vānsu kalāṇṇeṣu sīdasi, 9.38.4<sup>b</sup>  
indrāya mādva mādya mādāḥ sūtō divō viṣṭambhā upamō vicakṣaṇāḥ.

9.108.16<sup>d</sup> (Çakti Vasiṣṭha; to Pavamāna Soma)  
l indrasya hārdi somadhānam ā viṇa, l samudrām iva sīndhavah, 9.70.9<sup>b</sup>; b: 8.6.35<sup>b</sup>  
l jūṣṭo mitrāya vārunāya vāyāve, divō viṣṭambhā uttamāḥ. 9.70.8<sup>c</sup>

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38<sup>c</sup>: 9.69.8<sup>a</sup>, sá (9.69.8<sup>a</sup>, á) naḥ pavasva vásumad dhīraṇyavat.

9.86.40<sup>cd</sup>: 9.83.5<sup>cd</sup>, rájā pavitraratho vājā áruhat (9.83.5, áruhaḥ) sahāsra-bhr̥ṣṭir jayati (9.83.5, jayasi) ṇrávo bṛhát.

9.86.44<sup>a</sup>, vipaṇṇīte pāvamānāya gāyata: 9.65.7<sup>b</sup>, pāvamānāya gāyata.

[9.86.46<sup>c</sup>, añṇūm rihanti matāyaḥ pānīpnatam: 9.85.11<sup>c</sup>; 86.31<sup>d</sup>, ṇṇūm rihanti, &c.]

9.87.9<sup>c</sup>, pūrvīr īṣo bṛhatīr jīradāno: 6.1.12<sup>c</sup>, pūrvīr īṣo bṛhatīr āréaghāḥ.

9.88.1<sup>a</sup>: 7.29.1<sup>a</sup>, ayām sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.95.5<sup>d</sup>, suvīryasya pátayaḥ syāma.

[9.90.8<sup>d</sup>, āśāḥ sahān pītanāsu çātrūn: 6.19.8<sup>c</sup>; 8.60.12<sup>a</sup>, yēna vāṇsāma pītanāsu çātrūn (8.60.12<sup>a</sup>, çārdhataḥ).]

9.90.5<sup>c</sup> (Vasiṣṭha Maitrāvāruṇi; to Pavamāna Soma)

mātsi soma vāruṇaṁ mātsi mitrāṁ mātisīndram indo pavamāna viṣṇum,

mātsi çārdho mārutaṁ mātsi devān mātsi mahām indram indo mādāya.

9.97.42<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

mātsi vāyūm iṣṭāye rādhase ca mātsi mitrāvāruṇā pūyāmānaḥ,

mātsi çārdho mārutaṁ mātsi devān mātsi dyāvapṛthivī deva soma.

For 9.97.42<sup>c</sup> cf. 9.97.49<sup>b</sup>, abhi mitrāvāruṇā pūyāmānaḥ.

[9.91.1<sup>c</sup>, dāça svāsāro ādhi sāno ávye: 9.92.4<sup>c</sup>, dāça svadhābhīr ādhi sāno ávye.]

[9.92.4<sup>b</sup>, viçve devās tráya ekādaçāsah: 8.57(Vāl.9).2<sup>d</sup>, yuvām devās, &c.]

[9.92.4<sup>c</sup>, dāça svadhābhīr ādhi sāno ávye: see next prec. item but one.]

[9.92.6<sup>a</sup>, pári sādmeva paçumānti hótā: 9.97.1<sup>d</sup>, mitéva sādma paçumānti hótā.]

9.95.2<sup>b</sup>: 2.42.1<sup>b</sup>, iyarti vācam aritéva návam. Omitted by mistake under 2.42.1<sup>b</sup>.

[9.95.4<sup>b</sup>, añṇūm duhanty ukṣānaṁ giriṣṭhām: 9.85.10<sup>b</sup>, vénā duhanty, &c.]

9.95.5<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.89.7<sup>d</sup>, suvīryasya pátayaḥ syāma.

9.96.3<sup>ab</sup> (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devātāte pavasva mahé soma psārāsa indrapānaḥ,

kṛṇvānn apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.

9.97.27<sup>ab</sup> (Mr̥ṇika Vasiṣṭha; to Soma Pavamāna)

evā deva devātāte pavasva mahé soma psārāse devapānaḥ,

mahāç cid dhī ṣmāsi hitāḥ samaryé kṛdhī suṣṭhāné ródāsi punānāḥ.

Cf. Pischel, Ved. Stud. iii. 197.

9.96.5<sup>b</sup>: 8.36.4<sup>a</sup>, janitā divo janitā prthivyāh.

9.96.6<sup>d</sup>, 17<sup>d</sup>, sómah pavítram áty eti rébhan.

9.96.9<sup>c</sup> (Pratardana Daivodāsi; to Pavamāna Soma)  
pári priyāh kalāṣe devāvāta indrāya sómo ráṇyo mādāya,  
sahásradhārah ṣatāvāja indur vāji ná sáptih sámanā jigāti.

9.110.10<sup>c</sup> (Tryarūṇa and Trasadasyu; to Soma Pavamāna)  
sómah punāno avyāye vāre ṣiṣur ná krīṣan pávamāno akṣāh,  
sahásradhārah ṣatāvāja induh.

[9.96.16<sup>c</sup>, abhi vājam sáptir iva ṣravasyā: 1.61.5<sup>a</sup>, asmā id u sáptim iva ṣravasyā.]

9.96.17<sup>a</sup> (Pratardana Daivodāsi; to Pavamāna Soma)  
ṣiṣum jajñānām haryatām mrjanti cumbhānti váhniṁ marúto gaṇéna,  
kaviṁ gīrbhiḥ kávyenā kaviḥ sán [sómah pavítram áty ety rébhan.] 9.96.6<sup>d</sup>

9.109.12<sup>a</sup> (Agnayo Dhiṣṇyā Āiṣvarayaḥ; to Pavamāna Soma)  
ṣiṣum jajñānām hárīm mrjanti pavitre sómam devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20<sup>c</sup>, vīṣeva yūthā pári kócam ārṣan: 9.76.5<sup>a</sup>, vīṣeva yūthā pári kócam arṣasi.

9.96.23<sup>d</sup>, sómah punānāh kalāṣeṣu sātā: 9.68.9<sup>b</sup>; 86.9<sup>d</sup>, sómah punānāh kalāṣeṣu sīdati.

[9.97.1<sup>d</sup>, mitéva sádma paṣumānti hótā: 9.92.6<sup>a</sup>, pári sádmeva paṣumānti hótā.]

[9.97.5<sup>a</sup>, indur devānām úpa sakhyām āyán: 4.33.2<sup>c</sup>, ād id devānām úpa sakhyām āyan.]

[9.97.5<sup>b</sup>, sahásradhārah pavate mādāya: 9.101.6<sup>a</sup>, sahásradhārah pavate.]

9.97.11<sup>c</sup>, indur indrasya sakhyām juṣānāh: 8.48.2<sup>c</sup>, índav indrasya, &c.

9.97.18<sup>d</sup>, 19<sup>b</sup>, ádhi (19 pári) ṣṇunā dhanva sūno ávye.

[9.97.24<sup>c</sup>, dvitā bhuvad rayipāti rayimām: 1.60.4<sup>d</sup>; 72.1<sup>c</sup>, agnir bhuvad, &c.]

9.97.27<sup>ab</sup>, evā deva devátate pavasva mahé soma psárase devapánah: 9.96.3<sup>ab</sup>,  
sá no deva devátate pavasva mahé soma psárasa indrapánah.

[9.97.30<sup>c</sup>, pitúr ná putráh krátubhir yatánah: 1.68.9, 10<sup>a</sup> pitúr ná putráh krátum juṣanta.]

9.97.32<sup>c</sup>, sá indrāya pavase matsarāvān : 9.76.5<sup>c</sup>, sá indrāya pavase matsarīntamah.

9.97.36<sup>a</sup> : 9.68.10<sup>a</sup>, evā naḥ soma pariṣicyāmanah.

9.97.39<sup>c</sup> : 1.62.2<sup>c</sup>, yēnā naḥ pūrve pitārah padaññāḥ.

9.97.40<sup>c</sup>, vīṣā pavitre ādhi sāno ávye : 9.86.3<sup>c</sup>, vīṣā pavitre ādhi sāno avyāye.

[9.97.42<sup>b</sup>, 49<sup>b</sup>, mátsi (9.97.49<sup>b</sup>, abhi) mitrávárūṇā pūyāmanah.

9.97.42<sup>c</sup> : 9.90.5<sup>c</sup>, mátsi çárdho mārutaṁ.mátsi devān.

9.97.44<sup>c</sup>, svádasvéndrāya pávamāna indo : 9.74.9<sup>d</sup>, svádasvéndrāya pavamāna pitāye.

[9.97.46<sup>d</sup>, kámo ná yó devayatām ásarji : 1.190.2<sup>b</sup>, sárgo ná, &c.]

9.97.48<sup>d</sup> : 1.73.2<sup>a</sup>, devó ná yāḥ savitā satyāmanmā.

[9.97.49<sup>d</sup>, abhíndram vīṣaṇaṁ vájrabāhum : 7.23.6<sup>a</sup>, evéd indram, &c.]

[9.97.56<sup>b</sup>, sómo viçvasya bhúvanasya rájá : 3.46.2<sup>c</sup> ; 6.36.4<sup>d</sup>, éko viçvasya, &c. ; 5.85.3<sup>c</sup>, téna viçvasya, &c. ; 10.168.2<sup>d</sup>, asyá viçvasya, &c.]

[9.97.56<sup>d</sup>, ví váram ávyam samáyāti yāti : 9.85.5<sup>b</sup>, vy ávyāyaṁ samáyā váram arṣasi.]

9.98.1<sup>c</sup> : 9.64.25<sup>c</sup>, indo sahásrabharṇasam.

9.98.4<sup>b</sup> : 1.84.7<sup>b</sup>, vásu mártāya dāçúṣe.

See under 1.45.8<sup>d</sup> for other similar pādas.

9.98.6<sup>c</sup> : 1.18.6<sup>b</sup> ; 9.100.1<sup>b</sup>, priyám indrasya kámyam.

9.98.10<sup>a</sup> : 9.11.8<sup>a</sup> ; 10.8.15<sup>a</sup>, indrāya sómaṁ pátave.

9.99.6<sup>a</sup>, sá punāno madíntamah : 9.50.5<sup>a</sup>, sá pavasva madíntama.

9.99.6<sup>b</sup> : 9.20.6<sup>c</sup>, sómaç camúṣu sídati.

[9.99.7<sup>a</sup>, sá mrjyate sukármabhiḥ ; 9.70.4<sup>a</sup>, sá mrjyámāno daçábhiḥ sukármabhiḥ.]

9.99.7<sup>b</sup> : 9.3.9<sup>b</sup> ; 10.3.6<sup>b</sup>, devó devébhyaḥ sutāḥ.

9.99.7<sup>d</sup> : 9.7.2<sup>b</sup>, mahír apó ví gāhate.

9.99.8<sup>b</sup> : 9.24.3<sup>c</sup>, nřbhīr yató ví nřyase.

9.99.8<sup>cd</sup> : 9.63.2<sup>bc</sup>, indrāya matsaríntamah (or, °maç) camúṣv á ní sídasi.

9.100.1<sup>b</sup> : 1.18.6<sup>b</sup> ; 9.98.6<sup>a</sup>, priyám indrasya kámyam.

9.100.2<sup>a</sup>: 9.40.6<sup>a</sup>; 57.4<sup>c</sup>; 64.26<sup>c</sup>, punānā indav ā bhara.

9.100.2<sup>b</sup>: 9.4.7<sup>b</sup>; 40.6<sup>b</sup>, sōma dvibārhasaṁ rayim.

9.100.2<sup>d</sup>, 8<sup>d</sup>, viçvāni dāçūṣo grhé.

9.100.5<sup>b</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 30.3<sup>c</sup>; 67.13<sup>b</sup>, pávasva soma dhārayā.

9.100.5<sup>c</sup>: 9.1.1<sup>c</sup>, indrāya pátave sutáh.

9.100.5<sup>d</sup> (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave ṽpávasva soma dhārayā,

ṽindrāya pátave sutoḥ mitráya várunāya ca.

9.1.1<sup>b</sup>

9.1.1<sup>c</sup>

10.85.17<sup>b</sup> (Sūryā Savitri; to Devāḥ)

sūryāyāi devébhyo mitráya várunāya ca,

yé bhūtāsyā prāçetasa idāṁ tébhyo 'karaṁ námaḥ.

9.100.6<sup>a</sup>, pávasva vājasūtamah: 9.43.6<sup>a</sup>; 107.23<sup>a</sup>, pávasva vājasūtaye; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pávante vājasūtaye.

9.100.6<sup>d</sup>: 9.106.6<sup>b</sup>, devébhyo mádhumattamah. Added in proof.

[9.100.7<sup>c</sup>, vatsāṁ jātām ná dhenávaḥ: 6.45.28<sup>c</sup>, vatsāṁ gāvo ná dhenávaḥ.]

9.100.7<sup>d</sup>: 9.4.9<sup>b</sup>; 64.9<sup>b</sup>, pávamāna vídharmaṇi.

9.100.8<sup>a</sup>: 9.4.1<sup>b</sup>; 9.9<sup>a</sup>, pávamāna máhi çrávaḥ.

9.100.8<sup>c</sup>: 8.43.23<sup>c</sup>, çárdhan támānsi jighnase.

9.100.9<sup>ab</sup>, tvām dyām ca mahivrata prthivīm cāti jabhriṣe: 9.86.29<sup>c</sup>, tvām dyām ca prthivīm cāti jabhriṣe.

[9.101.6<sup>a</sup>, sahásradhārah pavate: 9.97.5<sup>b</sup>, sahásradhārah pavate mādāya.]

9.101.7<sup>a</sup>, ayām pūṣā rayir bhāgaḥ: 8.31.11<sup>a</sup>, áitu pūṣā rayir bhāgaḥ.

9.101.7<sup>b</sup>: 9.13.1<sup>a</sup>; 28.6<sup>b</sup>; 42.5<sup>c</sup>, sōmah punāno arṣati.

9.101.8<sup>d</sup>: 9.24.1<sup>b</sup>; 67.7<sup>a</sup>, pávamānāsa indavaḥ.

9.101.9<sup>c</sup>: 7.15.2<sup>a</sup>, yāḥ páñca carṣaṇír abhi; 5.86.2<sup>c</sup>, yā páñca carṣaṇír abhi.

9.101.10<sup>b</sup> (Andhigu Çyāvāçvi; to Pavamāna Soma)

sōmah pavanta indavo 'smābhyam gātuvittamāḥ,

mitráḥ suvānā arepāsah svādhyāḥ svarvīdaḥ.

9.106.6<sup>a</sup> (Caksus Mānava; to Pavamāna Soma)

asmābhyam gātuvittamo ṽdevébhyo mádhumattamah,

sahásraṁ yahi pathibhiḥ kánikradat.

9.100.6<sup>d</sup>

9.101.12<sup>a</sup>: 9.22.3<sup>a</sup>, eté putá vipaçcitah.

9.101.12<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>, sōmāso dādhyaçiraḥ.

9.101.15<sup>b</sup>, ví yás tastámbha ródasi: 7.86.1<sup>b</sup>, ví yás tastámbha ródasi cid urvī.

9.101.16<sup>a</sup> (Prajāpati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvací,

ḥkánikradad vṛṣā háriḥ, indrasyābhy eti niṣkṛtām.

cf. 9.2.6<sup>a</sup>

9.108.5<sup>b</sup> (Ūru Āṅgīrasa; to Pavamāna Soma)

eṣā syā dhārāyā sūtó 'vyo várebhiḥ pavate madíntamaḥ,

krīḥann ūrmīr apām iva.

The metre favours 9.108.5<sup>d</sup>; see Part 2, chapter 2, class B 9.

[9.101.16<sup>c</sup>, kánikradad vṛṣā háriḥ: 9.2.6<sup>a</sup>, ácikradad vṛṣā háriḥ.]

9.102.5<sup>b</sup>: 1.19.3<sup>b</sup>, víçve deváso adrúhaḥ.

9.102.7<sup>b</sup>: 1.142.7<sup>c</sup>; 5.5.6<sup>b</sup>; 10.59.8<sup>b</sup>, yahvī ṛtásya mātárā; 9.33.5<sup>b</sup>, yahvī  
ṛtásya mātáraḥ.

[9.103.2<sup>a</sup>, pári várāny avyáya: 9.67.4<sup>b</sup>; 107.10<sup>b</sup>, tiró várāny, &c.]

9.103.2<sup>b</sup> (Dvita Āptya; to Pavamāna Soma)

ḥpári várāny avyáya, góbbhir añjānó arṣati,

trī śadhástḥa punānāḥ kṛṇute háriḥ.

cf. 9.103.2<sup>a</sup>

9.107.22<sup>d</sup> (Sapta Ṛṣayaḥ; to Pavamāna Soma)

mṛjānó váre pávamāno avyáye ḥvṛṣāva cakrado vāne,

devānām soma pavamāna niṣkṛtām góbbhir añjānó arṣasi.

9.7.3<sup>b</sup>

[9.103.3<sup>a</sup>, pári kóçaṁ madhuçútam: see under 9.23.4.]

9.103.6<sup>b</sup>: 9.3.9<sup>b</sup>; 97.9<sup>b</sup>, devó devébhyaḥ sūtáḥ.

9.103.6<sup>c</sup>, vyānaçīḥ pávamāno ví dhāvati: 9.37.3<sup>b</sup>, pávamāno ví dhāvati.

9.104.1<sup>a</sup>: 1.22.8<sup>a</sup>, sákhāya á ní śidata.

9.104.2<sup>a</sup> (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mādām abhí dvīçavasam.

9.105.2<sup>a</sup> (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvánó ajyate,

devāvīr mádo matibhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14<sup>b</sup>, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28<sup>c</sup>.

[9.104.3<sup>c</sup>, yáthā mitráya várūṇāya çámtamaḥ: 1.136.4<sup>a</sup>, ayām mitráya, &c.]

9.104.6<sup>b</sup>, rakṣasām kām cid atrīṇam: 9.105.6<sup>b</sup>, ádevām kām, &c.]

See the note under 9.104.2.



9.105.2<sup>a</sup>, sám vatsá iva mātṛbhiḥ: 9.104.2<sup>a</sup>, sám i vatsám ná mātṛbhiḥ.

9.106.2<sup>b</sup>: 9.6.7<sup>b</sup>, indrāya pavate sutáḥ; 9.62.14<sup>c</sup>; 107.17<sup>a</sup>, indrāya pavate mādah.

9.106.3<sup>a</sup>: 9.10.1<sup>a</sup>, asyéd indro mádeṣv á.

9.106.4<sup>b</sup>: 8.91.3<sup>d</sup>, indrāyendo pári srava; also refrain in 9.112.1<sup>e</sup> ff.

9.106.4<sup>c</sup>, dyumántaṁ ḡṣmam á bhara svarvídā: 9.29.6<sup>c</sup>, dyumántaṁ ḡṣmam á bhara.

9.106.5<sup>b</sup>: 9.65.13<sup>b</sup>, pávasva viçvadarçataḥ.

9.106.6<sup>a</sup>, asmābhyaṁ gātuvittamaḥ: 9.101.10<sup>b</sup>, asmābhyaṁ gātuvittamāḥ.

9.106.6<sup>b</sup>: 9.100.6<sup>d</sup>, devébhyo mádhumattamaḥ.

9.106.7<sup>b</sup>: 9.65.14<sup>b</sup>, indo dhárābhir ójasā.

9.106.10<sup>b</sup>: 9.28.1<sup>c</sup>, ávyo váraṁ ví dhāvati; 9.16.8<sup>c</sup>, ávyo váraṁ ví dhāvati;  
9.74.9<sup>b</sup>, ávyo váraṁ ví pavamāna dhāvati.

[9.106.10<sup>c</sup>, ágre vācāḥ pávamānaḥ kánikradat: 9.3.7<sup>c</sup>, pávamānaḥ kánikradat;  
9.13.8<sup>b</sup>, pávamāna kánikradat.]

9.106.11<sup>b</sup>: 9.6.5<sup>c</sup>; 45.5<sup>b</sup>, vāne kríḷantam átyavim.

9.106.12<sup>b</sup> (Agni Cākṣuṣa; to Pavamāna Soma)

ásarji kalāçāṁ abhi mīḷhé sáptir ná vājayúḥ,

punānó vācāṁ janáyann asisṣyadat.]

9.86.33<sup>d</sup>

9.107.11<sup>b</sup> (Sapta Ṛṣayaḥ; to the same)

sá māmṛje tiró āṇvāni meṣyó mīḷhé sáptir ná vājayúḥ,

anumādyah pávamāno manṣibhiḥ sómo víprebhir íkvabhiḥ.

Cf. the correspondence of 9.106.2<sup>b</sup> with 9.107.17<sup>a</sup>.—The cadence āṇvāni meṣyāḥ in 9.107.11<sup>a</sup> also in 9.86.47<sup>a</sup>.

9.106.12<sup>c</sup>, punānó vācāṁ janáyann asisṣyadat: 9.86.33<sup>d</sup>, punānó vācāṁ janáyann  
úpāvasuḥ.

9.106.13<sup>a</sup>: 9.65.25<sup>a</sup>, pávate haryató hāriḥ.

[9.107.1<sup>d</sup>, suṣáva sómam ádribhiḥ: 4.45.5<sup>d</sup>, sómaṁ suṣáva mádhumantam  
ádribhiḥ.]

9.107.4<sup>a</sup>: 9.63.28<sup>a</sup>, punānāḥ soma dhárayā.

9.107.4<sup>d</sup>: 8.61.6<sup>b</sup>, útso deva hiranyáyah.

9.107.6<sup>b</sup>: 9.7.6<sup>a</sup>; 52.2<sup>b</sup>, ávyo váre pári priyāḥ; 9.50.3<sup>a</sup>, ávyo váre pári priyám.

9.107.7<sup>d</sup>: 8.89.7<sup>b</sup>; 10.156.4<sup>b</sup>, á súryaṁ rohayo diví; 1.7.3<sup>b</sup>, á súryaṁ rohayad diví.

9.107.10<sup>b</sup>: 9.67.4<sup>b</sup>, tiró várāṇy avyāyā.

9.107.11<sup>b</sup>: 9.106.12<sup>b</sup>, mīlhé sāptir ná vājayūh.

9.107.12<sup>d</sup>: 9.66.11<sup>a</sup>, áchā kóçaṁ madhuçútam.

9.107.14<sup>ab</sup>: 9.23.4<sup>ab</sup>, abhí sómāsa āyávaḥ pávante mádyaṁ mádam.

9.107.14<sup>c</sup>, samudrásyádhi viṣṭápi manīṣínaḥ : 8.97.5<sup>b</sup>; 9.12.6<sup>b</sup>, samudrásyádhi viṣṭápi ; 8.34.13<sup>b</sup>, samudrásyádhi viṣṭápah.

9.107.14<sup>d</sup>: 9.21.1<sup>c</sup>, matsarāsaḥ svarvídaḥ.

9.107.15<sup>b</sup> (Sapta Ṛsayah ; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmiṇā rájá devá ṛtám bṛhát,

árṣan mitráśya váruṇasya dhármaṇā prá hinvánā ṛtám bṛhát.

9.108.8<sup>d</sup> (Ūrdhvasadman Āngirasa ; to the same)

sahásradhāraṁ vṛṣabhám payovídhāṁ priyám devāya jánmane,

ṛténa yá ṛtájato vivāvṛdhé rájá devá ṛtám bṛhát.

9.107.17<sup>a</sup>: 9.62.14<sup>c</sup>, índrāya pavate mádaḥ ; 9.6.7<sup>b</sup>; 106.2<sup>b</sup>, índrāya pavate sutáh.

9.107.17<sup>d</sup>: 9.63.17<sup>a</sup>, tám i mrjanty āyávaḥ.

9.107.21<sup>c</sup>, rayím piçāṅgaṁ bahulám puruspṛham : 9.72.8<sup>d</sup>, rayím piçāṅgaṁ bahulám vasīmahi.

9.107.22<sup>b</sup>, vṛṣáṁ cakrado váne : 9.7.3<sup>b</sup>, vṛṣáṁ cakradad váne.

9.107.22<sup>d</sup>, góbhir añjánó arṣasi : 9.103.2<sup>b</sup>, góbhir añjánó arṣati.

9.107.23<sup>a</sup>: 9.43.6<sup>a</sup>, pávasva vājasātaye ; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pávante vājasātaye ; 9.100.6<sup>a</sup>, pávasva vājasātamaḥ.

9.107.24<sup>a</sup>: 9.72.8<sup>a</sup>, sá tú pavasva pári pártthivāṁ rájah.

9.107.25<sup>a</sup>: 9.63.25<sup>a</sup>, pávamānā asṛkṣata.

9.107.26<sup>b</sup>: 9.30.2<sup>a</sup>, índur hiyānāḥ sotṛbhiḥ.

9.107.26<sup>d</sup>: 9.14.5<sup>c</sup>, gáḥ kṛṇvāno ná nirṇijam ; 9.86.26<sup>c</sup>, gáḥ kṛṇvāno nirṇijam haryatáh kavíḥ.

9.108.1<sup>a</sup>: 9.64.22<sup>b</sup>; 108.15<sup>c</sup>, pávasva mádhumattamaḥ.

9.108.5<sup>b</sup>, ávyo vārebhiḥ pavate madíntamaḥ : 9.101.16<sup>a</sup>, ávyo vārebhiḥ pavate.

[9.108.6<sup>d</sup>, varmíva dhr̥ṣṇav á ruja : 8.73.18<sup>a</sup>, púram na dhr̥ṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8<sup>d</sup>: 9.107.15<sup>b</sup>, rājā devā rtām brhāt.

9.108.15<sup>a</sup>: 9.111.8<sup>a</sup>; 98.10<sup>a</sup>, indrāya soma pātave.

9.108.15<sup>c</sup>: 9.64.22<sup>b</sup>; 108.1<sup>a</sup>, pāvasva mādhumattamaḥ.

9.108.16<sup>a</sup>: 9.70.9<sup>b</sup>, indrasya hūrdi somadhūnam ā viça.

9.108.16<sup>b</sup>: 8.6.35<sup>b</sup>; 92.22<sup>b</sup>, samudrām iva sindhavaḥ.

9.108.16<sup>c</sup>: 9.70.8<sup>c</sup>, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16<sup>d</sup>, divo viṣṭambhā uttamāḥ: 9.86.35<sup>d</sup>, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12<sup>a</sup>, çicum jajñānām hāriṁ mrjanti: 9.96.17<sup>a</sup>, çicum jajñānām haryatām mrjanti.

9.109.22<sup>b</sup>, çriṇānn ugró riṇānn apāḥ: 8.32.2<sup>c</sup>, vādhid ugró riṇānn apāḥ.

9.110.9<sup>b</sup>, imā ca viçvā bhūvanābhi majmānā: 2.17.4<sup>a</sup>, ādhā yó viçvā bhūvanābhi majmānā.

9.110.10<sup>c</sup>: 9.96.9<sup>c</sup>, sahāsradhūrah çatāvāja induh.

9.111.3<sup>c</sup>, indraṁ jūitrāya harṣayan: 8.15.13<sup>c</sup>, indraṁ jūitrāya harṣayā çacipātīm.

9.112.1<sup>e</sup>–4<sup>e</sup>: 113.1<sup>e</sup>–11<sup>e</sup>; 114.1<sup>e</sup>–4<sup>e</sup>, indrāyendo pári srava.

Cf. also under 8.91.3<sup>d</sup>.

9.113.8<sup>d</sup>–11<sup>d</sup>, táttra mām amṛtaṁ kṛdhi.

9.114.4<sup>d</sup> (Kaçyapa Mārica; to Soma Pavamāna)

yāt te rājañ chṛtām havis téna somābhi rakṣa naḥ,

arātrivā mā nas tārti mó ca naḥ kíṁ canāmamaḍ [indrāyendo pári srava.]

8.91.3<sup>d</sup>

Pāda d is almost identical with the refrain, mó sū te kíṁ canāmamat, 10.59.8<sup>e</sup>, 9<sup>f</sup>, 10<sup>e</sup>.

## REPEATED PASSAGES BELONGING TO BOOK X

10.2.2<sup>a</sup>, vēṣi hotrām utā potrām jānānām: 1.76.4<sup>c</sup>, vēṣi hotrām utā potrām yajatra.

10.2.2<sup>d</sup>: 2.3.1<sup>d</sup>, devó devān yajatv agnir ārhan.

10.2.4<sup>a</sup>, yád vo vayām pramināma vratāni: 8.48.9<sup>c</sup>, yát te vayām pramināma vratāni.

10.4.2<sup>d</sup>, antār mahāñç carasi rocanéna: 3.55.9<sup>b</sup>, antār mahāñç carati rocanéna.

10.4.7<sup>d</sup> (Trita Āptya; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīḥ sādām id vārdhanī bhūt,  
rákṣā ño agne tánayāni tokā rákṣotā nas tanvò áprayuchan.

10.7.7<sup>d</sup> (Trita Āptya; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskīd utā no vayodhāḥ,  
rásvā ca naḥ sumaho havyádatiṁ trāsvotā nas tanvò áprayuchan.

10.5.2<sup>c</sup> (Trita Āptya; to Agni)

samānām nīlām víṣaṇo vāsānāḥ sām jagmire mahiṣā árvatībhiḥ,  
ṛtāsya padām kavāyo ní pānti gūhā námāni dadhire párāni.

10.177.2<sup>b</sup> (Pataṁga Prājāpatya; Māyābhedaḥ)

pataṁgó vácam mánasā bibharti tām gandharvó 'vadaḍ gārbhe antāḥ,  
tām dyótamānām svaryām manīṣām ṛtāsya padé kavāyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98; ii. 76; iii. 224, 233; for 10.177.2, Bergaigne i. 285, 291; iii. 67, 224, 242; Hillebrandt, Ved. Myth. i. 351, 433; Ludwig, Ueber Methode, p. 56.

10.6.7<sup>b</sup>, sadyó jajñānó hávyo babhūtha: 8.96.21<sup>b</sup>, sadyó jajñānó hávyo babhūva.

[10.6.7<sup>c</sup>, tām te devāso ānu kētam āyan: 4.26.2<sup>d</sup>, māmā devāso, &c.]

10.7.2<sup>c</sup>: 1.163.7<sup>c</sup>, yadā te mārto ānu bhógam ānaḥ.

[10.7.5<sup>d</sup>, vikṣú hótāram ny āsādayanta: 3.9.9<sup>d</sup> = 10.52.6<sup>d</sup>, ād id dhótāram, &c.]

10.7.7<sup>d</sup>, trāsvotā nas tanvò áprayuchan: 10.4.7<sup>d</sup>, rákṣotā nas, &c.

10.8.1<sup>b</sup>: 6.73.1<sup>d</sup>, á ródasī vṛṣabhó roravīti.

10.8.1<sup>d</sup>, apām upāsthe mahiṣo vavardha: 10.45.3<sup>d</sup>, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5<sup>a</sup>, īcānā vāryāṇām: 1.5.2<sup>b</sup>; 24.3<sup>b</sup>, īcānān vāryāṇām; 8.71.13<sup>b</sup>, īce yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7<sup>c</sup> = 1.23.21<sup>c</sup>; 10.57.4<sup>c</sup>, jyōk ca sūryam dṛṣṭe.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2<sup>b</sup> (Yama Vāivasvata; to Yamī)

nā te sākḥā sakhyān vaṣṭy etāt sālakṣmā yād viṣurūpā bhāvāti,

[mahās putrāso āsurasya vīrāḥ] divo dhartāra urviyā pāri khyan. ~~cf.~~ cf. 3.53.7<sup>b</sup>

10.12.6<sup>b</sup> (Havirdhāna Āṅgi; to Agni)

durmāntv ātrāmīṭasya nāma sālakṣmā yād viṣurūpā bhāvāti,

yamāsyā yō manāvate sumāntv āgne tām ṛṣva pāhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2<sup>c</sup>, mahās putrāso āsurasya vīrāḥ: 3.53.7<sup>b</sup>; 10.67.2<sup>b</sup>, divās putrāso āsurasya vīrāḥ.]

10.10.5<sup>b</sup>: 3.55.19<sup>a</sup>, devās tvāṣṭā savitā viṣvārūpaḥ.

[10.10.5<sup>c</sup>, nākir asya prā minanti vratāni: 1.69.7<sup>a</sup>, nākiṣ ṭa etā vratā minanti.]

[10.10.6<sup>b</sup>, kā m dadarṣa kā ihā prā vocat: 3.54.5<sup>a</sup>; 10.129.6<sup>a</sup>, kō addhā veda kā ihā prā vocat.]

10.10.6<sup>c</sup>, bṛhān mitrāsya vāruṇasya dhūma: 2.27.7<sup>c</sup>, bṛhān mitrāsya vāruṇasya çarma.

Cf. under 1.152.4<sup>d</sup>.

10.10.13<sup>d</sup>, 14<sup>b</sup>, pāri ṣvajāte libujeva vṛkṣām.

10.11.5<sup>b</sup>, hōtrābhir agne mānuṣaḥ svadhvarāḥ: 2.2.8<sup>c</sup>, hōtrābhir agnir mānuṣaḥ svadhvarāḥ.

10.11.8<sup>b</sup>, devī devēṣu yajatā yajatra: 4.56.2<sup>a</sup>, devī devēbhir yajatē yājatrāiḥ; 7.75.7<sup>b</sup>, devī devēbhir yajatā yājatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṣrudhī no agne sādane sadhāsthe yuṣṣvā rātham amftasya dravitnūm,  
ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6<sup>b</sup>: 10.10.2<sup>b</sup>, sālakṣmā yād viṣurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5<sup>d</sup>: 3.35.6<sup>c</sup>, asmin yajñe barhiṣy ā niṣādyā.

10.14.6<sup>cd</sup>, tēṣāṃ vayāṃ sumatāu yajñīyānām āpi bhadre sāumanasē syāma :  
3.1.21<sup>cd</sup>; 3.59.4<sup>cd</sup>; 6.47.13<sup>cd</sup> = 10.131.7<sup>cd</sup>, tāsyā vayāṃ sumatāu  
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14<sup>b</sup>: 1.15.9<sup>b</sup>, juhōta prā ca tiṣṭhata.

[10.14.14<sup>d</sup>, dirghām āyuh prā jīvase: 10.18.6<sup>d</sup>, dirghām āyuh karati jīvase vaḥ.]  
Cf. under 4.12.6 and 8.18.22.

[10.15.4<sup>d</sup>, āthā naḥ ṣām yōr arapō dadhāta: 10.37.11<sup>d</sup>, tād asme ṣām yōr arapō  
dadhātana.]

10.15.5<sup>c</sup>: 6.49.1<sup>c</sup>, tā ā gamantu tā ihā ṣruvantu.

10.15.6<sup>d</sup>: 7.57.4<sup>d</sup>, yād va āgaḥ puruṣātā kārāma.

10.15.10<sup>b</sup>, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11<sup>b</sup> = 7.2.11<sup>b</sup>, indreṇa devāiḥ  
sarātham turēbhiḥ; 5.11.2<sup>c</sup>, indreṇa devāiḥ sarātham sā barhiṣi.

10.15.14<sup>b</sup>, mādhye divāḥ svadhāyā mādāyante: 1.108.12<sup>b</sup>, mādhye divāḥ  
svadhāyā mādāyethe.

[10.16.8<sup>d</sup>, tāsmin devā amftā mādāyantām: 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā, &c.]

10.17.8<sup>c</sup>, āsadyāsmīn barhiṣi mādāyasva: 6.52.13<sup>d</sup>, āsadyāsmīn barhiṣi mādāya-  
dhvam; 6.68.11<sup>d</sup>, āsadyāsmīn barhiṣi mādāyethām.

10.17.9<sup>d</sup>, rāyās pōṣaṃ yājamāneṣu dhehi: 8.59(Vāl.11).7<sup>b</sup>, rāyās pōṣaṃ yāja-  
māneṣu dhattam; 10.122.8<sup>c</sup>, rāyās pōṣaṃ yājamāneṣu dhārāya.

[10.17.11<sup>c</sup>: 3.33.3<sup>d</sup>, samānām yōnim ānu saṃcārantam (3.33.3<sup>d</sup>, saṃcārantī);  
1.146.3<sup>d</sup>, samānām vatsām abhi saṃcārantī.]

[10.18.6<sup>d</sup>, dirghām āyuh karati jīvase vaḥ: 10.14.14<sup>d</sup>, dirghām āyuh prā jīvase.]

10.20.1<sup>ab</sup> (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1<sup>ab</sup> (The same; to Soma)

bhadrām no āpi vātaya [māno dākṣam utā krātum,] cf. 9.4.3<sup>a</sup>

ādhā te sakhyē āndhaso vī vo māde [rāṇan gāvo nā yāvase vīvakṣase.] 5.53.16<sup>b</sup>

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-  
tory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161,  
231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10<sup>d</sup> (Vimada Āindra, or others; to Agni)

evā te agne vimadō maṇṣām ūrjo napād amṛtebhiḥ sajōṣāḥ,  
gīra ā vakṣat sumatīr iyānā īṣam ūrjaṁ suksitīm viçvam ābhāḥ.

10.99.12<sup>d</sup> (Vamra Vāikhānasa; to Indra)

evā mahō asura vakṣāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ indram,  
sā iyānāḥ karati svastim asmā īṣam ūrjaṁ suksitīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1<sup>b</sup>: 5.20.3<sup>a</sup>; 26.4<sup>c</sup>; 8.60.1<sup>b</sup>, hōtāraṁ tvā vṛṇīmahe.

10.21.1<sup>d</sup>, çīrāṁ pāvakāçociṣaṁ vivakṣase: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>; 102.11<sup>a</sup>, çīrāṁ  
pāvakāçociṣaṁ.

10.21.3<sup>d</sup>, viçvā ādhi çriyo dhīṣe vivakṣase: 2.8.5<sup>c</sup>, viçvā ādhi çriyo dadhe;  
10.127.1<sup>c</sup>, viçvā ādhi çriyo 'dhita.

[10.21.6<sup>a</sup>, tvām yajñēṣv ilate: 8.11.1<sup>c</sup>, tvām yajñēṣv īḍyah.]

[10.21.6<sup>b</sup>, āgne prayaty ādhvaré: 5.28.6<sup>b</sup>; 8.71.12<sup>b</sup>, agnīm prayaty, &c.]

10.21.7<sup>a</sup>: 3.10.2<sup>a</sup>, tvām yajñēṣv ṛtvijam.

10.21.8<sup>a</sup>: 1.12.12<sup>a</sup>; 8.44.14<sup>b</sup>, āgne çukrēṇa çociṣā.

10.22.2<sup>d</sup>: 1.25.15<sup>b</sup>, yāçaç cakrē āsāmy ā.

[10.22.8<sup>d</sup>, vādhar dāsāsya dambhaya: 8.40.6<sup>c</sup>, ōjo dāsāsya dambhaya.]

10.22.15<sup>a</sup>: 2.11.11<sup>a</sup>, pībā-pibéd indra çūra sómam.

10.22.15<sup>c</sup> (Vimada Āindra, or others; to Indra)

pībā-pibéd indra çūra sómam, mā riṣaṇyo vasavāna vásuḥ sán, 62 2.11.11<sup>a</sup>  
utá trāyasva grṇatō maghōno mahāç ca rāyó revátas kṛdhi naḥ.

10.148.4<sup>d</sup> (Pṛthu Vāinya; to Indra)

imā brāhmendra túbhyaṁ çānsi dá nṛbhyo nṛṇām çūra çāvāḥ,  
tébhir bhava sákratur yēṣu cākān utá trāyasva grṇatá utá stín.

10.23.2<sup>b</sup>, indro maghūir maghāvā vṛtrahá bhuvat: 8.46.13<sup>b</sup>, purasthātá ma-  
ghāvā, &c.]

[10.23.4<sup>d</sup>, úd id dhūnoti vāto yáthā vānam: 5.78.8<sup>a</sup>, yáthā vāto yáthā vānam.]

10.23.7<sup>d</sup>: 7.22.9<sup>c</sup>, asmé te santu sakhyá çivāni.

[10.24.1<sup>a</sup>, indra sómam imām pība: 8.17.1<sup>b</sup>, indra sómam pībā imām.]

Cf. under 1.84.4.

10.24.1<sup>c</sup>, asmé rayīm ní dhārāya ví vo máde: 1.30.22<sup>c</sup>, asmé rayīm ní dhārāya.

10.24.2<sup>d</sup>, ॠṣṭham no dhehi vāryam vīvakṣase: 3.21.2<sup>d</sup>, ॠṣṭham no dhehi vāryam.

10.25.1<sup>ab</sup>, bhadraṁ no āpi vātaya māno dākṣam utā krātum: 10.20.1, bhadraṁ no āpi vātaya mānaḥ (quasi pratika).

[10.25.1<sup>b</sup>, māno dākṣam utā krātum: 9.4.3<sup>a</sup>, sānā dākṣam, &c.]

10.25.1<sup>d</sup>, rāṇan gāvo nā yāvase vīvakṣase: 5.53.16<sup>b</sup>, rāṇan gāvo nā yāvase.

10.25.5<sup>d</sup> (Vimada Āindra, or others; to Soma)

tāva tyē soma ॠktibhir nīkāmāso vy ṛṇvire,

gṛtsasya dhīrās tāvaso vī vo māde vrajām gómantam aṇvīnam vīvakṣase.

10.62.7<sup>b</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujā nīḥ srjanta vāghāto vrajām gómantam aṇvīnam,

sahāsraṁ me dādato aṣṭakarmyaḥ ॥grāvo devēṣv akrata. ॥ 8.65.12<sup>c</sup>

10.25.7<sup>a</sup>: 1.91.8<sup>a</sup>, tvām naḥ soma viṇvātaḥ.

10.25.7<sup>d</sup>, mās no duḥṣāṁsa iṣatā vīvakṣase: 1.23.9<sup>c</sup>; 7.94.7<sup>c</sup>, mās no duḥṣāṁsa iṣata; 2.23.10<sup>c</sup>, mās no duḥṣāṁso abhidipsūr iṣata.

10.26.9<sup>d</sup>: 8.43.22<sup>c</sup>, imām naḥ ṛṇavad dhāvam.

10.27.1<sup>b</sup>, yāt sunvatē yājamānāya ॠkṣam: 8.59 (Val. 11).1<sup>d</sup>, yāt sunvatē yājamānāya ॠkṣataḥ.

10.27.7<sup>d</sup> (Vasukra Āindra; to Indra)

ābhūr v āukṣīr vy ū āyur ānaḍ dārṣan nū pūrvo āparo nū darṣat,

dvē pavāste pāri tāṁ nā bhūto yó asyā pārē rājaso vivēṣa.

10.187.5<sup>a</sup> (Vatsa Āgneya; to Agni)

yó asyā pārē rājasah ॠkró agnir ājāyata, ॥sā naḥ parśad āti dvīṣah. ॥

refrain, 10.187.1<sup>d</sup>-5<sup>d</sup>

The unmetrical character of 10.187.5<sup>a</sup> shows that it is a stunted bit from such a line as 10.27.7<sup>d</sup>. See Part 2, chapter 2, class B 9.

10.27.13<sup>d</sup> (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ॠrṣṇā ॠraḥ prāti dadhāu vārūtham,

āsna ūrdhvām upāsi kṣīṇāti nyāññān uttānām ānv eti bhūmim.

10.142.5<sup>d</sup> (Sārisṛkva; to Agni)

prāty asya ॠṇayo dadṛṣa ekām niyānam bahāvo rāthāsaḥ,

bāhū yād agne anumārmaṇjāno nyāññān uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda; but there is, at least, no reason to question its simple sense in 10.142.5.



10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14<sup>cd</sup>: 3.55.13<sup>ab</sup>, anyāsyā vatsām rihatī mimāya kāya bhuvā nī dadhe  
dhenūr ūdhaḥ.

[10.27.21<sup>c</sup>, ṣrāva id enā parō anyād asti: 10.31.8<sup>a</sup>, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.28.6<sup>c</sup> (Indra; to Vasukra)

evā hi mām tavāsam vardhāyanti divāc cin me brhatā ūttarā dhūh,  
purū sahāsrā nī ṇīcāmi sākām aṣatrūm hi mā jānita jajāna.

10.48.4<sup>c</sup> (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam ācvyam paṇum puriṣiṇam sāyakenā hiranyāyam,  
purū sahāsrā nī ṇīcāmi dācūṣe yān mā sōmāsa ukthino āmandiṣuḥ.]  
4.42.6<sup>c</sup>

10.28.7<sup>c</sup>, vādhrīm vṛtrām vājreṇa mandasānāḥ: 4.17.3<sup>c</sup>, vādhrīd vṛtrām, &c.

10.29.8<sup>a</sup>, vy ānaḥ indrah pītanāḥ svōjāḥ: 7.20.3<sup>c</sup>, vy āsa indrah, &c.

[10.30.1<sup>c</sup>, mahīm mitrāsyā vāruṇasya dhāsim: 4.55.7<sup>c</sup>, nahī mitrāsyā, &c.]

10.30.4<sup>b</sup>, yām viprāsa īlate adhvarēṣu: 1.58.7<sup>b</sup>, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13<sup>d</sup>, indrāya sōmam sūṣutam bhārantī: 3.36.7<sup>b</sup>, . . . bhārantāḥ.

10.30.15<sup>c</sup>, ādhvaryavaḥ sunutōndrāya sōmam: 2.14.1<sup>a</sup>, ādhvaryavo bhāratōndrāya  
sōmam.

10.31.2<sup>b</sup>, ṛtāsyā pathā nāmasā vivāset; 1.128.2<sup>b</sup>, ṛtāsyā pathā nāmasā haviṣmatā;  
10.70.2<sup>c</sup>, ṛtāsyā pathā nāmasā miyēdhaḥ.

10.31.7<sup>ab</sup> (Kavaṣa Āilūṣa; to Viṣve Devāḥ)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,  
santasthānē ajāre itāūti āhāni pūrvīr uśāso jaranta.

10.81.4<sup>ab</sup> (Viṣvakarman Bhāuvana; to Viṣvakarman)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,  
mānīṣiṇo mānasā pṛchātēd u tād yād adhyātiṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB.  
2. 8. 9. 6.

[10.31.8<sup>a</sup>, nāitāvad enā parō anyād asti: 10.27.21<sup>c</sup>, ṣrāva id enā parō anyād asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.32.6<sup>bed</sup>: 5.2.8<sup>bed</sup>, prā me devānām vratapā uvāca, indro vidvān ānu hi tvā  
cacākṣa tēnāhām agne ānuṇiṣṭa āgām.

10.33.2<sup>ab</sup>: 1.105.8<sup>ab</sup>, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3<sup>ab</sup>: 1.105.8<sup>cd</sup>, mūṣo nā ṇīcā vy ādanti mādhyā stotāram te çatakṛato.

[10.33.4<sup>b</sup>, rājānam trāsadasyavam : 8.19.32<sup>c</sup>, samrājāṁ trāsadasyavam.]

10.34.8<sup>b</sup> (Kavaṣa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛīṭati vrāta eṣāṁ devā iva savitā satyādharmā,  
ugrāśya cin manyāve nā namante rāja cid ebhyo nāma it kṛṇoti.

10.139.3<sup>c</sup> (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyō budhnāḥ saṁgāmano vāsūnām, viṣvā rūpābhī caṣṭe ṣātibhīḥ,

1.96.6<sup>a</sup>

devā iva savitā satyādharmēndro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2<sup>a</sup>. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6<sup>a</sup>. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2<sup>a</sup>, divāsprthivyor āva ā vṛṇīmahe : 2.26.2<sup>d</sup>, brāhmaṇas pāter āva, &c.]

10.35.3<sup>d</sup>–12<sup>d</sup>, svasty agnīm samidhānām īmahe.

10.35.6<sup>c</sup>, āyukṣātām aṣvīnā tūtujiṁ rātham : 1.157.1<sup>c</sup>, āyukṣātām aṣvīnā yātave rātham.

[10.35.10<sup>c</sup>, indraṁ mitrāṁ vāruṇaṁ sātāye bhāgam : 10.63.9<sup>c</sup>, agnīm mitrāṁ, &c.]

10.35.11<sup>a</sup> : 106.2<sup>a</sup>, tā adityā ā gata sarvātātaye.

[10.35.12<sup>c</sup>, pāṇve tokāya tānayāya jīvāse : 3.53.18<sup>c</sup>, bālāṁ tokāya, &c.]

10.35.13<sup>a</sup>, viṣve adyā marūto viṣva ūtī : 5.43.10<sup>d</sup>, viṣve ganta maruto, &c.

[10.35.13<sup>c</sup>, viṣve no devā āvasā gamantu : 1.107.2<sup>a</sup>, ūpa no devā, &c. ; 1.89.7<sup>d</sup>, viṣve no devā āvasā gamann ihā.]

10.35.14<sup>a</sup> (Luṣa Dhānāka ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhaḥ,  
yō vo gopīthē nā bhayāśya veda té syāma devāvītaye turāsaḥ.

10.63.14<sup>a</sup> (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām ṣūrasātā maruto hité dhāne,  
prātaryāvāṇaṁ rātham indra sānasīm āriṣyantam ā ruhēmā svastāye.

Cf. 6.66.8<sup>b</sup>, māruto yām āvatha vājasātāu.

[10.36.1<sup>b</sup>, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4<sup>a</sup>.]

10.36.1<sup>d</sup> : 7.44.1<sup>d</sup>, adityān dyāvāprthivī apāḥ svāḥ.

10.36.2<sup>d</sup>–12<sup>d</sup>, tād devānām āvo adyā vṛṇīmahe.

[10.37.4<sup>a</sup>, yēna sūrya jyōtiṣā bādhase tāmaḥ : 10.127.2<sup>c</sup>, jyōtiṣā bādhate tāmaḥ.]

[10.37.7<sup>l</sup>, jyóg jiváh práti paçyema sūrya : 10.158.5<sup>b</sup>, práti paçyema sūrya.]

[10.37.10<sup>d</sup>, tát sūrya dráviṇaṁ dhehi citrām : 2.23.15<sup>d</sup>, tát asmāsu dráviṇaṁ, &c.]

[10.37.11<sup>d</sup>, tát asmé çám yór arapó dadhātana : 10.15.4<sup>d</sup>, áthā naḥ çám yór arapó dadhāta.]

[10.38.2<sup>b</sup>, góarṇasaṁ rayim indra çraváyyam : 9.63.23<sup>c</sup>, rayim soma çraváyyam.]

[10.38.4<sup>d</sup>, arvāñcam indram ávase karāmahe : 8.22.3<sup>c</sup>, arvācñá sv ávase, &c.]

10.39.4<sup>d</sup>, viçvét tá vām sávaneṣu pravácyā : 1.51.13<sup>d</sup>; 8.100.6<sup>a</sup>, viçvét tá te sávaneṣu pravácyā.

10.39.7<sup>b</sup>, ny ūhathuḥ purumitrāsya yóṣaṇām : 1.117.20<sup>d</sup>, . . . yóṣām.

10.39.10<sup>a</sup>, yuvām çvetām pedāve 'çvináčvam : 1.118.9<sup>a</sup>, yuvām çvetām pedāva indrajūtam.

10.39.11<sup>c</sup> : 8.22.1<sup>c</sup>, yām açvinā suhavā rudravartani.

[10.39.13<sup>d</sup>, yuvām çacibhir grasitām amuñcatam : 1.112.8<sup>c</sup>, yábhir vartikāṁ grasitām amuñcatam.]

[10.39.14<sup>b</sup>, átaḥsāma bhígavo ná rátham : 4.16.20<sup>b</sup>, bráhmākarma bhígavo ná rátham.]

10.40.13<sup>a</sup> : 8.87.2<sup>c</sup>, tú mandasūnā mánuso duroṇá á.

10.41.2<sup>c</sup>, viço yéna gáchathe yájvarir narā : 7.69.2<sup>c</sup>, viço yéna gachatho deva-yānthi.

[10.42.2<sup>c</sup>, kóçaṁ ná pūrṇām vásunā nyiṣṭam : 4.20.6<sup>d</sup>, udnéva kóçaṁ vásunā nyiṣṭam.]

[10.42.8<sup>d</sup>, ní sunvaté vahati bhūri vāmām : 1.124.12<sup>c</sup>, amá saté vahasi bhūri vāmām.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)  
góbhiḥ çareṁāmātiṁ durévām yávena kṣúdhaṁ puruhūta viçvām,  
vayām rájabhiḥ prathamā dhánāny asmákēna vrjánēnā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)  
bṛhaspátir naḥ pári pátu paçcād utóttarasmād ádharād aghāyóḥ,  
indrah purástād utá madhyató naḥ sákhā sákhibhyo várivah kṛnotu.

[10.43.6<sup>b</sup>, jánānām dhénā avacákaçad víçā : 8.32.22<sup>c</sup>, dhénā indravacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2<sup>b</sup>, vidmā te dhāma vibhṛtā purutrā: 10.80.4<sup>d</sup>, agnér dhāmāni vibhṛtā, &c.]

10.45.2<sup>d</sup> (Vatsapri Bhalandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2<sup>b</sup>  
vidmā te nāma paramām gūhā yād vidmā tām ūtsam yāta ājagāntha.

10.84.5<sup>d</sup> (Manyu Tāpasa; to Manyu)

viṣeṣakṛd indra ivānavabravō 'smākaṁ manyo adhipā bhavehā,

priyām te nāma sahure gr̥ṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3<sup>d</sup>, apām upāsthe mahiṣā avardhan: 10.8.1<sup>d</sup>, apām upāsthe mahiṣo vavardha.

10.45.6<sup>b</sup>: 4.18.5<sup>d</sup>, ā ródasi apr̥nā jáyamānaḥ: 3.6.2<sup>a</sup>; 7.13.2<sup>b</sup>, ā ródasi apr̥nā jáyamānaḥ.

10.45.7<sup>b</sup>: 7.4.4<sup>b</sup>, mārteṣv agnir amīto ní dhāyi.

10.45.9<sup>c</sup>, prā tām naya pratarām vāsyō ácha: 6.47.7<sup>b</sup>, prā no naya, &c.; 8.71.6<sup>c</sup>,  
prā tām naya vāsyō ácha.

10.45.10<sup>c</sup>: 5.37.5<sup>c</sup>, priyāḥ sūrye priyō agnā bhavāti.

10.45.11<sup>d</sup>: 4.1.15<sup>d</sup>; 16.6<sup>d</sup>, vrajāṁ gómantam uḇijo ví vavruḥ.

10.45.12<sup>cd</sup>: 9.68.10<sup>cd</sup>, adveṣe dyāvāpr̥thiví huvema dévā dhattā rayim asme  
suvīram.

10.46.2<sup>a</sup>: 2.4.2<sup>a</sup>, imām vidhānto apām sadhāsthe.

10.46.4<sup>a</sup>, mandrām hótāram uḇijo námobhiḥ: 7.10.5<sup>a</sup>, mandrām hótāram uḇijo  
yāviṣṭham.

[10.46.10<sup>a</sup>, yām tvā devā dadhiré havvavāham: 7.11.4<sup>d</sup>; 10.52.3<sup>d</sup>, áthā devā  
dadhire, &c.]

10.47.1<sup>d</sup>—8<sup>d</sup>, asmābhyaṁ citrām vīṣaṇam rayim dāḥ.

10.47.4<sup>b</sup>: 6.19.8<sup>b</sup>, dhanaspṛtam çūçuvāṁsam sudákṣam.

10.48.4<sup>c</sup>, purú sahāsrā ní çīçāmi dāçūṣe: 10.28.6<sup>c</sup>, purú sahāsrā ní çīçāmi sākām.

10.48.4<sup>d</sup>, yān mā sómāso ukthíno ámandiṣuḥ: 4.42.6<sup>c</sup>, yān mā sómāso mamādan  
yād ukthā.

[10.49.1<sup>c</sup>, ahām bhuvam yájamānasya coditā: 1.58.8<sup>c</sup>, çákṛ bhava yájamā-  
nasya, &c.]

[10.50.7<sup>a</sup>, ye te vipra brahmakṛtaḥ suté sácā: 7.32.2<sup>a</sup>, imé hí te brahmakṛtaḥ, &c.]

[10.50.7<sup>d</sup>, máde sutāsya somyásyāndhasaḥ: 10.94.8<sup>c</sup>, tá ū sutāsya, &c.]

[10.52.2<sup>a</sup>, ahām hōtā ny āsīdam yājñyān : 5.1.5<sup>d</sup>, 6<sup>a</sup> : 6.1.2<sup>a</sup>, 6<sup>b</sup>, all closely similar pādas ; see under 5.1.5<sup>d</sup>.]

10.52.3<sup>d</sup> : 7.11.4<sup>d</sup>, āthā devā dadhire havyavāham ; 10.46.10<sup>a</sup>, yām tvā devā dadhire havyavāham.

10.52.5<sup>d</sup>, āthemā viçvāḥ pṛtanā jayāti : 8.96.7<sup>d</sup>, āthemā viçvāḥ pṛtanā jayasi.

10.52.6 = 3.9.9.

10.53.1<sup>c</sup> : 3.19.1<sup>c</sup>, sā no yakṣad devātātā yājñyān.

10.53.2<sup>b</sup>, abhi prāyaṁsi sūdhītāni hi khyāt : 6.15.15<sup>a</sup>, abhi prāyaṁsi sūdhītāni hi khyāḥ.

10.53.5<sup>b</sup> : 7.35.14<sup>d</sup>, gōjātā utā yé yajñīyāsaḥ.

10.53.5<sup>cd</sup> : 7.104.23<sup>cd</sup>, pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣam divyāt pātv asmān.

[10.53.10<sup>d</sup>, yēna devāso amṛtatvām ānaçuḥ : 10.63.4<sup>b</sup>, brhād devāso amṛtatvām ānaçuḥ.]

10.54.3<sup>a</sup>, kā u nū te mahimānaḥ samasya : 6.27.3<sup>a</sup>, nahi nū te mahimānaḥ samasya.

[10.54.6<sup>a</sup>, yō ādadhāḥ jyōtiṣi jyōtir antāḥ : 6.44.23<sup>b</sup>, ayām sūrye adadhāḥ jyōtir antāḥ.]

[10.55.4<sup>d</sup>, mahān mahatyā asuratvām ékam : 3.55.1<sup>d</sup>–23<sup>d</sup>, mahād devānām asuratvām ékam.]

[10.56.5<sup>c</sup>, tanūṣu viçvā bhūvanā ni yemire : see under 8.3.6<sup>c</sup>.]

10.56.7<sup>b</sup> : 1.189.2<sup>b</sup>, svastibhir āti durgāṇi viçvā.

10.57.3<sup>c</sup> : 8.41.2<sup>b</sup>, pitṛṇām ca mánmabhiḥ.

10.57.4<sup>c</sup> : 1.23.1<sup>c</sup> = 10.9.7<sup>c</sup>, jyók ca sūryam dṛçé.

10.58.1<sup>bed</sup>–12<sup>bed</sup>, máno jagāma dūrakām, tát ta ā vartayamasihā kṣáyāya jivāse.

[10.59.1<sup>a</sup>, prá tāry āyuh pratarām návīyah : 4.12.6<sup>d</sup> = 10.126.8<sup>d</sup>, prá tāry agne pratarām na āyuh.]

10.59.1<sup>d</sup>–4<sup>d</sup>, parātarām sú nírṛtir jihītām.

10.59.4<sup>b</sup> : 6.52.5<sup>b</sup>, páçyema nū sūryam uccārantam ; 4.25.4<sup>b</sup>, jyók paçyāt sūryam, &c. ; 7.104.24<sup>d</sup>, mū te dṛçan sūryam, &c. ; 10.59.6<sup>c</sup>, jyók paçyema sūryam, &c.

[10.59.5<sup>b</sup>, jivātave sú prá tirā na āyuh : 8.18.22<sup>c</sup>, prá sú na āyur jivāse tīretana.]

10.59.6<sup>c</sup> : see prec. but one.

10.59.6<sup>d</sup>, ānumate mṛlāyā naḥ svastí : 8.48.8<sup>a</sup>, sóma rājan mṛlāyā naḥ svastí.

10.59.8<sup>b</sup>: 1.142.7<sup>c</sup>; 5.5.6<sup>b</sup>; 9.102.7<sup>b</sup>, yahvī ṛtasya mātārā; 9.33.5<sup>b</sup>, yahvīr ṛtasya mātārāḥ.

10.59.8<sup>cde</sup>, 9<sup>def</sup>, 10<sup>cde</sup>, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu te kim canāmamat.

Cf. mó ca naḥ kim canāmamat, 9.114.4<sup>d</sup>.

10.60.1<sup>c</sup>: 9.67.29<sup>c</sup>, āganma bibhrato nāmaḥ.

10.60.8<sup>cde</sup>, 9<sup>cde</sup>, evā dādharma te māno jīvātave nā mṛtyávē 'tho ariṣṭātātaye; 10.60.10<sup>cd</sup>, the same, minus the first pāda.

10.61.10<sup>a</sup>, 11<sup>a</sup>, makṣū kanāyāḥ sakhyām nāvagvāḥ (11<sup>a</sup>, nāvīyāḥ).

10.61.11<sup>cd</sup>: 1.121.5<sup>cd</sup>, çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22<sup>c</sup>: 1.54.11<sup>c</sup>, rākṣā ca no maghónaḥ pāhī sūrīn.

10.62.1<sup>d</sup>–4<sup>d</sup>, prāti gr̥bhñita mānavām sumedhasaḥ.

10.62.3<sup>b</sup>, āprathayan pṛthivīm mātaram vi: 6.72.2<sup>d</sup>, āprathetām pṛthivīm, &c.

10.62.7<sup>b</sup>, vrajām gómantam açvīnam: 10.25.5<sup>d</sup>, vrajām gómantam açvīnām vīvakṣase.

10.62.7<sup>d</sup>: 8.65.12<sup>c</sup>. çrávo devéṣv akrata.

10.62.8<sup>d</sup>: 6.45.32<sup>c</sup>, sadyó dānāya mánhate.

[10.62.9<sup>d</sup>, ví sīndhur iva paprathe: 8.3.4<sup>b</sup>, samudrá iva paprathe.]

[10.63.4<sup>b</sup>, bṛhád devāso amṛtatvām ānaçuḥ: 10.53.10<sup>d</sup>, yēna devāso amṛtatvām ānaçuḥ.]

10.63.8<sup>b</sup>, víçvasya sthātúr jágataç ca mántavaḥ: 6.50.7<sup>d</sup>, víçvasya sthātúr jágato jánitriḥ; 7.60.2<sup>c</sup>, víçvasya sthātúr jágataç ca gopāḥ.

[10.63.9<sup>c</sup>, agnīm mitráṁ várūṇām sātāye bhágam: 10.35.10<sup>c</sup>, índraṁ mitráṁ, &c.]

10.63.13<sup>a</sup>, áriṣṭaḥ sá máрто víçva edhate: 1.41.2<sup>c</sup>; 8.27.16<sup>c</sup>, áriṣṭaḥ sárva edhate.

10.63.13<sup>b</sup>: 6.70.3<sup>c</sup>; 8.27.16<sup>c</sup>, prá prajābhīr jāyate dhármaṇas pári.

10.63.14<sup>a</sup>: 10.35.14<sup>a</sup>, yām devāsó 'vatha víjasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Víçve Devāḥ)  
evā platéh sūnúr avivṛdhad vo víçva ādityā adite manīṣī,  
içānāso náro ámartyenástāvi jáno divyó gáyena.

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup>, víçva ādityā adite manīṣī: 6.51.5<sup>c</sup>, víçva ādityā adite sajósāḥ.

10.64.4<sup>d</sup> (Gaya Plāta; to Viṣve Devāḥ)

kathā kavīs tuvirāvan kāyā girā bṛhaspātir vāvṛdhate suvrktibhiḥ,  
ajā ēkapāt suhāvebhīr fkvabhir āhiḥ ṛṇotu budhnyō hāvīmani.

10.92.12<sup>b</sup> (Çaryāta Mānava; to Viṣve Devāḥ)

utā syā na uḥjām urviyā kavir āhiḥ ṛṇotu budhnyō hāvīmani,  
sūryāmāsā vicārantā divikṣitā dhiyā ṣamīnahuṣi asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7<sup>a</sup>, prā vo vāyūm rathayūjam pūramdhim: 5.41.6<sup>a</sup>, prā vo vāyūm rathayūjam kṛnudhvam.

10.64.10<sup>b</sup>, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ: 6.50.13<sup>c</sup>, tvāṣṭā devēbhīr jānibhiḥ sajōṣāḥ.

10.64.11<sup>a</sup>: 1.144.7<sup>b</sup>, ranvāḥ sāndrṣṭāu pitumān iva kṣāyah.

10.64.15<sup>c</sup> (Gaya Plāta; to Viṣve Devāḥ)

vi śā hōtrā viçvam açnoti vūryam bṛhaspātir arāmatih pāniyasi,  
grāvā yātra madhuṣūd ucyāte bṛhād āvivaçanta matibhir manīṣiṇaḥ.

10.100.8<sup>c</sup> (Duvasyu Vādana; to Viṣve Devāḥ)

āpāmivān savitā sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,  
grāvā yātra madhuṣūd ucyāte bṛhād ā sarvātātim āditīm vṛṇīmahe.

Cf. 5.25.8<sup>b</sup>, grāvevocyate bṛhāt.

10.64.17 = 10.63.17.

10.64.17<sup>b</sup> = 10.63.17<sup>b</sup>, viçva ādityā adite manīṣi: 6.51.5<sup>c</sup>, viçva ādityā adite sajōṣāḥ.

[10.65.1<sup>a</sup>, agnir indro vāruṇo mitrō aryamā: see under 1.36.4<sup>a</sup>.]

[10.65.1<sup>c</sup>, ādityā viṣṇur marūtaḥ svār bṛhāt: 10.66.4<sup>b</sup>, indrāviṣṇu marūtaḥ, &c.]

10.65.7<sup>a</sup>, divākṣaso agnījihvā ṛtāvṛdhaḥ: 1.44.14<sup>b</sup>; 7.66.10<sup>b</sup>, agnījihvā ṛtāvṛdhaḥ.

10.65.9<sup>c</sup> (Vasukarna Vāsukra; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhā purīṣṇ, endravīyū vāruṇo mitrō aryamā, ~~cf.~~ cf. 1.36.4<sup>a</sup>  
devān ādityān āditīm havāmahe yō pūrthivāso divyāso apsū yō.

10.66.4<sup>c</sup> (The same)

āditir dyāvāpṛthivī ṛtām mahād, indrāviṣṇu marūtaḥ svār bṛhāt,

~~cf.~~ cf. 10.65.1<sup>c</sup>

devān ādityān āvase havāmahe vāsūn rudrān savitārān sudānsasam.

10.65.14<sup>b</sup>: 7.35.15<sup>b</sup>, mānor yājatra amṛta ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsiṣṭho amṛtān vavande yé viṣvā bhūvanābhi prastathūḥ,

[té no rāsantām urugāyām adyā] [yūyām pāta svastibhiḥ sādā naḥ.]

cd: 7.35.15<sup>cd</sup> ; d: refrain, 7.1.20<sup>d</sup> ff.

Cf. the correspondence of 10.65.9<sup>c</sup> with 10.66.4<sup>c</sup>.

10.65.15<sup>cd</sup> = 10.66.15<sup>cd</sup> : 7.35.15<sup>cd</sup>, té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā naḥ.

10.66.3<sup>b</sup> : 1.107.2<sup>d</sup> ; 4.54.6<sup>d</sup>, adityāir no āditiḥ ǵarma yaṁsat (10.66.3<sup>b</sup>, yachatu).

[10.66.4<sup>b</sup>, indrāviṣṇu marūtaḥ svār brhāt: 10.65.1<sup>c</sup>, adityā viṣṇur marūtaḥ, &c.]

10.66.4<sup>c</sup>, devān adityān āvase havāmahe: 10.65.9<sup>c</sup>, devān adityān āditim havāmahe.

10.66.9<sup>b</sup>, āpa ōsadhīr vanināni yajñiṣyā: 7.34.25<sup>b</sup> = 7.56.25<sup>b</sup>, āpa ōsadhīr vanino juṣanta.

[10.66.12<sup>c</sup>, ādityā rudrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8<sup>a</sup>, adityā rudrā vāsavaḥ sunithāḥ ; 7.35.14<sup>a</sup>, adityā rudrā vāsavo juṣanta (idān brāhma).]

10.66.13<sup>a</sup>, dāivya hōtārā prathamā purōhita: 2.3.7<sup>a</sup>, dāivya hōtārā prathamā vidūṣṭārā ; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivya hōtārā prathamā ny ṛñje; 10.110.7<sup>a</sup>, dāivya hōtārā prathamā suvācā.

10.66.13<sup>b</sup>, ṛtāsya pānthām ānv emi sādhyā: 1.124.3<sup>c</sup> ; 5.80.4<sup>c</sup>, ṛtāsya pānthām ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15<sup>cd</sup> = 10.66.15<sup>cd</sup> : 7.35.15<sup>cd</sup>, té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā naḥ.

10.67.2<sup>b</sup>: 3.53.7<sup>b</sup>, divās putrāso āsurasya vrāḥ.

10.67.12<sup>a</sup> (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

indro mahnā mahatō arṇavāsya ví mūrdhānam abhinad arbudāsya,

[āhann āhim āriṇāt saptā sīndhūn] [devāir dyāvapṛthivi prāvataṁ naḥ.]

c: 4.38.1<sup>c</sup> ; d: 1.31.8<sup>d</sup>

10.111.4<sup>a</sup> (Aṣṭrādāṁṣṭra Vairūpa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobhir grṇanāḥ,

purūṇi cin ní tatānā rājāṁsi dādāhāra yó dharuṇaṁ satyātāta.

10.67.12<sup>c</sup>: 4.28.1<sup>c</sup>, āhann āhim āriṇāt saptā sīndhūn.

10.67.12<sup>d</sup>: 1.31.8<sup>d</sup> ; 9.69.10<sup>d</sup>, devāir dyāvapṛthivi prāvataṁ naḥ.



[10.68.1<sup>c</sup>, giribhrajó nórmaýo mádantaḥ : 6.44.20<sup>b</sup>, ghṛtapruṣo nórmaýo, &c.]

10.68.11<sup>d</sup> : 1.62.3<sup>c</sup>, bṛhaspátir bhinád ádriṁ vídád gāḥ.

10.69.7<sup>b</sup>, sahásrastariḥ ṣatánitha íbhvā : 1.100.12<sup>b</sup>, sahásracetaḥ ṣatánitha íbhvā.

10.70.2<sup>c</sup>, ṛtásya pathá námasā miyédhah : 1.128.2<sup>b</sup>, ṛtásya pathá námasā haviṣ-  
mata ; 10.31.2<sup>b</sup>, ṛtásya pathá námasā vivāset.

[10.70.3<sup>ab</sup>, ṣaṇvattamám ílate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2<sup>ab</sup>,  
tvām ílate ajirām dūtyāya haviṣmantah sādām in mānuṣasah.]

10.70.11<sup>d</sup> : 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā amṛtā mādayantām.

10.71.3<sup>c</sup> (Bṛhaspati Āngirasa ; to Jñāna)

yajñéna vácāḥ padavíyam āyan tám ānv avindann íṣiṣu práviṣṭām.

tám ābhṛtyā vy ādadhuḥ purutrā [tám saptá rebhā abhi sám navante.]

~~cf.~~ cf. 1.164.3<sup>c</sup>

10.125.3<sup>c</sup> (Vāc Āmbhriṇī ; Ātmastuti)

ahám rāṣṭrī saṁgāmanī vāsūnām cikitūṣī prathamā yajñīyānām,

tám mā devā vy ādadhuḥ purutrā bhūristhātrām bhūry āveṣāyantīm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3<sup>d</sup>, tám saptá rebhā abhi sám navante : 1.164.3<sup>c</sup>, saptá svāsūro abhi sám  
navante.]

10.71.4<sup>d</sup> : 1.124.7<sup>c</sup> ; 4.3.2<sup>b</sup> ; 10.91.13<sup>d</sup>, jñeyā pūtya ūṇatī suvāsāḥ.

10.72.2<sup>d</sup>, 3<sup>b</sup>, ásataḥ sād ajāyata.

10.74.5<sup>b</sup> : 7.6.4<sup>d</sup>, ānānataṁ damāyantaṁ pṛtanyūn.

[10.74.5<sup>c</sup>, ṛbhukṣānaṁ maghāvānaṁ suvṛktīm : 10.104.7<sup>b</sup>, sutéranāṁ maghā-  
vānaṁ, &c.]

10.75.4<sup>b</sup> : 9.77.1<sup>d</sup>, vāṣṭrā arṣanti pūyaseva dhenāvaḥ.

[10.75.9<sup>c</sup>, mahān hy āsya mahimā panasyāte : 8.101.11<sup>c</sup>, mahās te sató mahimā  
panasyate.]

10.76.1<sup>c</sup>, ubhé yāthā no āhani sacābhuvā : 4.55.3<sup>c</sup>, ubhé yāthā no āhani nipāta.

[10.76.4<sup>a</sup>, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7<sup>b</sup>, hatām druho rakṣāso, &c.]

10.77.8<sup>d</sup>, ārāc cid dvéṣaḥ sanutár yuyota : 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, ārāc cid dvéṣaḥ  
sanutár yuyotu ; 7.58.6<sup>c</sup>, ārāc cid dvéṣo viṣaṇo yuyota.

10.77.8<sup>a</sup> : 7.39.4<sup>a</sup>, té hí yajñéṣu yajñīyāsa ūmāḥ.

10.78.8<sup>c</sup>, ádhi stotrásya sakhyásya gāta : 5.55.9<sup>c</sup>, ádhi stotrásya sakhyásya gātana.

10.79.2<sup>d</sup>, uttānāhastā nāmasādhi vikṣú : 3.14.5<sup>b</sup>, uttānāhastā nāmasopasādyā ; 6.16.46<sup>d</sup>, uttānāhasto nāmasā vivāset.

10.80.2<sup>b</sup>, agnir mahī ródasi ā viveṇa : 3.61.7<sup>b</sup>, vṛṣā mahī ródasi ā viveṇa.

[10.80.4<sup>d</sup>, agnér dhāmāni vibhṛtā purutrā : 10.45.2<sup>b</sup>, vidmā te dhāma vibhṛtā, &c.]

10.80.7<sup>d</sup> : 3.1.22<sup>d</sup>, āgne māhi drāviṇam ā yajasva.

10.81.4<sup>ab</sup> : 10.31.7<sup>ab</sup>, kīm svid vānam kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūh.

[10.82.1<sup>d</sup>, ād id dyāvāpṛthivī aprathetām : 10.149.2<sup>d</sup>, āto dyāvāpṛthivī, &c.]

10.82.5<sup>a</sup> (Viṣvakarman Bhāuvana ; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurāir yād āsti,

kām svid gárbbham prathamām dadhra āpo yātra devāḥ samāpaṇyanta viṇve.

10.125.8<sup>c</sup> (Vāc Āmbhrīṇī ; Ātmastuti)

ahām evā vāta iva prā vāmy ārabhamāṇa bhūvanāni viṇvā,

paró divā parā enā pṛthivyāitāvati mahinā sām babhūva.

10.82.6<sup>d</sup> : 7.101.4<sup>a</sup>, yāsmiṇ viṇvāni bhūvanāni tasthūh.

10.83.2<sup>b</sup>, manyūr hótā vāruṇo jātāvedāḥ : 3.5.4<sup>b</sup>, mitrō hótā, &c.

[10.83.6<sup>c</sup>, mānyo vajrinn abhī mām ā vavṛtsva : 4.31.4<sup>a</sup>, abhī na ā vavṛtsva.]

10.83.7<sup>b</sup> : 8.100.2<sup>d</sup>, ādhā vṛtrāṇi jānghanāva bhūri.

10.84.5<sup>d</sup>, vidmā tām utsam yāta ābabhūtha : 10.45.2<sup>d</sup>, . . . yāta ājagāntha.

10.85.17<sup>b</sup> : 9.100.5<sup>d</sup>, mitrāya vāruṇāya ca.

[10.85.18<sup>c</sup>, viṇvāny anyó bhūvanābhicāste : 1.108.1<sup>b</sup> ; 7.61.1<sup>c</sup>, abhī viṇvāni bhūvanāni caṣṭe ; also 2.35.2<sup>d</sup> ; 2.40.5<sup>a</sup>, viṇvāny aryó (2.40.5<sup>a</sup>, anyó) bhūvanā jajāna (2.40.5<sup>a</sup>, jajāna).]

[10.85.24<sup>a</sup>, prā tvā muñcāmi vāruṇasya pāṇāt : 6.74.4<sup>c</sup>, prā no muñcatām vāruṇasya pāṇāt.]

10.85.39<sup>d</sup>, jīvāti ṇarādaḥ ṇatām : 7.66.16<sup>c</sup>, jīvema ṇarādaḥ ṇatām.

10.85.42<sup>b</sup>, viṇvam āyur vy āṇutam : 1.93.3<sup>d</sup>, viṇvam āyur vy āṇavat ; 8.31.8<sup>b</sup>, viṇvam āyur vy āṇutah.

10.85.43<sup>d</sup>, 44<sup>d</sup> : 7.54.1<sup>d</sup>, ṇām no bhava dvipāde ṇām cātuspāde : 6.74.1<sup>d</sup>, ṇām no bhūtaṁ dvipāde, &c. ; 10.165.1<sup>d</sup>, ṇām no astu dvipāde, &c.]

10.86.1<sup>c</sup>–23<sup>c</sup>, viṇvasmād indra úttarah.

[10.86.5<sup>d</sup>, ná sugám duṣkṛte bhuvam : 7.104.7<sup>c</sup>, indrāsomā duṣkṛte mū sugām bhūt.]

[10.86.15<sup>c</sup>, manthās ta indra ṣām hṛde : 8.82.3<sup>c</sup>, bhuvāt ta indra, &c.]

10.86.16<sup>b</sup>.17<sup>d</sup>, antarī sakthyā kṛpt.

10.86.16<sup>d</sup>.17<sup>b</sup>, niṣedūṣo vijīmbhate.

10.87.1<sup>d</sup> : 1.98.2<sup>d</sup>, sā no divā sā riṣāḥ pātu nāktam.

10.87.4<sup>c</sup>.13<sup>d</sup>, tābhīr (13<sup>d</sup>, tāyā) vidhya hṛdaye yātudhānān.

10.87.21<sup>a</sup>, paçcāt purastād adharād ūdaktāt : 7.104.19<sup>c</sup>, prūktād āpāktād adharād ūdaktāt.

[10.87.23<sup>c</sup>, āgne tigmēna ṣociṣā : agnis tigmēna, &c. ; see under 1.12.12.]

10.88.2<sup>b</sup> : 4.3.11<sup>d</sup>, āviḥ svār abhavaj jāté agnāu.

[10.88.16<sup>d</sup>, āprayuchan tarāṇir bhrūjamānaḥ : 7.63.4<sup>b</sup>, dūrēarthas tarāṇir, &c.]

10.89.2<sup>d</sup>. kṛṣṇā tāmāṁsi tvīṣyā jaghāna : 9.66.24<sup>c</sup>, kṛṣṇā tāmāṁsi jāñghanat.

10.89.8<sup>c</sup>, prā yé mitrāsya vāruṇasya dhāma : 4.5.4<sup>c</sup>, prā yé minānti vāruṇasya dhāma.

Cf. also under 1.152.4<sup>d</sup>, and 10.10.6<sup>c</sup>.

[10.89.14<sup>d</sup>, prthivyā āpīg amuyā ṣāyante : 1.32.5<sup>d</sup>, āhiḥ ṣayata upaprk prthivyāḥ.]

[10.89.15<sup>a</sup>, çatrūyānto abhī yé nas tatasré : 4.50.2<sup>b</sup>, bṛhaspate abhī, &c.]

10.89.15<sup>c</sup> (Reṇu Vaiçvāmitra ; to Indra)

[çatrūyānto abhī yé nas tatasré] māhi vrādhanta ogaṇāsa indra, ~~cf.~~ cf. 10.89.1<sup>a</sup> andhénāmītrās tāmāsā sacantām sujyotiṣo aktāvas tāñ abhī syuh.

10.103.12<sup>d</sup> (Apratiratha Āindra ; to Apvā)

amīṣām cittām pratilobhāyanti gṛhāṇāṅgāny apve párehi,  
abhī préhi nīr daha hr̥tsū çókāir andhénāmītrās tāmāsā sacantām.

10.89.17<sup>b</sup>, vidyāma sumatīnām nāvānām : 1.4.3<sup>b</sup>, vidyāma sumatīnām.

10.89.17<sup>cd</sup> : 6.25.9<sup>cd</sup>, vidyāma vāstor ávasā gṛhānto viçvāmītrā (6.25.9<sup>d</sup>, bhara-dvājā) utā ta indra nūnām.

Pāda c also in 1.177.5<sup>c</sup>, q.v.

10.89.18 : see under 3.30.22.

10.90.8<sup>a</sup>, 9<sup>a</sup>, tasmād yajñāt sarvahūtaḥ.

10.90.16 = 1.164.50.

[10.91.4<sup>d</sup>, arepāsaḥ sūryasyeva raçmāyaḥ : 5.55.3<sup>c</sup>, virokīṇaḥ sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13<sup>d</sup>: 1.124.7<sup>c</sup>; 4.3.2<sup>c</sup>; 10.71.4<sup>d</sup>, jāyēva pātya uçatī suvāsāḥ.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14<sup>c</sup>, kīlālapé sōmaprṣṭhāya vedhāse : 8.43.11<sup>b</sup>, sōmaprṣṭhāya vedhāse.

[10.92.6<sup>c</sup>, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4<sup>a</sup>.]

10.92.7<sup>b</sup>: 4.41.6<sup>b</sup>, sūro dīçike vīṣaṇaḥ ca pāuṇsye.

10.92.12<sup>b</sup>: 10.64.4<sup>d</sup>, āhiḥ çṛṇotu budhnyò hāvīmani.

[10.93.1<sup>a</sup>, máhi dyāvāpṛthivi bhūtam urvī : 6.68.4<sup>d</sup>, dyāuḥ ca pṛthivi bhūtam urvī.]

Cf. under 6.68.4<sup>d</sup>.

[10.93.4<sup>a</sup>, té ghā rājāno amṛtasya mandrāḥ : 1.122.11<sup>b</sup>, çrótā rājāno amṛtasya mandrāḥ.]

10.93.4<sup>b</sup>: 1.79.3<sup>c</sup>, aryamā mitró vāruṇaḥ párijmā : 8.27.17<sup>c</sup>, aryamā mitró vāruṇaḥ sárātayaḥ.

10.93.6<sup>c</sup>, mahāḥ sá rāyá éstate : 1.149.1<sup>a</sup>, mahāḥ sá rāyá éstate pátir dán.

10.93.11<sup>c</sup>, sádā pāhy abhiṣṭaye : 1.129.9<sup>c</sup>, sádā pāhy abhiṣṭibhiḥ.

10.94.2<sup>c</sup>, viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyāyā : 3.60.3<sup>d</sup>, viṣṭvī çāmibhiḥ sukṛtaḥ sukṛtyāyā.

[10.94.8<sup>c</sup>, tá ū sutāsya somyáśāndhasaḥ : 10.50.7<sup>d</sup>, máde sutāsya, &c.]

10.96.2<sup>d</sup>, indrāya çūṣām hárivantam arcata : 1.9.10<sup>c</sup>, indrāya çūṣām arcati ; 10.133.1<sup>b</sup>, indrāya çūṣām arcata.

[10.96.13<sup>d</sup>, satrá vīṣaṇ jathára á vīṣasva : 1.104.9<sup>c</sup>, uruvyáçā jathára, &c.]

10.97.4<sup>d</sup>, 8<sup>d</sup>, ātmānaṁ táva pūruṣa.

10.97.18<sup>a</sup>, 19<sup>b</sup>, yá óṣadhīḥ sōmarājñīḥ.

10.97.19<sup>d</sup>, 21<sup>d</sup>, asyāi sām datta víryam.

10.99.12<sup>d</sup>: 10.20.10<sup>d</sup>, iṣam ūrjam suksitīm víçvam ábhāḥ.

10.100.1<sup>d</sup>–11<sup>d</sup>, á sarvátātīm áditīm vṛṇīmahe.

10.100.8<sup>c</sup>: 10.64.15<sup>c</sup>, grāvā yātra madhuśúd ucyáte brhāt.

[10.100.9<sup>b</sup>, viçvā dvēṣāṁsi sanutār yuyota : 2.29.2<sup>b</sup>, yūyām dvēṣāṁsi, &c.]

10.101.1<sup>c</sup> : 3.20.5<sup>a</sup>, dadhikrām agnīm uṣāsām ca devīm.

10.101.9<sup>c1</sup> : 4.41.5<sup>c1</sup>, sū no duhryad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ ; 10.133.7<sup>d</sup>, sahāsradhārā payasā mahī gāuḥ.

10.103.4<sup>d</sup>, asmākam edhy avitā rāthānām : 7.32.11<sup>c</sup>, asmākam bodhy avitā rāthānām.

10.103.12<sup>d</sup> : 10.89.15<sup>c</sup> andhēnāmītrās tāmasā sacantām.

10.104.6<sup>a</sup>, ūpa brāhmāṇi harivo haribhyām : 1.3.6<sup>b</sup>, ūpa brāhmāṇi harivaḥ.

10.104.6<sup>d</sup>, dāçvān asy adhvarāsyā praketaḥ : 7.11.1<sup>a</sup>, mahān asy. &c.

[10.104.7<sup>b</sup>, sutērapāṇi maghāvānāṇi suvṛktīm : 10.74.5<sup>c</sup>, ṛbhukṣāṇāṇi maghāvānāṇi, &c.]

10.104.11 : see under 3.30.22.

10.108.7<sup>b</sup>, gōbhīr āçvebhīr vāsubhīr nyiṣṭaḥ : 7.90.6<sup>b</sup>, gōbhīr āçvebhīr vāsubhīr hīraṇyāṇiḥ.

10.110.4<sup>c</sup> : 1.124.5<sup>c</sup>, vy ū prathate vitarāṇi vāriyaḥ.

10.110.7<sup>a</sup>, dāivyā hotārā prathamā suvācā : 2.3.7<sup>a</sup>, dāivyā hotārā prathamā vidūṣṭarā ; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivyā hotārā prathamā ny ṛñje ; 10.66.13<sup>a</sup>, dāivyā hotārā prathamā purohitaḥ.

10.110.11<sup>b</sup>, agnir devānām abhavat purogāḥ : 3.2.8<sup>d</sup>, agnir devānām abhavat purohitaḥ ; 10.150.4<sup>a</sup>, agnir devō devānām abhavat purohitaḥ.

10.111.4<sup>a</sup> : 10.67.12<sup>a</sup>, indro mahnā mahatō arṇavāsya.

10.111.5<sup>b</sup>, viçvā veda sāvanā hānti çuṣṇam : 3.31.8<sup>b</sup>, viçvā veda jānimā hānti çuṣṇam.

10.111.9<sup>a</sup> : 4.17.1<sup>d</sup>, sṛjāḥ sindhūṇi āhinā jagrasānān.

[10.112.1<sup>c</sup>, hārṣasva hāntavo çūra çātrūn : 6.44.17<sup>a</sup>, enā mandānō jahi çūra çātrūn.]

[10.112.8<sup>a1</sup>, prā ta indra pūrvyāṇi prā nūnāṇi vīryā vocam prathamā kṛtāni : see under 5.31.6.]

10.114.2<sup>d</sup> : 3.54.5<sup>d</sup>, páreṣu yā gūhyeṣu vratéṣu.

10.115.2<sup>b</sup>, sām yō vānā yuvāte bhāsmanā datā : 7.4.2<sup>c</sup>, sām yō vānā yuvāte çūcidan.

10.115.5<sup>b</sup>: 6.15.3<sup>b</sup>, aryāḥ pūrasyaṅtarasya tāruṣaḥ.

10.115.8<sup>cd</sup>: 1.53.11<sup>cd</sup>, tvām stoṣāma tvāyā suvīrā drūghīya āyuh pratarām dādhanāḥ.

10.116.5<sup>b</sup>: 4.4.5<sup>c</sup>, āva sthīrā tanuḥi yātujñām.

10.116.7<sup>c</sup>, tūbhyam suto maghavan tūbhyam pakvāḥ: 2.36.5<sup>c</sup>, tūbhyam suto maghavan tūbhyam ābhṛtaḥ.

10.118.3<sup>b</sup>: 1.79.5<sup>b</sup>, agnīr ilēnyo girā.

10.118.5<sup>b</sup>: 3.9.6<sup>b</sup>; 10.150.1<sup>b</sup>, devébhyo havyavāhana; 10.119.13<sup>b</sup>, devébhyo havyavāhanaḥ.

10.118.7<sup>c</sup>, gopā ṛtasya dīdhi: 3.10.2<sup>c</sup>, gopā ṛtasya dīdhi své dāme.

10.118.9<sup>c</sup>: 5.14.2<sup>c</sup>, yājīṣṭham mānuṣe jāne.

10.119.1<sup>c</sup>–13<sup>c</sup>, kuvīt sōmasyāpām iti.

10.119.2<sup>b</sup>, 3<sup>a</sup>, ūn mā pitā ayaṁsata.

10.119.13<sup>b</sup>, devébhyo havyavāhanaḥ: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>; 150.1<sup>b</sup>, devébhyo havyavāhana.

10.120.8<sup>d</sup>: 3.31.21<sup>d</sup> dūraḥ ca vīḥvā avṛṇod āpa svāḥ.

[10.120.9<sup>d</sup>, hinvānti ca ṣāvasā vardhāyanti ca: 5.11.5<sup>d</sup>, ā prṇanti ṣāvasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1<sup>d</sup>–9<sup>d</sup>, kasmāi devāya havīṣā vidhema.

10.121.10<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.40.12<sup>d</sup>; 48.13<sup>d</sup>, vayām syāma pātayo rayīṇām.

10.122.3<sup>d</sup>, yās ta ānaṭ samīdhā tām juṣasva: 6.1.9<sup>b</sup>, yās ta ānaṭ samīdhā havyādātīm.

10.122.4<sup>a</sup>: 5.11.4<sup>a</sup>, yajñāsya ketūm prathamām puróhitam.

10.122.7<sup>b</sup>, dūtām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8<sup>b</sup>, dūtām kṛṇvānā ayajanta havyāiḥ.

10.122.8<sup>c</sup>, rāyās pōṣam yājamāneṣu dhārāya: 8.59(Val.11).7<sup>b</sup>, rāyās pōṣam yājamāneṣu dhattam; 10.17.9<sup>d</sup>, rāyās pōṣam yājamāneṣu dhehi.

10.123.7<sup>a</sup>: 9.85.12<sup>a</sup>, ūrdhvó gandharvó ādhi náke asthāt.

10.123.7<sup>cd</sup>, vásāno átkam surabhīm dṛṣé kām svār ṇá náma janata priyāṇi: 6.29.3<sup>cd</sup>, vásāno átkam surabhīm dṛṣé kām svār ṇá nṛtav isiró babhūtha.

10.123.8<sup>c</sup>, bhānūḥ ṣukrēṇa ṣocīṣā cakānāḥ : 9.85.12<sup>c</sup>, bhānūḥ ṣukrēṇa ṣocīṣā vy  
adyāut.

10.125.3<sup>c</sup>, tām mā devā vy ādadhuḥ purutrā : 10.71.3<sup>c</sup>, tām ābhītyā vy ādadhuḥ  
purutrā.

10.125.6<sup>b</sup> (Vāc Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,  
ahām jānāya samādaṁ kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3<sup>b</sup> (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yē brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād ācāstīm āpa durmatīm hann āthā karad yājamānāya ṣām yōh. ]  
refrain, 10.182.1<sup>cd</sup>—3<sup>cd</sup>

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8<sup>c</sup> : 10.82.5<sup>a</sup>, parō divā parā enā pṛthivyā.

10.126.1<sup>a</sup>, nā tām ānho nā duritām : 2.23.5<sup>a</sup>, nā tām ānho na duritām kūtaṣ  
canā ; 8.19.6<sup>c</sup>, nā tām ānho devākṛtām kūtaṣ canā.

10.126.2<sup>b</sup> : 5.67.1<sup>c</sup> ; 8.67.4<sup>b</sup>, vāruṇa mītrāryaman.

10.126.3<sup>b</sup>—7<sup>b</sup>, vāruṇo mītrō aryamā ; see also under 1.26.4<sup>b</sup>.

10.126.7<sup>bc</sup>, vāruṇo mītrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe  
āti dviṣaḥ) : 8.18.3<sup>bc</sup>, vāruṇo mītrō aryamā, ṣārma yachantu saprātho  
yād īmahe.

10.126.8 = 4.12.6.

10.127.1<sup>c</sup>, viṣvā ādhi ṣriyo 'dhita : 2.8.5<sup>c</sup>, viṣvā ādhi ṣriyo dadhe ; 10.21.3<sup>d</sup>, viṣvā  
ādhi ṣriyo dhīse vīvakṣase.

[10.127.2<sup>c</sup>, jyōtiṣā bādhatē tāmaḥ : 10.37.4<sup>a</sup>, yēna sūrya jyōtiṣā bādhasē tāmaḥ.]

[10.127.8<sup>a</sup>, ūpa te gā ivākaram . . . stōmam : 1.114.9<sup>a</sup>, ūpa te stōmān paṣupū  
ivākaram.]

[10.128.8<sup>d</sup>, indra mā no rīriṣo mā parā dāḥ : 1.104.8<sup>a</sup>, mā no vadhir indra mā  
parā dāḥ.]

10.129.6<sup>a</sup> : 3.54.5<sup>a</sup>, kō addhā veda kā ihā prā vocat.

10.131.3<sup>cd</sup> : 4.17.16<sup>ab</sup>, gavyānta indraṁ sakhyāya viprā aṣvāyānto vīṣaṇam  
vājāyantah.

10.131.6 = 6.47.12.

10.131.6<sup>b</sup> = 6.47.12<sup>b</sup>, sumṛīkó bhavatu viçvavedāḥ: 4.1.20<sup>d</sup>, sumṛīkó bhavatu jātavedāḥ.

10.131.6<sup>d</sup> = 6.47.12<sup>d</sup>: 4.51.10<sup>d</sup>; 9.89.7<sup>d</sup>; 95.5<sup>d</sup>, suvīryasya pātayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7<sup>ab</sup> = 6.47.13<sup>ab</sup>: 3.1.21<sup>cd</sup>; 59.4<sup>cd</sup>, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma: 10.14.6<sup>cd</sup>, tēsām vayām sumatāu yajñīyā-nām āpi bhadre sāumanasē syāma.

10.131.7<sup>d</sup> = 6.47.13<sup>d</sup>, ārac cid dvēṣaḥ sanutār yuyota: 7.58.6<sup>c</sup>, ārac cid dvēṣo vṛṣaṇo yuyota; 10.77.6<sup>d</sup>, ārac cid dvēṣaḥ sanutār yuyota.

10.133.1<sup>b</sup>, indrāya çūṣām arcata: 1.9.10<sup>c</sup>, indrāya çūṣām arceti; 10.96.2, indrāya çūṣām hārivantam arcata.

10.133.1<sup>fg</sup>–3<sup>fg</sup>, 4<sup>ef</sup>–6<sup>ef</sup>, nābhantām anyakēṣām jyākā ādhi dhānvasu.

10.133.2<sup>c</sup>, açatrūr indra jajñise: 1.102.8<sup>d</sup>, açatrūr indra janūṣā sanād asi; 8.21.13<sup>b</sup>, ānāpir indra janūṣā sanād asi.

10.133.2<sup>d</sup>, viçvaṁ puṣyasi vāryam: 1.89.9<sup>b</sup>; 5.6.6<sup>b</sup>, viçvaṁ puṣyanti vāryam.

[10.133.3<sup>b</sup>, aryó naçanta no dhīyaḥ: 9.79.1<sup>d</sup>, aryó naçanta sániṣanta no dhīyaḥ.]

10.133.4<sup>c</sup> (Sudās Paijavana; to Indra)

yó na indrābhito jáno vṛkayūr ādideçati,

adhaspadām tám im kṛdhi vibādhó asi sāhír nābhantām anyakēṣām jyākā ādhi dhānvasu.] refrain, 10.133.1<sup>fg</sup> ff.

10.134.2<sup>c</sup> (Mādhātār Yāuvanāçva; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadām tám im kṛdhi yó asmān ādideçati, deví jánitry ajījanad bhadrá jánitry ajījanat.] d: 9.52.4<sup>c</sup>; ef: refrain, 10.134.1<sup>ef</sup>–6<sup>ef</sup>

10.133.6<sup>a</sup>: 3.41.7<sup>a</sup>; 7.31.4<sup>a</sup>, vayām indra tvāyávaḥ.

10.133.6<sup>b</sup>, sakhitvām ā rabhāmahe: 9.61.4<sup>c</sup>; 65.9<sup>c</sup>, sakhitvām ā vṛṇimahe.

10.133.7<sup>d</sup>, sahásradhārā páyasā mahí gāuḥ: see under 10.101.9<sup>cd</sup>.

10.134.1<sup>d</sup>: 3.10.1<sup>b</sup>, samrājām carṣaṇīmām.

10.134.1<sup>ef</sup>–6<sup>ef</sup>, deví jánitry ajījanad bhadrá jánitry ajījanat.

10.134.2<sup>c</sup>: 10.133.4<sup>c</sup>, adhaspadām tám im kṛdhi.

10.134.2<sup>d</sup>: 9.52.4<sup>c</sup>, yó asmān ādideçati.



10.134.3<sup>d</sup>: 8.61.5<sup>b</sup>, indra víçvābhīr ūtibhiḥ; 8.12.5<sup>c</sup>, indra víçvābhīr ūtibhir  
vavākṣītha; 8.32.12<sup>c</sup>, indro víçvābhīr ūtibhiḥ.

See also under 8.37.1.

10.134.4<sup>d</sup>: 1.30.8<sup>b</sup>, sahasraṇibhir ūtibhiḥ.

10.136.4<sup>a</sup>, antārikṣeṇa patati: 1.25.7<sup>b</sup>, antārikṣeṇa pātataṃ; 8.7.35<sup>b</sup>, antārikṣeṇa  
pātataḥ.

10.139.2<sup>b</sup>: 1.73.8<sup>d</sup>, āpaprivān ródasī antārikṣam.

10.139.3<sup>a</sup>: 1.96.6<sup>a</sup>, rāyo budhnāḥ saṃgāmano vāsūnām.

10.139.3<sup>c</sup>: 10.34.8<sup>b</sup>, devā iva savitū satyādharma.

10.139.5<sup>c</sup>: 5.85.8<sup>b</sup>, yād vā ghā satyām utā yān nā vidmā.

[10.140.2<sup>d</sup>, pṛṇākṣi ródasī ubhé: 8.64.4<sup>c</sup>, óbhé pṛṇāsi ródasī.]

10.140.3<sup>b</sup>: 8.60.4<sup>d</sup>, māndasva dhṛtibhir hitāḥ.

10.140.6<sup>b</sup>: 3.2.5<sup>a</sup>, agnīm sumnāya dadhire puró jānāḥ.

10.140.6<sup>c</sup>, ṣrútkarṇam saprāthastamam tvā girā: 1.45.7<sup>c</sup>, ṣrútkarṇam saprātha-  
stamam.

10.141.3<sup>b</sup>: 8.11.6<sup>c</sup>, agnīm gīrbhir havāmahe.

10.141.4<sup>a</sup>: 1.14.3<sup>a</sup>, indravāyū bhāspātīm.

10.141.6<sup>b</sup>, brāhma yajñām ca vardhaya: 1.10.4<sup>d</sup>, indra yajñām ca vardhaya.

[10.142.4<sup>c</sup>, yadā te vāto anuvāti çociḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>c</sup>, ād asya vāto ānu vāti  
çociḥ; 4.7.10<sup>b</sup>, yād asya vāto anuvāti çociḥ.]

10.142.5<sup>d</sup>, nyāññ uttānām anvēsi bhūmim: 10.27.13<sup>d</sup>, nyāññ uttānām ānv eti  
bhūmim.

10.147.4<sup>d</sup>, makṣū sā vājam bharate dhānā nībhīḥ: 1.64.13<sup>c</sup>, ārvadbhir vājam,  
&c.; 2.26.3<sup>c</sup>, sā putrāir vājam, &c.

10.148.2<sup>b</sup>: 2.11.4<sup>d</sup>, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2<sup>c</sup>: 2.11.5<sup>a</sup>; 3.39.6<sup>c</sup>, guhā hitām guhyam guhām apsu.

10.148.4<sup>d</sup>, utā trāyasva gr̥natā utā stīn: 10.22.15<sup>c</sup>, utā trāyasva gr̥nató maghónāḥ.

[10.149.2<sup>d</sup>, āto dyāvāpṛthivī aprathetām: 10.82.1<sup>d</sup>, ād id dyāvāpṛthivī, &c.]

10.150.1<sup>b</sup>: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>, devébhyo havyavāhana; 10.119.13<sup>b</sup>, devébhyo  
havyavāhanāḥ.

10.150.2<sup>ab</sup>: 1.91.10<sup>ab</sup>, imām yajñām idām váco jujuṣāṇā upāgahi; 1.26.10<sup>b</sup>,  
imām yajñām idām vácaḥ.

10.150.4<sup>a</sup>, agnir devó devānām abhavat puróhitaḥ: 3.2.8, agnir devānām  
abhavat puróhitaḥ; 10.110.11<sup>b</sup>, agnir devānām abhavat purogāḥ.

10.152.3<sup>a</sup>, ví rákṣo ví mṛdho jahi: 8.61.13<sup>d</sup>, ví dviṣo ví mṛdho jahi.

[10.152.5<sup>d</sup>, váriyo yavayā vadhām: 1.5.10<sup>c</sup>, ícāno yavayā vadhām.]

[10.153.2<sup>c</sup>, tvām vṛṣan vṛṣéd asi: 8.33.10<sup>a</sup>, satyām itthā vṛṣéd asi; 9.64.2<sup>c</sup>,  
satyām vṛṣan vṛṣéd asi.]

10.153.3<sup>b</sup>, vy antárikṣam atiraḥ: 8.14.7<sup>a</sup>, vy antárikṣam atirat.

10.153.4<sup>c</sup>: 8.76.9<sup>c</sup>, vājraṁ ḡḡāna ójasā.

10.153.5<sup>a</sup>: 8.98.2<sup>a</sup>, tvám indrábhībḡur asi.

10.154.4<sup>a</sup>, yé cit púrva ṛtasāpaḥ: 1.179.2<sup>a</sup>, yé cid dhí púrva ṛtasāpa ásan.

[10.156.3<sup>b</sup>, pṛthúm gómantam açvínam: 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>; 63.12<sup>b</sup>, rayiṁ  
gómantam açvínam.]

10.156.4<sup>b</sup>: 8.89.7<sup>b</sup>; 9.107.7<sup>d</sup>, á súryaṁ rohayo diví; 1.7.3<sup>b</sup>, á súryaṁ rohayad  
diví.

10.157.5<sup>b</sup>: 1.163.9<sup>d</sup>, ád ít svadhám iṣirám páry apaçyan.

10.158.5<sup>a</sup>: 1.82.3<sup>a</sup>, susamdíçam tvā vayám.

[10.158.5<sup>b</sup>, práti paçyema sūrya: 10.37.7<sup>d</sup>, jyóg jivāḡ práti paçyema sūrya.]

10.159.4 (Çaer Paulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgiraśa; Rājñāḡ stutiḡ)

yénéndro havíṣā kṛtvý ábhavad dyumny úttamáḡ.

idām tád akri devā asapatná (10.174.4, asapatnáḡ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1<sup>cd</sup>, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásāḡ:  
see under 2.18.3.]

[10.160.5<sup>a</sup>, açvāyanto gavyānto vājāyantah: all words of this pāda are con-  
tained in 4.17.16<sup>ab</sup> = 10.131.3<sup>cd</sup>.]

10.162.1<sup>cd</sup>, ámivā yás te gárbhaṁ durṇāmā yónim açāye: 10.162.2<sup>ab</sup>, yás te  
gárbhaṁ ámivā durṇāmā yónim açāye.

10.162.3<sup>d</sup>-6<sup>d</sup>, tám ító nāçayāmasi.

10.163.5<sup>cd</sup>, 6<sup>cd</sup>, yākṣmaṇī sārvasmād ātmānas tām idāṁ vi vṛhāmi te.

10.164.4<sup>b</sup>, abhidrohāṁ cārāmasi: 7.89.5<sup>b</sup>, abhidrohāṁ manuṣyāḥ cārāmasi.

10.164.5<sup>ab</sup>: 8.47.18<sup>ab</sup>, ājāiṣmādyāsanāma cūbhūmānāgaso vayām.

10.165.1<sup>d</sup>, çām no astu dvipāde çām cātuṣpade: 6.74.1<sup>d</sup>, çām no bhūtaṁ dvipāde, &c.; 7.54.1<sup>d</sup>; 10.85.43<sup>d</sup>, 44<sup>d</sup>, çām no bhava dvipāde, &c.

[10.168.2<sup>d</sup>, asyā viçvasya bhūvanasya rūjā: 3.46.2<sup>c</sup>; 6.36.4<sup>d</sup>, ōko viçvasya, &c.; 5.83.3<sup>c</sup>, tēna viçvasya, &c.; 9.97.56<sup>b</sup>, sōmo viçvasya, &c.]

10.169.2<sup>d</sup>, tābhyah parjanya māhi çarma yacha: 5.83.1<sup>d</sup>, sā naḥ parjanya māhi çarma yacha.

10.170.4<sup>ab</sup>: 8.89.3<sup>ab</sup>, vibhrūjaṁ jyōtiṣā svār āgacho rocanāṁ divāḥ.

[10.171.3<sup>a</sup>, tvām tyām indra mārtyam: 5.35.5<sup>a</sup>, tvām tām indra mārtyam.]

Cf. 1.131.4<sup>d</sup>.

10.173.3<sup>b</sup>, 6<sup>a</sup>, dhruvāṁ dhruvōṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnāḥ in 10.174.4 for asapatnā in 10.159.4).

10.175.1<sup>b</sup>, 4<sup>b</sup>, devāḥ suvatu dhūrmanā.

10.175.2<sup>b</sup>: 8.18.10<sup>b</sup>, āpa sedhata durmatim.

10.175.4<sup>c</sup>: 5.26.5<sup>a</sup>; 8.14.3<sup>b</sup>; 17.10<sup>c</sup>, yājamānāya sunvatē.

[10.177.1<sup>c</sup>, samudrē antāḥ kavāyo vi cakṣate: 1.159.4<sup>d</sup>, samudrē antāḥ kavāyah sudṛtāyah.]

10.177.2<sup>d</sup>, ṛtāsyā padē kavāyo nī pānti: 10.5.2<sup>c</sup>, ṛtāsyā padāṁ kavāyo nī pānti.

10.177.3 = 1.164.31.

[10.178.2<sup>c</sup>, ūrvī nā pṛthvī bāhule gabhīre: 4.23.10<sup>c</sup>, ṛtāya pṛthvī bahulē gabhīrē.]

10.178.3<sup>abc</sup>, sadyaḥ cid yāḥ çavasā pañca kṛtīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā asya rūñhiḥ: 4.38.10<sup>abc</sup>, ā dadhikrāḥ çavasā pañca kṛtīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā vājy ārvā.

10.180.2<sup>a</sup>: 1.154.2<sup>b</sup>, mṛgō nā bhīmāḥ kucarō giriṣṭhāḥ.

10.181.1<sup>c</sup>—3<sup>c</sup>, dhātūr dyūtānat savitūḥ ca viṣṇoḥ.

10.182.1<sup>cd</sup>—3<sup>cd</sup>, kṣipād āçastim āpa durmatim hann āthā karad yājamānāya çām yōḥ.

10.182.3<sup>b</sup>, brahmadviṣaḥ çārave hāntavā u: 10.125.6<sup>b</sup>, brahmadviṣe çārave hāntavā u.

10.183.1<sup>c</sup>, ihā prajāṁ ihā rayīm rārāṇaḥ: 4.36.9<sup>a</sup>, ihā prajāṁ ihā rayīm rārāṇāḥ.

[10.187.1<sup>b</sup>, vṛṣabhāya kṣitīnām: 7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitīnām.]

10.187.1<sup>c</sup>—5<sup>c</sup>, sá naḥ parṣad áti dvīṣaḥ.

[10.187.3<sup>b</sup>, vīṣā çukréṇa çociṣā: agnīḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4<sup>ab</sup>: 3.62.9<sup>ab</sup>, yó viçvābhi vipáçyati bhúvanā sám ca páçyati.

10.187.5<sup>a</sup>, yó asyá pāré rájasaḥ: 10.27.7<sup>d</sup>, yó asyá pāre rájaso vivéṣa.

[10.188.1<sup>b</sup>, áçvaṁ hinota vājīnam: 9.62.18<sup>c</sup>, hāriṁ hinota vājīnam.]

10.188.1<sup>c</sup>: 1.13.7<sup>c</sup>; 8.65.6<sup>c</sup>, idāṁ no barhīr āsāde.

[10.191.1<sup>b</sup>, ágne víçvāny aryá á: 9.61.11<sup>a</sup>, enā víçvāny aryá á.]

[10.191.1<sup>d</sup>, sá no vásūny á bhara: 8.93.29<sup>a</sup>, sá no víçvāny á bhara.]